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# INDEX TO VOL. XXIV.—1893.

	PAGE.
Annotated Scriptures .. .. .	Rev. JOHN CHALMERS, M.A., LL.D., 162
Arima Christian Conference .. .. .	461
Arima Conference, "Work in China" at the .. .. .	463
Bible Translation.—Methods of Work .. .. .	227
Book Table .. .. .	89, 138, 191, 245, 289, 344, 393, 439, 487, 544, 589
Captive Cathay .. .. .	Rev. GEO. L. MASON, 467
C. E. S. in China, The.—A Plea for Extension .. .. .	Rev. O. F. WISNER, 75
China, estimating the Population of .. .. .	Rev. ARTHUR H. SMITH, 29
China's Awakening .. .. .	Rev. E. P. THWING, M.D., Ph.D., 224
China, the Moral Influence of Christian Education in, Right Rev. Bishop GRAVES, .. .. .	323
China, The Women of .. .. .	F. I. W. V. 115
Chefoo, Annual Report of the Collegiate School .. .. .	25
Chen-tu, or the Forest City of the West .. .. .	GEO. E. HARTWELL, 24
Chinese Hymnology (Rev. J. Lees) .. .. .	Rev. G. T. CANDLIN, 167
Chinese Language, How to learn the .. .. .	Rev. CHAUNCEY GOODRICH, D.D., 1
Chinese Sounds, Phonetic Representation of.. .. .	Rev. J. A. SILSBY, 472
Christian Missions and the World's Progress .. .. .	Rev. JAMES S. DENNIS, D.D., 428
Christian Terminology in Chinese .. .. .	Rev. JOHN C. GIBSON, 51
Churches and the Commission .. .. .	T. P. CRAWFORD, D.D., 408
Collectanea.. .. .	12, 58, 110, 160
Conversation between two Chinamen, A .. .. .	A LADY MISSIONARY 17
Correspondence .. .. .	34, 88, 136, 190, 241, 285, 339, 391, 435, 484, 542, 586
Day Schools, Dangers and Advantages of .. .. .	Rev. C. F. KUPFER, 107
Diament, Miss Naomi.—In Memoriam .. .. .	338
Diary of Events in the Far East 48, 99, 149, 201, 251, 300, 351, 399, 448, 499, 551, .. .. .	601
Editorial Comment .. .. .	36, 91, 140, 192, 243, 292, 347, 397, 443, 491, 548, 591
Educational Department.—Notes and Items .. .. .	480, 529, 575
Educational Association of China, First Triennial Report of .. .. .	268
Exclusion Act, The Chinese .. .. .	W. A. 432
Extract from Speech of Sir Joseph Pease in the Debate on Indian Opium .. .. .	479
Revenue in the House of Commons .. .. .	479
Feet-binding .. .. .	Rev. E. FABER, 155
Foochow and Vicinity .. .. .	Rev. J. H. WORLEY, A.M., Ph.D., 433
Future Probation and Christ's "Descensus ad Infernos" of the Apostles' Creed .. .. .	MARTIN SCHAUB, 451
General Hygiene and Associated Questions .. .. .	S. R. HODGE, M.R.C.S., L.R.C.P., 173
"God's Acre" .. .. .	GEO. E. HARTWELL, 189
Goldsbury, James, Jr., M.D.—In Memoriam .. .. .	J. B. T., 337
Guilds, Chinese and Mediæval .. .. .	FREDERICK WELLS WILLIAMS, 101, 151
Heathenism: A Scriptural Study .. .. .	Rev. MARTIN SCHAUB, 353
Heathenism, God's Own Estimate of .. .. .	Rev. W. ASHMORE, D.D., 21
Heathen, How to preach to the .. .. .	Rev. W. MUIRHEAD, 253, 303
His Slaughtered Saints .. .. .	Rev. WM. A. CORNABY, 389
Hubrig, Rev. F.—In Memoriam .. .. .	R. LECHLER, 31



	PAGE.
In Defence.. .. .	Rev. J. GENÄHR, 281, 318
India, The Decennial Conference in .. .. .	121
Improve the Time ! or How to set our Clocks .. .. .	DAVID W. STEVENSON, M.D., 212
Is he not the God of Gentiles also? .. .. .	Rev. J. GENÄHR, 229
Ishii, J. and his Institution .. .. .	61
Japan, Buddhism in .. .. .	Rev. H. LOOMIS, 264
Japan, Evangelization in .. .. .	Rev. H. LOOMIS, 164
Japan, The Waning Religions of .. .. .	Rev. H. LOOMIS, 54
Jesus as a Teacher and Trainer .. .. .	Rev. A. SYDENSTRICKER, 417
Keasberry, A Short Sketch of the Late Rev. B. P. .. .. .	J. A. B. C., 413
Korea, Pioneer Medical Missionary Work in the Interior of, .. .. .	Rev. W. G. HALL, 401
M.D. .. .. .	117, 401
Krolczyk, Mrs.—In Memoriam .. .. .	R. LECHLER, 386
Localized Work .. .. .	GEORGE MILLER, 362
Lörcher, Mrs.—In Memoriam .. .. .	MARTIN SCHAUB, 540
Lum Foon and His Wife; or, Grace Triumphant .. .. .	Rev. FRÉDERIC J. MASTERS, D.D., 419
Macao, Letter from .. .. .	E. P. THWING, 23
Melted into Light .. .. .	H. D. P., 585
Missionary News .. .. .	41, 95, 145, 196, 246, 295, 350, 398, 447, 494, 594
Missionary Journal .. .. .	50, 100, 150, 202, 252, 302, 352, 400, 450, 500, 552, 602
Missionary Work, Facts about.. .. .	S., 134
Mission Schools, Objects, Methods and Results of Higher Education in .. .. .	Rev. J. JACKSON, 7
Mission Schools, To what Extent should we teach the Chinese Classics in .. .. .	Rev. C. HARTWELL, 567
Missions, Temporalities of .. .. .	D. S., 130
Missions to the Chinese .. .. .	458
Moral Influence of Christian Education in China, .. .. .	Right Rev. Bishop GRAVES, 323
Nevius, Rev. John L., D.D.—In Memoriam.. .. .	FANNY CORBETT HAYS, 549
New Missionary, The.—His Relation to the Work and Workers, W. H. .. .. .	217, 275
CURTIS, M.D. .. .. .	275
Nineteenth Century, The Motive, Spirit and Methods of Foreign Missions at .. .. .	Rev. F. L. HAWKS POTT, B.D., 522
the Close of the .. .. .	Rev. F. L. HAWKS POTT, B.D., 522
Old People, The Gospel for .. .. .	Rev. WILLIAM ASHMORE, D.D., 120
Our Faith, The Measure of .. .. .	Rev. D. W. NICHOLS, 514
Our Opportunity.. .. .	Rev. A. P. PARKER, D.D., 423
Parable, A.—The Runaway Wife and her Ecclesiastical Lawyer .. .. .	W. A., 176
Progenitors of the Manchus, A Simplified Account of the, .. .. .	E. H. PARKER, Esq., 501
Protestant Missionaries, Shansi Conference of .. .. .	178
Religious Unity upon the work of Missions, The Bearing of .. .. .	Rev. G. T. CANDLIN, 553
Revival: Awakening: Union .. .. .	Mr. G. McINTOSH, 70
Seoul, Korea, Woman's Medical Mission Work, .. .. .	ROSETTA SHERWOOD HALL, M.D., 403
Some Thoughts on the Study of Chinese .. .. .	Rev. O. F. WISNER, 203, 260
"Spirits in Prison, The" .. .. .	Rev. WILLIAM ASHMORE, D.D., 313
St. Mark's Gospel, Draft of Explanations on Chinese Text of .. .. .	78
Suchow, The Government Colleges of .. .. .	Rev. A. P. PARKER, D.D., 534, 579
Superstitions of the Chinese .. .. .	Dr. E. R. JELLISON, 373
This Petition of Anglo-Israel to the Court of Public Opinion humbly .. .. .	W. A., 113
showeth .. .. .	W. A., 113
Untempered Mortar .. .. .	Rev. WILLIAM ASHMORE, D.D., 370
Women of China .. .. .	F. I. W. V., 115
Word for Life in Chinese, The .. .. .	Rev. J. W. M. FARNHAM, D.D., 331
Work of our Association, The .. .. .	Rev. J. C. FERGUSON, 379
"Work in China" at the Arima Conference .. .. .	463
Yunnan and Kwei-chow Convention .. .. .	186



# THE CHINESE RECORDER

AND

## Missionary Journal.

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### *How to Learn the Chinese Language.\**

BY REV. CHAUNCEY GOODRICH, D. D.

IT is a curious fact that almost any child learns any language in a comparatively brief time; learns it so as to pronounce correctly and speak idiomatically and with general accuracy. Or, if his sentences are faulty and his pronunciation incorrect, his mistakes are chiefly the fault of his teachers, in other words, of his environment. Man is born a monkey, and the mimetic powers of the child are in continual exercise. What he hears he produces with astonishing accuracy. And thus in a year or two at most he learns the language of every day life. It has entered his bones and marrow and become a part of himself.

In striking contrast to the ease, rapidity and accuracy of a child in mastering the superficial contents of a language, *i.e.*, the speech of daily life, may be noted the generally slow, difficult and imperfect acquisition of a language by an adult. If he be on his feet in six months, and speak with comparative freedom in a year, his progress is deemed phenomenal. When we remember that mentally the child is wholly undisciplined, while the adult is often thoroughly trained by a score of years spent in various mental gymnasia, the contrast becomes the greater marvel.

I have often watched a child in his study of the language,—for in a sense it is a study,—curious to learn his secret. And I have noted that, in his vividness and permanence of mental impressions, the child possesses a distinct advantage, also that the very absence of various acquirements is in itself a certain benefit leaving his mind free and undivided for this single pursuit. Moreover, the study of language enters into every part and act, every nook and cranny of his life, and, as man is a talking animal, language study may be called a mental necessity.

\* Read before the Peking Missionary Association, Nov. 14, 1892.



And yet the advantage does not appear to be all on the side of the child. The mental discipline of the adult scholar, and his power of long continued and well directed effort, ought to make him the winner in this race.

I come now to the practical question, How shall we who are men and women with at least two or three decades behind us, learn to speak the Chinese language, without halting, without a foreign pronunciation or accent, without frequent lapses and circumlocutions, and without stumbling on impossibilities of statement and idiom. And how shall we accomplish this result in the briefest possible time? I venture to write,

### *Not by Reading.*

Students of the language almost universally practise reading with a teacher, sometimes continuously for hours together. This method of learning to speak a language is profoundly and fundamentally wrong, and the partial failure, or slow and hard earned success, of those following it is conspicuous. The mind of the student is wrongly focused. The printed page impresses him strongly, and he is bent on learning the character, at least so far as to be able to read. This is a task set for him and a constant goal of his endeavor. He also stumbles against certain tones which cause considerable mental perturbation, all which keeps his needle from being steadily polarized on learning the art of speech. His mind must be depolarized and singly and solidly fixed on that one indispensable acquirement. Prof. Blackie of Edinburgh writes: "It is not by the conning of dead rules and the spelling of dead books that a living knowledge of that most vital of all living things called language is to be acquired." No criticism is to be made for employing a teacher, provided he is not a "dead stick" (死板), as, alas! many teachers are. The fault is in being *tied to a book*. One year follows another of reading, reading, everlasting *reading*, the patient—or impatient and sometimes despairing—student seldom throwing aside his book for an hour's free conversation with his teacher. The natural method of learning the Chinese language, like all others is

### *By Talking.*

Just as one learns to walk by walking, to swim by swimming, to do anything by *doing* it, so one learns to talk by talking. This is the child's method, and this is the secret of the child's success. Does the child play? He learns the vocabulary of the play. Does he dress? He learns the language of dress and the name of every article of his wearing apparel. The same is true of eating, washing,



everything indeed where his life touches the world. Suppose the child of five or six years wishes to use the word *come*, in any one of a hundred combinations, he would not stumble, nor hesitate for a moment, as many a sinologue, with twenty or forty years' study of the language behind him, and whose brain was stained through with Chinese characters, might sometimes do.

Whether the child has been sitting, walking, retiring, waking, rising, dressing, eating, working, playing, doing no matter what of a thousand things, the sentences have been flying all about him like bees about a hive. He has heard them and repeated them with tireless iteration and in manifold combinations, till they have become his permanent possession; and, so to speak, they are on deposit, ready to draw out at a moment's notice. Granted that herein lies the child's success, we may inquire, Can the adult imitate the child's method?

I am certain that he can. I well remember how a Mr. Maulmain surprised me by the great advance he had made in speaking Chinese during an absence of some six months. Returning to Western civilization, he decidedly preferred to converse with me in the Chinese language. His idioms, the structure of his sentences and his intonation, were all thoroughly Chinese. And yet Mr. Maulmain was an uneducated man, who possessed the linguistic sense to a very limited degree, and whose chief work was the distribution of Bibles. What might be done by a scholar, with the aid of a teacher, pursuing the study of the language with undivided attention and unwearying ardor, remains, I think, to be tested. And, in the interest of better speaking, the test ought to be made at once. Just how the student should proceed it is more difficult to write, as this is a road so seldom travelled, and where little more has been done by way of initial survey than to bark the trees. I should like, however, to see something attempted like the following programme.

Begin by securing, if possible, a live teacher. (A graduate from a Girls' Boarding School would make a capital teacher for a lady). Buy also the best available books. I would not utterly reject books, even at the beginning. Buy also some blank books for the pocket.

Commence your first lesson with talking. Your teacher knows never a word of English. Chinese to you is a tangled and sunless forest. Never mind,—*talk*. Perhaps some good friend will give you the Chinese for 'What is this?' Here are at least three words. This is ample vocabulary to begin with, enough to set you bristling all over with interrogation points. You begin with whatever may be in your room: table, chairs, clock, watch, stone, door, etc. You repeat the names over and over, again and again, after your



teacher, imitating him in sound, pitch and a certain peculiar quality of accent.

Suppose you begin with the table right in front of you. Play table with your teacher. Tell him in sign language, table, table-cloth, above the table, under the table, beside the table, lay on the table, take off from the table, lift up the table, set down the table, push the table, pull the table, move the table, turn the table, set the table, brush the table, wash the table, wipe the table, round table, square table, etc., etc. Use pantomime freely, and without fear of losing your dignity. There is nothing in the above sentences which you cannot give your teacher without the aid of an interpreter. He will give you back your sentences. If he is a live man, he will also play at pantomime and give you other phrases. Now, with your teacher, repeat these phrases over and over, back and forth, up and down, throwing them up like dice, to come down in miscellaneous confusion, all your senses being on the alert. Play table say for an hour and a half. You will by this time have earned a recess of fifteen minutes.

When you come back to your play-work, perhaps you would like to see how table looks as written. It may be well to provide yourself with another short phrase, 'Please write.' You ask your teacher to write table. You watch his writing and imitate him. You may use a pencil instead of a brush if you so elect. Ask him to write 'on the table,' 'under the table.' Write these characters also, carefully imitating the teacher in the order of the strokes. Now write them from dictation, and without the copy before you. Three or four new characters will be enough to write each day. Do not fail to write daily both morning and afternoon. A half hour will be quite enough for each writing lesson. Meanwhile, if your teacher gives you the names for brush, ink, paper and one or two sentences of three or four characters each, repeat them after him and remember them if you can, giving them back to him a score of times before the sun sets.

After writing, repeat your table lesson, using the vocabulary you have gained for all that it is worth. A half hour will do. Now go and practise on the first Chinaman you meet. From the beginning mingle much with the Chinese, talking with them and learning, not only the language, but also a great deal beside.

For the afternoon, repeat the lessons of the morning with endless repetition and constant variation. You may finish the day with an hour of Wade, or Mateer, or Baller, spicing the reading as much as possible with conversation. You will find there are several tones. You may learn them and carefully practise them. Of course you are to *master* them, but you will do so largely by the imitative method of the child.



Does the above seem too simple for a scholar? No language can be too simple for a novice. If at the beginning of the second day you can repeat without hesitation one-half of the above sentences, you have made a splendid commencement. Note the number of words, especially verbs, already in your vocabulary.

Let the second day's work in general proceed as the first. Make great demands upon your memory. It will be strangely perverse and unreliable at the first, proving a sieve and dropping too many words through it. But by hard work, constant insistence and continual repetition, words will by and by stick to your mind like burs to a cloak. Day by day take up new things, things right around you, things in which the language impinges on daily life, anything not abstract that interests you.

After the first fortnight, if you please, you may take a reading lesson of an hour in the morning, as well as in the afternoon, always mixing in conversation freely with the reading, in fact making the reading a conversation and taking frequent excursions outside the book. Some single sentences may suggest a dozen others. Count it as nothing that you can *read* the lesson. MASTER the lesson by making its sentences ready coin in your pocket. Talk, talk, repeat, repeat, everywhere to everybody, till the language has grown into you. You will not long complain of the method being too easy for your disciplined mind.

Whenever, from the very beginning, you have the opportunity of hearing the language, be on the watch for words or sentences, and write in your note-book—the constant companion of your pocket—anything that catches your ear. These words and sentences you will take to your teacher at the first opportunity. Attend Chinese services from the first Lord's day you are in your China home and onward. Listen to all the exercises, note-book in hand, and jot down (as unobserved as may be) words and phrases. Make these the first order of Monday morning's lesson. You will follow the preacher with some pleasure in two or three months, and afterward rapidly master his principal vocabulary. Pick up the language wherever you hear it. Never lose a sentence from being ashamed (*i.e.*, too proud) to ask for its repetition or interpretation. Think of every sentence as a nugget of gold,—it is worth more than gold,—and work as a miner works with the glittering ore before him. Call every character you learn to write worth a dollar. You should earn a thousand dollars the first year. After a time you will learn the radicals, and at least the principal phonetics, and will take pleasure in analysing the characters you write. After a few months of study you will learn new phrases with every visit to the street: in the shop, at the fortune-teller's stand, from a sleight of



hand performer, at a small theatrical show, from persons in a quarrel with a peace-making crowd gathered around them, from the sellers of small wares spread on the ground, from some ragged beggar-looking vagrant who gathers a crowd about him and harangues without any discoverable reason. From any and all of these you will get capital sentences for daily use. Shut your hand on them and hold them. Do not say, I have no faculty for catching sentences on the wing. You never will seem to possess such a faculty till you cultivate it. You will do well to drop in to other chapels than your own and hear other preachers. They will have pet phrases and choice idioms which you will soon learn. By hearing many persons you will enrich your vocabulary. Wheresoever you go, talk and ask questions. It is your business everywhere and—nearly—always.

Dispossess your mind utterly of the idea that it is your duty to read a certain amount in a day or in a year, or that your success is proportional to the amount of your reading. If you have a year's task set by your mission, do not feel the slightest concern about it. You will probably accomplish it and considerably more by the method suggested above.

But this article is lengthening, and must come to a close. I would that my mind had been strongly drawn to this subject by a paper or enthusiastic statement, when I first arrived at this land of the Celestials. I would have learned a multitude of useful phrases the first two years which I have been decades in picking up. As it was, I became possessed with a fever of desire to talk, and broke away to a degree from the conventional way of learning Chinese, practising in part the method described above. During my life in China I have become more and more impressed with the need of a new departure here. Meeting quite recently two articles on learning a language in the July and August numbers of that remarkable periodical, *The Review of Reviews*, my mind became so strongly impressed with the importance of the subject as to set my pen in motion.

If there is a method by which our tongues may be loosed within a year, so as to speak with freedom and considerable effectiveness, having meanwhile laid a splendid foundation upon which to build in future years (for we are always to be students of the language), let us by all means seek to discover it. And, having once made the discovery, let nothing turn us aside from following it, not even the delusive imagining that one might make more rapid and scholarly progress by reading books. The method of success is the method for the scholar, even though it consists in following a child.

*T'ungcho, near Peking, Nov. 12, 1892.*



## *Objects, Methods and Results of Higher Education in Our Mission Schools.*

BY REV. J. JACKSON, METHODIST EPISCOPAL MISSION.

(*Concluded from last month.*)

### *Results.*

WE must now pass on to the last part of our subject, viz., results present and prospective, of our educational institutions.

I am not able to say a great deal on this subject for one or two reasons. In the first place there has not been sufficient time since the committee did me the honour to invite me to speak on this subject, to gather statistics and facts bearing upon the actual present results of higher education in this country, so that I can only speak very generally on this part of the subject. In the second place, as to prospective results, I do not feel myself sufficiently gifted with prophetic insight to permit me to speak very confidently. I might perhaps allow my imagination to run down the vista of future generations, and picture to myself and you the mighty revolution which higher education is destined to bring about in this country. I might perhaps describe the great intellectual awakening which is destined to take place, the snapping of the intellectual fetters which has so long held this nation in thralldom, the overturning of hoary forms of superstition, the overthrow of a scholasticism as barren as that which held Europe in bondage during the dark ages; the substitution of experimental science for a worthless empiricism; the triumph of a spiritual philosophy over a worn out materialism; in short, a complete regeneration of the moral, intellectual and spiritual life of this great empire. If I were to do so, perhaps you would say that I was dreaming dreams and seeing visions! But perhaps after all, my dreams and visions might at least bear some resemblance to truth; at any rate I would postpone the time for the accomplishment of my prophecies (like most of the prophets of modern times, for example, who prophesy of the millennium) to a date sufficiently far of as not to compromise my prophetic character! I will spare you, however, and confine my prophecies to very narrow limits, so as not to tax your faith too much.

First, as to *present actual results*. It must be remembered that higher education is a comparatively recent thing in this country. It is not many years ago since the first high school was established, and it is only within the last fifteen years or so that there has been a real widespread interest taken in the subject by missionary bodies. When I came to China in 1876, the only high school connected with missionary societies which was at all known was the Sung Chen College,



and that was then only young. Indeed, up to the present time, though interest in this subject has been greatly awakened, yet very little indeed has been done, and most of the higher educational institutions at present existing are only in their infancy. It is not to be expected, therefore, that there should be as yet very large and definite results from this branch of work. But there are some results, and first of all we would mention the wide-spread and increasing interest in Western science and civilization.

That there has a great change taken place in the attitude of China towards Western learning and civilization during the past few years is well known, but how great the change is we do not always realize. Archdeacon Moule speaks in the record of his thirty years' experience in China, of Old China and New, and this phrase very aptly describes the change which has taken place. It amounts almost to a new faith, a Renaissance. That this change has been brought about entirely, or even chiefly, by our mission schools I do not assert, but I am confident that these have been a very important factor in bringing about this result. The text-books which have been prepared largely for the use of schools have had a very wide circulation, and have exercised a very powerful influence upon large numbers who have not come in contact with our schools as students. The books prepared and sold by Dr. Fryer, especially, as well as those of others, are very widely read and circulated amongst the literati. We sometimes have men call upon us who are very well versed in science and mathematics, who have obtained their knowledge through the medium of books alone. Amongst the official classes, also, there is a great awakening and an increasing interest in Western studies, stimulated very largely by the example and influence of our schools. Considering the very short time which has elapsed since the educational enterprise has been taken up in downright earnest, I think the results so far, in the general enlightenment of the country, are very satisfactory indeed. The late disturbances that have taken place in Central China are rather an argument in favour of what I am asserting than proof to the contrary. The fact that Hunan is manifesting a bitter animosity against foreign civilization only proves how effectively the influence of Western learning is making itself felt, and penetrating into this very stronghold of conservatism.

We notice results of a more especially evangelistic nature.

### *Evangelistic Results.*

Unfortunately, educational work is often spoken of as distinct from, if not incompatible with, evangelistic work. I will venture to affirm, however, that the thorough missionary educationalist is one of the best and most effective of evangelists. In India this has



proved to be true to a very great extent, and it is equally true at present in China, and will be more distinctly so in the future. And is not this what might be expected *a priori*? If by evangelization we mean the instilling into the hearts and minds of men the truths of God's Holy Word, the leading of men to know and love our Lord Jesus Christ, the training them to grow up into Him in all things until they arrive to the full stature of men in Christ Jesus, the teaching them to observe and to do whatsoever He has commanded, to walk in all His statutes and ordinances blameless, where would you expect to accomplish this better than in our educational institutions where we come into close contact with the students day by day, meet them in the lecture room, the prayer-meeting, the class-meeting, and lead their devotions and unfold to them the meaning of God's blessed word in the Sabbath sanctuary? It is a misfortune that even in thought we should have come to separate educational and evangelistic work. Our venerable founder has taught us a better lesson, both by his example and in his noble hymns. Unite the pair, so long disjoined,—*Knowledge and vital piety*; and he is doing evangelistic work most successfully who is best accomplishing this object.

Another result we may expect, and which to some extent has already been realized, is revivals of religion and experience of true conversion, such as we are accustomed to in Christian lands. We cannot say that in China as yet we have been blessed by seeing many conversions after the old Methodist fashion. Not that there have been no such cases; far from it; but they are not common. We have hitherto been content with much less than this. We have been satisfied by an avowal of faith in Christ and a turning from outward forms of idolatry, and have not expected or required that deep and marked experience of an inward change which we look for in Christian lands. We are accustomed to account for the difference by adducing difference of temperament. We say that the Chinaman is not emotional like the Anglo-Saxon, and the absence of deep religious emotion is only in keeping with the rest of the Chinaman's character. But I think the Chinaman is after all not so entirely destitute of emotion as we are apt to suppose; and if the Chinese Christian does not give that outward evidence of an inward experience which we are accustomed to in the West, the reason is to be found quite as much in the absence of the experience as in actual incapacity for emotional feelings. The soil of the spiritual nature in the ordinary convert has not been ploughed deep enough to admit of the good seed taking very deep root; the heart has not been so stirred to its very depths as to manifest very striking outward forms of emotion, such as mark most revivals of religion: in short, the Chinese have not yet been educated up to the revival standard.



We sometimes, I am afraid, look upon revivals as something so entirely belonging to the agency of the Divine Spirit as to be quite beyond human control, and to be quite outside all laws with which we are acquainted. That there can be no revival of religion without a special operation of the Divine Spirit is indeed axiomatic; but that revivals are an anomaly altogether outside the pale of law, is indeed hardly likely to be the case. Natural and spiritual laws are linked together, and operate much in the same way if on different planes. Human and Divine agency coöperate, and men are "workers together with God," and human means can so arrange a set of circumstances as to bring about the most powerful operation of natural laws, or to greatly modify their action. It is so also in the spiritual world, and specially so in regard to revivals of religion. It is God who gives the increase by graciously pouring out His Spirit on the hearts of men, but it is by human agency, by arranging the circumstances so as to give free play to the Spirit of God, that He may exercise this convincing and converting influence, that great revivals of religion are brought about. And nowhere can this result be accomplished better than in an educational institution. There is hardly such an institution existing in China to-day that has not experienced such revivals of religion as are all but unknown in other methods of work. And the same is true also of India in the earlier stages of mission work there. The soil has been better prepared for the reception of the good seed by daily instruction. A good foundation has been laid upon which to build the spiritual superstructure. How different the feeling of the preacher when he stands up before a congregation of young people who are being trained in our schools, whose minds are quick to enter into all his varying moods and feelings, who fully understand and appreciate his sermons, from that which he experiences in an ordinary congregation. He feels at once that the electrical condition of the atmosphere is totally different, and while he hardly ever dreams of a revival in one case, he confidently looks for it in the other. I will here do myself the pleasure of quoting a passage from the life of Dr. Duff, which bears upon this subject. Mention is made of a Mr. Groves who was travelling through India, making himself acquainted with mission work and its results. After travelling extensively he at length came to Dr. Duff's school in Calcutta, where he says "he found himself in a new world when among the young Brahmans who were searching the Scriptures diligently. The whole force of his loving nature was drawn out when he came to examine these Hindoos on the design and effect of the sacrifice of the Son of God on the cross of calvary. His questioning burst forth into an appeal which pressed home on their conscience the knowledge they had shown, while he wept in his fervour, and the eyes of the young men



glowed with reflected inspiration. Then turning suddenly to Mr. Duff he exclaimed, 'This is what I have been in quest of ever since I left old England. At Bagdad I almost daily exhorted the adult natives, but in the case of even the most attentive I always painfully felt that there was a crust between their mind and mine. Here I feel that every word is finding its way within. I could empty the whole of my own soul into theirs. How is this?' Duff's answer was to throw open the door into the large hall and point to the busy scene where the very young were being instructed. There, he said, is the explanation. Was it not worth while to begin so low in order to end so high?"

One more result, already to some extent accomplished, but to be expected in greater degree in the future, is "*The supply of a trained, educated body of native workers.*"

I must not dwell upon the point, as I have already trespassed upon your patience sufficiently. The subject of a native ministry has been somewhat of a vexed question among missionaries in China, and not least in our own Mission. I may say that I early formed my views upon the subject, and length of time and added experience has only confirmed me in the belief that the crying need of our Church in China is for a well trained, intelligent and godly native ministry. I do not expect to see very much extension of our work, or very large additions to our membership, until this need has been supplied. We all know the limitations of the average missionary, and we are able fairly well by this time to estimate what is likely to be the result of his effort in unaided evangelistic work. The history of our own mission in the past, as well as that of some others with which we are acquainted, is, I am afraid, only a prophecy of what will take place in the future, and I am bound to say that I am not very hopeful of any great success. Experience has not led me to expect a great deal. If we mean to spread rapidly we must set about in good earnest the training of men who can do what most foreigners cannot do, and the foreign missionary must seek a field of employment, a branch of work which is more adapted to him, which he can do better than any native, and not spend his energies in fruitless endeavours with what a native can do infinitely better and at a mere fraction of the cost. I said this substantially ten years ago when I arrived on this field, and I repeat it now with greater emphasis, stronger conviction, and backed up by the experience of facts and results. Now, our educational institutions are adapted when properly managed to supply the kind of men we most need. They have supplied that need to some extent in other missions where the work has been carried on longer; they are supplying the need now in our own Mission to some extent, and



will do so in far greater proportion in the years to come. That we shall have failures and disappointment I am prepared to expect: failures on the part of the missionary through lack of knowledge, experience and wisdom in turning to best account the material supplied by our schools in guiding the young men placed under his care with prayerful sympathy and tender oversight; failures on the part of the young men themselves, some of whom will grow weary in well doing, fall in easy-going formal ways, be overcome by the manifold temptations around them, and having put their hands to the plough will look back and prove unfit for the kingdom. But in the midst of failures there will be grand successes. The Spirit of God will touch many hearts with His own finger. His gentle voice will find an echo in many a soul prepared by our teaching, the live coal will be taken from the altar and applied to many lips which shall become eloquent with divine inspiration, and ultimately a noble band of men shall lead and guide the native Churches they have been instrumental in bringing into existence,—prophets, evangelists, pastors and teachers, who shall lead their people from the land of bondage and establish them in the true “Hwa Kwoh” (華國), the “glorious land” of God’s Kingdom on earth.

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### Collectanea.

DECEIVING THE GODS.—The Chinese constantly use the expressions, “Deceive the gods,” “Flatter the gods.” “Pull the wool over their eyes” (*may shun*,) they say. Here is an instance of it, lately reported by a native paper: The Cantonese seem to have been frightened by a rumor that a terrible and deadly sickness would produce great havoc in the 9th and 10th moons (months), and that to avoid the calamity, it was necessary to alter the moons into the 1st and 2nd moons. With one accord the people made out the last day of the 8th moon to be the last day of the year, and the 1st day of the 9th moon to be the 1st day of the new year. Congratulations were heard on every side, fire-crackers were exploded at every door, and butchers did a brisk business. The delusion was certainly carried far enough to deceive even the most astute of the gods of sickness—*Ex.*

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THE MORAL CONDITION OF JAPAN.—It is apparent that Confucius and Buddha have no reserved forces for the present emergency. “Buddhism,” said a priest recently, “is the best of



religions, but its priests are the most degraded of their class." The Imperial Government in the summer publicly reprimanded the leaders of the chief sects, but though the disgrace was keenly felt, I hear of no reformation. Whatever moral power this religion may have exerted in the past, it is not now an active influence for good.

Shinto has been proclaimed to be "no religion" by the government itself during the year past. Its rites are declared to be strictly traditional and commemorative, and thus the consciences of Christian officials have been relieved.

Confucianism teaches that benevolence and righteousness are the powers that govern the universe and constitute life. As a philosophy it satisfied the chosen few; as a code of morals it met fairly well the needs of a rigidly conservative society; as a religion its morality was sufficiently touched with emotion to satisfy those who knew neither the true Fatherhood of God nor the personality of man. Its devoted adherents were the bitterest opponents of the opening of Japan. They knew that their philosophy could not continue should Western learning prevail, and they foretold thirty years ago the present moral interregnum. They were true prophets, and the young men of to-day know little and care less for the philosophy that ruled their fathers' lives. . . . Beneath their soft and friendly manners, the Japanese too often conceal passions that only await opportunity to become deadly. Young men walk the street with the mien of scholars; they delight in books, poetry and flowers, and yet are ready with dynamite or knife to destroy men whose opinions cross their own; and with desperate bravery the assassin plans to seal his murder with his own blood, while the populace with indiscriminating praise applauds the suicide as a hero. Self-destruction atones for any crime. So statesmen must surround themselves with guards, and public men are in constant danger of murderous assaults. Nowhere does life seem, on the surface, more contented and sunny, and nowhere is it thrown away with such unconcern. The spirit of old Japan remains beneath the modern garb.—*Rev. W. Knox, D.D., in The Missionary Review.*

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THE TEACHING OF MANU—MERIT.—In xii. 20, 21, 23, we find the Hindu doctrine of merit which is, alas! that of fallen human nature in general, clearly stated: "If a man practises more virtue than vice and less vice than virtue, then he is invested with the aforementioned elements, and in them he enjoys happiness in heaven. But if he practises more vice than virtue and less virtue than vice, then he is divested of those elements and so endures the tortures inflicted by Yama. . . . Observing, by the power of his own intelligence, these various movements of the soul, which arise respectively



from virtue and from vice, a man should always apply his mind to virtue." In iv. 238-243, is a passage which speaks in a striking manner of the accumulation of merit. Part of it seems to have suggested some lines in a favorite Christian bhajan. "A man should gradually accumulate merit, as white ants gradually build up their heaps, or as to obtain assistance thereby in the other world; specially avoiding the giving pain to any living being. Neither father nor mother stand by for our help in the other world, nor do wife or children, nor any relative: only merit stands by us there. Every living being is born alone, alone also he dies; alone does he enjoy the fruit of his good deeds, alone also does he suffer that of his evil deeds. Relatives leaving the dead body like a log of wood or a clod of earth on the ground, go away with averted faces; but merit follows the soul to where it is gone. Therefore a man should be ever gradually accumulating merit for his own assistance; for with merit for a helper, he passes over the darkness which is so difficult to cross. A man who is addicted to virtue and has destroyed his sins by penances, is quickly conveyed to the other world with an ethereal body, all shining with light."—*The Indian Evangelical Review*.

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A CHINESE INQUEST.—Finally the real "Lao Yeh" (Old Father), the official himself, was ushered into the yard. By this time the streets, roofs of houses, inn yard and all available spaces were crowded. A cock was killed, and the court opened,—the Lao Yeh seating himself behind a table covered with red damask, on which were sacrificial bowls, candles, &c. He lit his long pipe, put himself at his ease and aired off his importance as if to say, 'Let justice be done with dignity.' The corpse was laid before the table. A book was opened,—about fifty pages of descriptive anatomy as understood in China. Each part of the body was named in succession, and a man examining the body answered, "Wu-ku" (all complete.) The corpse having been examined, witnesses were next summoned to testify to the cause of death and the circumstances. First the muleteer, next inn men, finally myself. All the others had to kneel before the table and beat the ground with their heads once, and continue kneeling while being examined. I stood by the side of the magistrate. Next the coffin was brought, arrangements made for burial, &c., and then the Lao Yeh rose up and kicked the table topsyturvy, sending candles, bowls, damask, &c., right into the mud, and in less than a minute the retinue were howling along the road, escorting the magistrate home.—*Rev. Moir Duncan, M.A., in the Missionary Herald*.



CHINESE PUNISHMENTS.—If you look back on the ancient history of China you will see that during the reign of Fuh Hi, called Tai Hao (2953 B.C.), the first of the five Emperors was regarded as the founder of the empire. In that time China had only a very slight punishment for criminals. Those who violated the laws, were dealt with by the supreme power of the state. The heavy corporal punishments were instituted at the time of Emperor Zur (紂) (1154-1122 B.C.), the last Emperor of Shang dynasty. This monarch was a man of powerful mind and great shrewdness, but unprincipled and cruel. He invaded the territory of Yew Soo-sze who, to avert the attack, gave him a beautiful girl named Dah Kee (妲己), who introduced the cruel punishment from her country. She was exceedingly cruel, and influenced her husband to inflict more severe and barbarous punishments for offenders, such as to hold red hot irons in the hands, walking above burning coals on a copper cylinder heated and smeared with slippery grease, that the poor victim shall fall from it upon the fire and be burned to death.

Punishments may be divided into three classes: First, the punishments for the faults and offences of children, which are inflicted by their parents, such as ferule, etc. Second, the punishments for criminals who have violated the laws of the government, carried out according to those laws by the absolute power of the Emperor. Third, the punishment of the souls after death, inflicted by God on those persons who, during their life time, have done many cruel things and disobeyed Him. The first and the last ones, I dare say, you readers know much better than I, so I will not expatiate on these here. The second class of punishments I should divide into two great divisions, namely ancient and modern. Punishments such as cutting off noses and ears or chopping off hands, were commonly executed during the reign of Genghis Khan. The punishment for stealing was to brand a letter on the face, which gives the thief a life-long disgrace. It was similar to the punishment the English inflicted for vagrancy during the 15th century: *i.e.*, to brand with a letter V and sell as slaves. Beheading was used for robbers and parricides, and sometimes robbers were imprisoned for life.

The modern punishment is subdivided into twelve sections, namely beating with bamboo, slapping the face, squeezing the ankles and fingers, kneeling on chains, imprisonment, beheading, strangling, hewing in pieces, transportation, *tien-ping* (somewhat like pillory), being put in cangue, etc. I must now proceed to write about each of them in succession. The punishment of bamboo beating is for small theft. Slapping the face is most commonly used for women. Squeezing the ankles and fingers is used for



robbers who do not confess their crimes. Kneeling on chains is a kind of torture inflicted on those robbers who would not confess. Imprisonments are of two kinds: one for three years and the other for life, but it is not like the French in the 18th century, who, with no charge or trial, were kept in prison till death.

Beheading or strangling is used for robbers and parricides. Hewing into pieces is for incendiarism and very great robbery. Transportation for the followers of a great robber, that is, sending them to the northern part of Manchuria near Russia, about one thousand miles from China. *Tien-ping* is a species of torture like the cross, and the use of it is to tie up the thumbs of the criminals to it, and by tightening them, cause the sufferers to feel pain and confess their crimes. Cangue, a heavy wooden collar, is for small theft. Some of these heavy punishments and tortures are getting obsolete and are not resorted to at present; so we see the punishment of China is getting lighter and lighter every dynasty. The heavy and severe punishments will cause the people to revolt, as during the reign of Emperor Jih (桀) (1818 B.C.) of Hia dynasty. We also see the French Revolution (1789 A.D.) was mostly caused by unjust and heavy punishments. If a country has no punishment for criminals, the people will be lawless, and the whole society will be upset. It is well understood that punishments are necessary for a country, but should not be too severe as to make the criminal suffer unnecessary pain. As to torture for extorting confession, these should be done away with.—*Ying Juk-soo, in St. John's Echo.*

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I think it is perfectly clear, says Dr. George F. Pentecost, that there are many traces of a primitive revelation in Hinduism. Christianity is interpreting to the Hindu many truths which are imbedded in his sacred books, and which without Christ as the key to unlock them, must forever be buried treasures to him.

CHINESE CHARACTERISTICS.—Speaking at a meeting of the College of Medicine for Chinese, Hongkong, in July, Dr. Cantlie, Dean of the College, said:—"Anyone who knows the Chinese even but slightly is well aware that steadiness of purpose is, perhaps, their most constant characteristic. In their national history, be it in the overthrowing of usurping rulers or beating forth their enemies, their constancy of purpose has always prevailed. Time shakes them not from their intent nor weakens the ardour of their understandings. The passing away of one generation but endows the theme with the sacred fire of heredity; the register of a century past in any attempt but affords time for its development and growth, and brings it into fuller fruition and purpose. It is with the sons of such a people that we have to do, and having once taken up a subject, be it science or war, it is not in their nature to retract."



## A Conversation between two Chinamen.

BY A LADY MISSIONARY.

*NON-CHRISTIAN Chinaman.*—Well, my friend, what is this I hear about you? They tell me that you have entered the Jesus-religion; you must surely have been bewitched to take such a step.

*Christian Chinaman.*—Not bewitched, my friend, but persuaded by the most reasonable of all teaching that could be presented to a thoughtful mind in search of truth. I feel sure that if you had Christian truth put before you fairly, you would also soon join the Christian Church.

*Non-Christian.*—Not I! Some time ago I was anxious to know for myself what the Christian teaching was, so I had a conversation in a street chapel with one of the native preachers, and what he told me as the most important points in his new religion was enough to keep every thoughtful man from joining.

*Christian.*—Why, what did he say?

*Non-Christian.*—He said the first and most important thing was that I must give up respecting my ancestors.

*Christian.*—That is most strange. The foreign teacher with whom I have had many conversations never of himself alluded to the subject. When I brought it up as a difficulty one day he merely said, "When you know God and give Him the love and worship of your heart, the amount of respect you should show to relations—dead or living—will soon take its due proportions." I then asked him if it was true that Christians shewed no respect to their departed ancestors. He said nothing, but opened a book and shewed me a photograph of a cemetery in his home-land. It was more like a lovely flower-garden than a place for burying the dead, and in front was a lady with her children all dressed in deep mourning, putting fresh flowers on a grave. In fact they seem more particular about their dead than we are.

*Non-Christian.*—Well, that is news to me. I was given to understand that they thought no more of dead parents than of dead dogs, although when living they owed them obedience and respect just as our classics instruct us to do.

*Christian.*—What further did this Chinese preacher say was important in the Christian religion?

*Non-Christian.*—He said I must see and feel that I was a criminal that had broken all the laws of God and man before God could forgive me and receive me as his child. Yes, criminal 罪人 was the word he used.



*Christian.*—Strange again! My teacher only tried to shew me that as I acknowledged that the food I ate was from God, I had been very ungrateful in not rendering Him worship and thanks and service all my days. True, since I have known God as revealed in the life and death of Jesus Christ, I see many other sins in my heart and life than ingratitude, and sincerely wish to be purified from all that is displeasing to my Heavenly Father.

*Non-Christian.*—"Heavenly Father," that is a beautiful name! It was not once used by the preacher in all our conversation. He seemed to speak of God as angry with all but the few who accepted a certain set of truths that had not come to our country till a few years ago, and that all our sages of the past are suffering punishment now because they did not know and believe these truths. Could anything be more absurd?

*Christian.*—That man must have been imperfectly taught. My teacher spoke with the greatest reverence and respect of Confucius, Mencius and Lao-tze, and said they were sent by God to teach us and prepare the way for the higher teaching of Jesus Christ; just as many in the West who lived in the time of our sages were the teachers from God of their day. He said, too, that were Confucius living now he would accept Christianity if it were offered to him, as those who know and appreciate what is *good* are always ready to accept anything higher and better when they see it.

*Non-Christian.*—I think it is you who is imperfectly taught, for the Christian books I have seen correspond with what that native preacher holds as truth. Another strange doctrine he mentioned as one which I must hold before I can be a member of his sect, is also mentioned on the first page of a catechism he gave me, and that is, that though there is only one great God, we must believe that there are three in that one. In fact they seem to worship three Gods, and Jesus is one of them, for he said, "You must worship Jesus", and again, "You must pray to Jesus", and yet they say that they have come to tell us of the one God, and ridicule the Chinese for having so many gods.

*Christian.*—I also have learned a catechism which treats of that great mystery, but does not do so till other truths are first made clear. It says of this that God has revealed Himself under three characters: As the Creator and sustainer of all things, He is called 'God the Father'; as coming in the person of Jesus and living and dying for the sins of the world, He is spoken of as 'God the Son'; when as a holy Being, He dwells in the heart of man, He is called 'God the Holy Ghost.' Here is a copy of my catechism; I always keep a few by me to give to any who are anxious to know what Christianity really is. Do take this copy and read it.



*Non-Christian.*—Thank you. I shall look it over. Your way of putting it is intelligible anyhow. But now what do you say Christianity really is? What's the good of it? I'm sure apart from the medical work done by these missionaries, I can't see what good they do in China.

*Christian.*—My teacher says that Christianity is "God's remedial scheme for the sin and suffering of the world." My boy is now learning a book at school, which shews what Christianity has done for many nations of the world, and, in fact, shews that it is Christianity that has made England, America and other nations of the West the great nations that they now are.

*Non-Christian.*—I should like to see that book. But what good has this new religion done *you*! That's what I want to know; you were always a good enough fellow I'm sure.

*Christian.*—Ah! that word 'good' is only comparative, is it not? I may have seemed better than some of my neighbours; but now that I know from Jesus' life and teaching what a selfish life I have always lived, I am filled with shame that I have been so heartless as to witness so much misery around me and never wish to relieve it. On one hand, I am ashamed of my past ingratitude and selfishness, on the other I have a peace and joy to which I was before utterly a stranger. Peace, because I know that all my selfish past is forgiven; joy, from now being a true child of God, taking part with God and his people in the great work of saving the world from sin and suffering. In keeping the vow I made when I entered the Church, to do some good to my fellow-men every day, I feel often as if Heaven were really begun already. Another thing, though yet very far from perfect, I have God's Spirit to dwell in my heart to help me to reach the high ideal which Christianity puts before me in the person of Jesus. Just think of it, to be a temple of the Holy Ghost and getting guidance day by day from Him! For myself I think that the possibility of such a thing is one of the grandest of the doctrines of the Christian religion.

*Non-Christian.*—Perhaps so; but what of your vegetarianism? Of course you have had to give that up; at least, that man in the street chapel said something of the sort. He said that all efforts to improve ourselves by vegetarianism or otherwise, or to do good to others, was deadly and ended in death.

*Christian.*—Most strange indeed! My teacher has told me that many Christians in the West think it better to live on vegetable food, and that a missionary among the Mongols became a vegetarian to commend himself to the people he was trying to convert to Christianity. He told me that as a Christian I was at liberty to eat flesh or to keep to my vegetarianism just as I thought fit. If



vegetarianism was helpful in keeping me patient and kind, or in keeping under the body in any way, he would advise me to keep to it. He said he often felt inclined to try it himself, especially when he found himself getting impatient and angry over trifles. Diet, he thinks, has much to do with these things. As to doing good being a deadly thing, my teacher says that accepting Christ as our Saviour is just a means to the end that we may live lives such as His; and we cannot get a better record of His life in few words than "*He went about doing good.*" Here is a Gospel which gives his life. [Gives him Luke.] Do read it for yourself and judge. I have to-day in an epistle been reading a passage which says, "We are created in Christ Jesus unto *good works* which God foreordained that we should walk in them." In fact, this I take it is the great difference between God's children and those who are not. Those who are living for themselves alone are not His *true* children even, though they may call themselves Christians; those who are living for the good of their fellowmen *are* God's children, whether they recognise it or not; aye, and will be welcomed to the Father's house at last on these grounds, much to the astonishment of some of them. That teaching is both reasonable and according to the Scriptures; just listen:—[he reads Matthew xxv. 31st to the end. When he finished his friend went on.]

*Non-Christian.*—What kind of good work are you now engaged in, may I ask?

*Christian.*—Well, our religion tells us that our alms should be done in secret. But, since you ask me, I may tell you in a general way that in my business I am now doing nothing that will not stand the light; nothing like lying or cheating comes in now; and, strange to say, my business, though it suffered a little at first, is now prospering more than ever, for people know that they will get the true value of their money at my place. Then there are some sons of widows I have sent to school at my expense. Also the members of our Church have free schools over the city and dispensaries for giving medicine free to the poor. Then we keep several preachers going about towns and villages calling on men to repent and enter the kingdom of Heaven, and quietly talking to people about God's love in Christ for the sinful and the perishing world. These men are carefully trained how to put Christian truth before the Chinese, and taught thoroughly wherein Christianity excels all the good in Confucianism, Buddhism, Taoism or any of the secret sects of China. We also visit the sick and bury the dead who are poor. Then I also keep a quantity of books, tracts and leaflets to give to any who may wish to know what Christian teaching is. Here, for instance, is a short prayer which I give as a sort of first lesson. Then, there



is a hymn about immortality and Heaven which my wife is constantly singing. Then comes the catechism I told you of, in which there is nothing but what every good man's conscience will say "Amen" to. Then a small hymn book which I can almost say by heart now, as I find the hymns very comforting after the busy day is over. I often go right through the book when I once begin. Listen to this : [and he sings, "Jerusalem my glorious Home."]

*Non-Christian.*—Well, that's fine, if true. You have certainly put Christianity before me in a very different light than that native preacher did. Your view of Christianity as a scheme for ridding the world of sin and suffering, extreme poverty and misery of all sorts, in which we are called to be helpers, draws me as much as the other repelled me. But I must study the matter more. It is getting late, so I must go home. I don't mind taking that short prayer you showed me, and the hymn you said your wife is always singing. Thank you for the Gospel and the catechism; that book shewing the benefits that Christianity has brought to various countries of the world, which you say your son reads at school: I should like to buy a copy of that if you can get me one. After studying these I shall come and have another talk with you on the subject. Good night.

*Christian.*—Good night. [Bows him out; then to himself.] May the Spirit of God lead my friend into all the truth, taking of the things of Christ and shewing them to him. Amen.

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## *God's Own Estimate of Heathenism. (Read Rom. I Chapter.)*

BY REV. W. ASHMORE, D.D.

IT is not what men think, but what God thinks about it. Nor do we have to go back to the Old Testament to find out. It is all packed solid into a single chapter of the New Testament, so as to be clear, well defined, and unmistakable.

### *I. The Origin of Heathenism.*

It had its rise when man turned his back on God. It is the sign, the product, and the proof of alienation from God. It is the visible, organised expression of alienation from God. It is the outcome of man's whole corrupt nature.

- (1) It began in *the Heart*;—Man "*did not like to retain.*"
- (2) It worked through *the Imagination*;—He became "*vain in his imagination.*"
- (3) It pervaded his *Intellect*; "*He professed himself*



to be wise." (4) It showed itself in *the Body*;—*He dishonored his own body*. And now, corrupt in Heart, in Imagination, in Intellect, and in Body, man was ready for anything. He could not get rid of his sense of dependence, nor of his tendency to worship—but he pushed God away and substituted his own inventions. He became a "Heathen" and an idolater.

## II. *The Progress of Heathenism.*

Men did not become low-down debased heathen all at once. There were stages in the down-grade. Paul sets them forth with the clearness of sunlight. Original heathenism was of a higher order. Human nature fell by stages. Idolatry came in by stages. Every step is a further step *away from God, not a step towards Him* as some would have us think. Here is the order:—

(1) Worship of the *Host of Heaven*—*the creature more than the Creator*. (2) Worship of *Deified Humanity*—*an image made like to corruptible man*. (3) Worship of *Deified Symbols*—*birds and four-footed beasts*. (4) Low down *Fetishism*—*creeping things*.

Paul's presentation of the order of the fall is confirmed by secular history. The earliest and the highest form of idolatry was Sabaeism or the worship of the sun, moon and stars. Then followed hero worship.

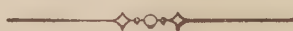
## III. *The Judgment of Heathenism.*

It is God who pronounces judgment, and not man. He declares the turpitude of Heathenism—it has changed the glory of the uncorruptible God—it has changed the truth of God into a lie. The whole catalogue of human iniquities then follow in its train. Note the logical order as set forth in the chapter as a whole.

(1) They once knew God, but they did not glorify him as God, nor did they like to retain him in their knowledge. (2) Because of that, they turned aside to image making and image worship, worshipping and serving the created more than the Creator. (3) Because of that, they were given up and given over to a reprobate mind to do the unfitting and unseemly. (4) Because they were given over to a reprobate mind, therefore were they "filled with all unrighteousness."


## IV. *The Sentence.*

"*They which commit such things are worthy of death.*" And that, the apostle declares, is "The Judgment of God."





### Letter from Macao.

UR long journey of 11,000 miles is ended. We left Brooklyn September 12th, 1892. I preached at the ordination of my eldest son, Clarence Thwing, M.D., at Portland, Oregon, September 20th, my youngest son, Rev. E. Waite Thwing, assisting in the services. The new field of the former is Fort Wrangel, Alaska. We sailed from San Francisco September 28th on the *China*. Six days took us to the Hawaiian Islands and ten more to Yokohama, a quiet pleasant passage. The cholera scare prevented our landing at Honolulu, but Mr. and Mrs. Damon sent to the 28 missionaries aboard three bushels of tropical fruits, with Christian salutations. My three weeks in Japan were filled with unexpected labors of love; a sermon each Sunday, numerous addresses to college and seminary students, and Gospel services among Japanese or at the Seamen's Mission and Hospital. It was my privilege to participate in the Farewell Reception given to Dr. Hepburn, who had served a generation in Japan; to preach a memorial discourse at the first anniversary of the earthquake which destroyed about 10,000 lives, November 28th, 1891, and to deliver the address at the Columbian Celebration, October 21st.

The *Peru* took me to Hongkong in five days. A Sunday service, as on the *China*, and a week day lecture with recitations were desired by the officers, whose courteous attentions added to the pleasure of a delightful voyage. Canton was reached November 11th. After a short stay at Fa-ti near the site of the proposed Insane Asylum, we came to Macao for a month. My son is assigned to Kang-hau, ten days travel or more from Canton by boats. His freight has not all arrived. Furniture and provisions are to be secured. He, with his wife and his sister will labor in this far off town among the Hakkas, a very hopeful field, where there is a chapel and a school. Their nearest neighbors—English speaking—will be five days distant at Lien-chow.

Macao is a picturesque old city, the "Gem of the Orient." Our spacious mansion overlooks the sea from which the monsoons breathe their refreshing gales. This is Thanksgiving week at home, but the mercury in the shade stands at 80° and 110°, or higher, in the sun. Our suite of five rooms is on one floor 110 feet, and their dimensions are ample. There is a broad veranda and below there are quarters for servants. A wall 15 feet high surrounds the building and tropical trees and plants remind us that Calçada de Paz, Kolau, is in the Orient. Ten dollars gold is the monthly rent. A considerable amount of furniture is included. Nearly 50 years ago this old mansion echoed



to jubilations following the treaty which Caleb Cushing completed with China. The groans of coolies imprisoned in the basement were heard some thirty years ago, during the continuance of that nefarious slave trade. When here in 1889 I was the guest of Missionary White who, with two children, lost his life by a railway accident at Elmira, N. Y. The new organ brought from home stands where theirs stood, but the voices that rang forth in song and laugh will never be heard here again. At our Friday evening meeting last week we had a Memorial Service, at which reminiscences were given and Dr. Parker's ode was sung, "Blest are they in Christ Departed." Three nationalities united in our Sabbath worship. Sermon and prayers in English, also an exposition in Cantonese.

E. P. THWING.

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*Chen-tu, or the Forest City of the West.*

THIS beautiful city is rapidly becoming the centre for Western missionary work. The Cosmopolitan nature of the city makes it preëminently suitable for this purpose, while on all sides are rich fields awaiting seed sowers. Chen-tu and vicinity present many excellent features, which ought to be very valuable in the work of evangelization. The plains surrounding the city are watered by mountain streams, which seldom if ever fail, and hence famine is almost an impossibility. These plains extend for miles in appearance, resembling a lake with thousand of islands, as, island-like, bamboo groves cluster around the houses of the farmers. Villages, towns and cities abound, wherein people number as bees in a beehive.

This district might be compared to a crown,—Chen-tu the centre, the surrounding cities the diadems. May the glory of this crown soon adorn the brow of the King of kings! Chen-tu is a very large city, and has considerable intercourse with the North and West. The presence of traders from Thibet and the northern borders, who to the Chinese are foreigners, detract greatly from the curiosity usually exhibited when missionaries enter an inland city. Even foreign clothes are not subjected to greater censure than that which flows from a Chinese witticism, and thus the foreigner is able to visit any part of the city with very little inconvenience. A spirit of inquiry manifests itself among the young men. They are especially anxious to learn English. Chen-tu is a city of *Kung kwans*, a city of retired as well as active officials and merchants. Many of these officials and merchants have been abroad, or, in other words, to Shanghai. They have had many wonderful things to

report on their return, enough at least to make their young hearers inquisitive. As their impressions of things foreign have not been altogether unfavorable, there seems to be, whenever their shell can be pierced, a friendliness to foreigners, which may be of great value to the spread of the truth.

Four missionary societies are represented. The China Inland Mission, under the earnest labors of Dr. H. Parry and his associates, is doing an excellent work. The Methodist Episcopal Mission has lately procured a perpetual lease of a large *Kung-kwan* in the heart of the city and expects soon to erect a hospital. The Church Mission, under the charge of Rev. Mr. Horsburgh, has but a temporary representation. The fourth is the new Canadian Methodist Mission, which landed in Shanghai Dec. 3rd, 1891, and in Chen-tu May the 9th, 1892. Hospital and dispensary work will have a prominent position in their mission work. The formal opening took place on Dec. 3rd last. Eighteen patients presented themselves on the first day. The fourth day the numbers had increased to over fifty. Calls for the doctors to all parts of the city are daily increasing. The homes of some of the leading officials have been professionally visited. Wheresoever they have gone they have been treated with becoming confidence, which indicates a hopeful future for medical mission work in the city.

The outlook at present for Christian work in almost every department, is very bright. A few years ago Szechuen was almost destitute of missionaries. A few evenings ago in this city, at a union meeting, fifteen earnest messengers of the cross assembled to supplicate a throne of infinite love for the baptism of the Holy Spirit upon the work. Surely the hand of the Lord is guiding His own work in West China.

GEO. E. HARTWELL.

Chen-tu, Nov. 17th, 1892.

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*The Collegiate School, Chefoo. Annual Report.  
Session 1892.*

THE anniversary of the opening of the school has again come round, and our report begins once more with grateful thanks to God for all the mercies of the past year.

On the 1st of December, 1880, the school opened with three pupils. In 1885 the numbers had so increased that it was found necessary to separate the boys and girls. Since that time two different establishments have been kept up, both of which have had more pupils this year than ever before.



During 1892 forty-seven boys have been in attendance and many applications for vacancies could not be entertained on account of want of accommodation. It had been hoped that this difficulty would have been put right ere this time, but lack of funds for this special purpose has prevented the building of the new school. As some pupils had been waiting on for a year, however, it was felt that an effort should be made to take them in. Another dormitory, affording accommodation for fifteen boarders, was added to the east corridor. Already every place has been taken up, and still there are more applicants for vacancies.

As far as the masters are concerned our school staff has remained unchanged during the year. In June, however, Miss Webb, who had so ably attended to the boys who were receiving lessons on the piano, left for home, and Miss Johnson most efficiently filled her place till October, when she, too, left to be married. It was with much pleasure that we heard from Rev. J. Hudson Taylor this week that a lady was on the point of starting from England to take up a permanent position as teacher of piano in this school. Through the kindness of Miss Sanderson we have had a most invaluable addition to the teaching strength of the school during the latter half of the year. Miss Hilbold, teacher of French and German in the girls' school, has taken charge of our French classes; and that subject, now receiving the skill and attention it merits, is being enthusiastically studied by the boys old enough to have the privilege of such teaching.

The past year's work has been a heavy one. Pupils and teachers have pulled well together, and the results have been most gratifying. Although it has been the hardest year for work, it has been the most pleasant in our time. Chemistry, Trigonometry and Mechanics were added to the curriculum for the more advanced boys, and have been gone into with considerable zest. Natural History, too, has been receiving some attention, and not a few very good specimens have been added to the collection for the new museum.

The health of the pupils has on the whole been excellent. We had one very mild case of typhoid and one of scarlet fever. Owing to the kindness of Dr. Douthwaite, the honorary medical attendant, we were enabled to have the cases perfectly isolated at once, and both patients had a speedy and thorough recovery. The position of the school, the sea-bathing, the boating, the games, the strictly regular hours for meals, for early retiring and early rising,—all, no doubt, go to maintain teachers and pupils in the generally excellent health they enjoy. Outdoor games have been entered into very heartily. Had we to make a comparison as to the advance in games

and exercises, we should say that during the past year rowing and cricket have shown the greatest improvement. The Autumn Regatta helped to bring out the former, and the latter has been fostered and helped, not only by the masters, but by the friendly matches between the school and the foreign residents and visitors.

It had long been our desire that some outside test, conducted by a public body of examiners, should be made of the work done here. We felt that this would not only be satisfactory to the many friends of our school, and especially to parents and guardians of pupils, but that we who were so employed would find out whether the work we were doing was equal to that of the same class of schools in England. At the same time we wished the pupils to have such a test that, if they passed in their examinations, they should receive certificates that would be of some value to them when they left school.

The College of Preceptors, one of the most important examining bodies in England, met this very need in both points. The high standing of the College in the educational world is unexceptional. Its carefully graded syllabus and its exact requirements need only to be seen to convince one that an ordinary "Pass" certificate in any class should give real satisfaction as to genuine work having been done. When it is understood that failure in any one of the compulsory subjects such as arithmetic, grammar, etc., means a total failure, no matter how good marks may have been received in all the other subjects, some idea will be had of the strict way with which papers are dealt.

The value of the College certificates will be appreciated when it is stated that the holder of a 1st class, who has passed in Latin and Greek, or in Latin and a modern foreign language, is exempted from passing the preliminary examination of the Incorporated Law Society, Pharmaceutical Society of Great Britain, Royal Veterinary College, Institute of Civil Engineers, Registration as a Medical or Dental Student, etc. Indeed a holder of even a 2nd class certificate of the 2nd division is exempted from all of the above examinations, provided that his papers fulfil the same conditions as the 1st class as to languages.

In the last week of June the College conducted an examination here, presided over by Rev. Miles Greenwood, M. A., Chefoo. The very same sets of questions as were being used in Great Britain and Ireland, were given to our pupils, and the very same time was allowed. The results of that examination, which came to hand about a month ago, compare very favourably with those obtained by the home schools. While out of 5,419, the total number of candidates presented in June, 3,350 passed, being barely 60 per cent.;



out of 16 boys' papers sent from Chefoo 15 passed, which shows a percentage of 93.

As in no future report would we feel it necessary to enter at any length into particulars concerning the work of the College of Preceptors, we deem it wise here to name a few of the schools and institutions sending up pupils for examination:—Chesterfield Grammar School ; Brighton High School ; Victoria College, Belfast ; Commercial College, Dumfries ; Wellington College, Salop ; Newington Academy, Edinburgh ; St. James's Collegiate School, Jersey ; Upperton College, Eastbourne.

It is with no little pleasure we see the names of some of the old boys figuring honourably now and again in different publications : Elmer Wherry and his brother Fred doing good work at Princeton College, New Jersey ; Fred Judd taking his B. A. at Cambridge, England ; Jim Leyenberger, having graduated at Wooster University, Ohio, is studying theology at Pittsburg, Pa. ; Edwin Judd has obtained a certificate for Mechanical Drawing from the Science and Art Department, South Kensington ; Ross Judd has returned from Canada to labour as a missionary in China ; and there are more to follow.

The school medal for 1892 has been awarded to Master George Frederick Stooke, Chefoo, the first day-boy who has ever received such an honour. Up to the present time the school medal has been said to be given for "General Improvement." This has not been strictly correct. In future it will be awarded to the Dux of the school, that is, to the boy that has won the highest marks in the College of Preceptors 1st class and in the final written examination for the year. The medal for courteous bearing and gentlemanly conduct has been awarded to Master Ferdinand Caspar Schmidt. It may be remembered that two years ago a lady and gentleman presented the school with two such silver medals and promised that, if the same boy should be the recipient for two successive years, they would present him with a gold one. The gold one is still in the future as the holder of last year's medal has not received the second one. We have in our keeping another beautiful silver shield given by Paul H. King, Esq., Under Secretary, Chinese Maritime Customs, London, to be presented for gymnastics. The opportunities for practising such, during the past year, have not warranted us in giving the shield, so that it will be held over till 1893. The valuable microscope offered at the distribution of prizes last year by C. F. R. Allen, Esq., Her Britannic Majesty's Consul, Chefoo, for the best Natural History collection has, after careful inspection, been awarded to Master Albert E. Cardwell, who leaves us at an early date for England, there to take the London University matriculation with credit to himself, we hope,

and honour to his Alma Mater. Mr. Allen has very kindly repeated his offer for another year, and we have accepted it with many thanks.

It will be found, to the regret of some and to the satisfaction of others, that the class prizes are not so numerous this year. As they are lessened in number, however, the honour of receiving one is increased. Especially is this the case above the Middle Division.

In closing, we would thank all who have contributed in any way to the success of the school during the year. For the kind and encouraging letters we have received from some parents we cannot but express our gratitude. The Shanghai newspapers and periodicals have again made us their debtors by the friendly remarks and full reports they have given of our public days. But above all do we render our thanksgiving to our Heavenly Father who has dealt with us so kindly and given us so many evidences that His Spirit was at work in our midst.

The late Dr. Cameron at the close of his last address to the teachers in our schools said: "Yours is a noble work: a responsible work. No responsibility can be greater than that of training the minds and bodies of the young for the battle of life and of laying the foundation of their eternal well-being. And the blessing of God is upon this as upon all other faithful service." With this word we look forward to the coming year and pray our Father to make us faithful in our service to Him; thus shall the service rendered to our pupils or to our fellow-workers bear His stamp.

ALEX. ARMSTRONG,  
*Principal.*

Chefoo, 1st December, 1892.

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### *Estimating the Population of China.*

BY REV. ARTHUR H. SMITH, SHANTUNG.

THE question of the population of China is an antique, which seems to have been viewed from almost every point of vision, with results extremely inharmonious. The reasons for this are sufficiently well known, and have often been explained at length in these columns. It appears to be well settled that no real dependence can be placed upon the Chinese official returns, yet that they are the only basis upon which rational estimates can be based, and therefore have a certain value. So far as we are aware, all efforts to come at the real population per square mile have proceeded



from such extensive units as provinces, or at least prefectures, the foundation and superstructure being alike a mere pagoda of guesses. Some years ago an effort was made in this district to make a more exact computation of the population of a very limited area, as a sort of unit of measure. For this purpose a circle was taken, the radius of which was twenty *li*, the foreign residence being at the centre. A list was made of every village having received famine relief in the year 1878, so that it was not difficult to make a proximate guess at the average number of families. The villages were 150 in number, and the average size was taken as 80 families, which, allowing five persons to the family, gave a total of 60,000 persons. Allowing six miles to be the equivalent of twenty *li*, the population of the square mile is 531, or considerably above the average of the Kingdom of Belgium (the most densely populated country in Europe), which had in 1873 an average of only 462 to the square mile. At a distance of a few miles beyond this circle there is a tract called the "Thirteen Villages," because there are that number within a distance of five *li*! This shows that the particular region in which this estimate was made, happens to be an unfavorable one for the purpose, as a considerable part of it is waste, owing to an old bed of the Yellow River, which has devastated a broad band of land, on which are no villages. There is also a canal leading from the Grand Canal to the sea and a long depression much below the general average, thinly occupied by villages, because it is liable to inundation as in 1890. For these reasons it seemed desirable to make a new count in a better spot, and for this purpose a district was chosen, situated about ninety *li* east of the sub-prefecture of Lin-ch'ing, to which it belongs. The area taken was only half the size of the former, and instead of merely estimating the average population of the villages, the actual number of families in each was taken, so far as this number is known to the natives. The man who prepared the village map of the area is a native of the central village and a person of excellent sense. He put the population in every case somewhat below the popular estimate, so as to be certainly within bounds. The number of persons to a "family" was still taken at five, though, as he pointed out, this is a totally inadequate allowance. Many "families" live and have all things in common, and are therefore counted as one, although, as in the case of this particular individual, the "family" may consist of some twenty persons. To the traveller in this region the villages appear to be both large and thickly clustered, and the enumeration shows this to be the case. Within a radius of ten *li* (three miles) there are 64 villages, the smallest having 30 families and the largest more than a thousand, while the average is 188 families. The total number of families is 12,040, and

the total number of persons at five to the family, is 60,200, or more than double the estimate for the region with twice the diameter. This gives a population of 2129 to the square mile. So far as appearances go, there are thousands of square miles in Southern and Central Chihli, Western and South Western Shantung and Northern Honan, where the villages are as thick as in this one tract, the contents of which we are thus able approximately to compute. But for the plain of North China as a whole, it is probable that it would be found more reasonable to estimate 300 persons to the square mile for the more sparsely settled districts and from 1000 to 1500 for the more thickly settled regions. In any case a vivid impression is thus gained of the enormous number of human beings crowded into these fertile and historic plains, and also of the almost insuperable difficulties in the way of an exact knowledge of the facts of the true "census." In the tables published in "Williams' Middle Kingdom" (Vol. I., p. 264) the population of Shantung for 1812 is given as 28,958,764, and that for 1882, from the Almanac de Gotha, based upon the Chinese Customs returns, as 29,000,000, or almost the same. The former is reckoned on the basis of 65,000 square miles, and the average is found to be 444 persons to the square mile. A large part of Shantung is mountainous, and much of this is wholly waste territory, but some of the mountain districts have a numerous population tucked away in the valleys and wherever there is a spot of arable soil sufficient to afford nutriment. The natives of such districts can with difficulty be persuaded to leave them and go elsewhere. One old man who had done so explained that when he was down on the plain he felt "all-out-doors" (*k'uan-te-huang*), and had to come back!—*The Missionary Review*.

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## In Memoriam

OF THE

REV. F. HUBRIG, LATE OF CANTON.

The sad intelligence of the death of the Rev. F. Hubrig, on the 4th of September at Berlin, came quite unexpectedly, as he had shortly before written to his friends in China that he hoped soon to join them again and to resume his work in Canton. Evidently the physician on whose authority he entertained such a hope, was not aware of the real state of his health, and thought that he required only good nursing to recover his strength. Mr. Hubrig had started from home with his wife and one of the children to go to Leipzig and place himself in a newly-opened institution to recruit his health, but finding the place quite full,



he could not be admitted, and so he continued his journey to Berlin, where death overtook him, leaving Mrs. Hubrig with eleven children to mourn his loss. We mourn with them, as also do many of the Chinese, for our departed brother had been dear to us, and was beloved by the Chinese.

The mission has sustained a great loss by his death, yet we know that the Lord never errs, and will carry out his purposes even when He lays aside the most useful of His servants.

Mr. Hubrig arrived in China in the year 1866, and was associated with Mr. Hanspach, who was engaged in very extensive missionary work among the Hakka Chinese of the Canton province. He adopted the plan of introducing Christian knowledge among the people by utilising the native schools, inducing the schoolmasters to teach their pupils Christian books, which he provided, such as the *Sam Sz Kin*, *Si Sz Kin* and Bible stories. He also used pictures, illustrating Old and New Testament history, and by these means gave object lessons, thus fixing the great facts of the Christian religion pleasantly in the minds of the scholars. From time to time Mr. Hanspach went round to visit these schools to examine the scholars and to ascertain whether they as well as the masters had done their duty and had been diligent. If all proved satisfactory the masters received a remuneration of one dollar for each boy, and the scholars themselves obtained prizes. As these schools had at one time increased to the number of 150 and were scattered throughout the Hakka country in this province, it was evident that such work required more than one man's strength to do it effectively, especially as these schools were intended to make an entrance to the Gospel in places where it had not been heard of before and where the mind of the people was still full of suspicion as regards the designs of the foreigners. Various experiences were made at that time. In most of the villages the missionaries were welcomed, and the benefit conferred by them on the young folk was appreciated. The Gospel could be preached without hindrance, and conversions of adults took place, so that here and there small congregations were formed, which gave hope for a farther extension of the kingdom of Christ. But in a town called Tam-shui, where it was intended to establish a central school for the education of Christian schoolmasters, the populace showed decided hostility, burned the premises and expelled the missionaries amid the sound of gongs. They had to flee for their lives, and had a narrow escape. It is, however, satisfactory to know that one of the very men who beat the gongs on that occasion, was afterwards converted and proved a most efficient helper in the good cause until his death.

This frustration of the plan of establishing a central school at Tam-shui induced Mr. Hanspach and Mr. Hubrig to settle down in Canton, from which place they extended their work more and more in the province, until Mr. Hanspach, after 15 years' hard toil, which the Lord had signally blessed, returned to Germany, leaving the whole burden of the work upon Mr. Hubrig. Reinforcement had, however, already come from Berlin by the arrival of two brethren, and the work was vigorously continued in all its branches.

Mr. Hubrig bestowed great care on the education of young men for the ministry, and was very successful in thus obtaining a number of helpers, who were very much attached to him, and whom he could trust for the faithful performance of the task allotted to them.

Mrs. Hubrig, who had arrived in 1869, opened a girls' school and worked among the women. The congregations multiplied and the schools were continued as far as oversight was possible. Unfortunately one of the brethren sent out from Berlin died of typhus fever, and the other, who had passed through the same sickness, felt the effects of it long afterwards. The work conducted in Canton required all the energy of Mr. Hubrig, so that it was not possible for him to travel about as much as the satisfactory supervision of the schools demanded, or the tending of the various little flocks seemed to require. It was not one of the missionary societies that had undertaken the work in China, but an association of men which owed its origin to the efforts of the late Dr. Gutzlaff. As now the work increased, they felt seriously embarrassed by want of funds, and although the missionaries by appealing to the merchants and friends of the mission in Hongkong and Canton had succeeded in collecting about a thousand dollars a year, yet the expenses grew beyond the receipts and required a change in the management at Berlin. Mr. Hubrig himself proposed to the committee in Berlin that it should hand over its work to the Rhenish Missionary Society, which had commenced operations in China in 1847.

This was done, but the amalgamation did not prove very satisfactory, nor did it last very long.

In 1877 Mr. Hubrig had to deplore the death of his beloved wife, and returned home in the year following with his two daughters. He came out again to Canton in 1879 with the present Mrs. Hubrig who, during thirteen years, was a loving wife and faithful helpmate to her now deeply lamented husband. The connection of Mr. Hubrig with the Rhenish Mission was terminated on his return from Europe, and he now found himself under the auspices of the Berlin Missionary Society, whose director, Dr. Wangemann, was delighted to add the China mission to their sphere of operations, they having hitherto confined their labours to Africa. Young missionaries were sent out to assist Mr. Hubrig, a suitable house was purchased in Canton, and the work took a new departure. Gradually the out-stations in the country were occupied by European missionaries, thus saving not only much time and money in travelling, but prospering the work in general by a more constant personal supervision.

In the year 1882 a division of the field of labour was agreed upon by the Berlin and the Basel missions. The district of Kwi-shen, in the east of Canton, was marked off as forming exclusively the field of labour of the Berlin Mission, and the regions along the eastern river, and as far as Kia-yin-chu, where the Basel Mission had been working for the past twenty years; was left to their sole care. Some exchange of stations also took place. Basel withdrew from the North-west of Canton and left the field to the Berlin missionaries as far as Nam-hyung, which had been their farthest outpost for many years. This division of labour has been adhered to ever since, and has proved very satisfactory. Mr. Hubrig was not of a strong constitution, but very enduring and persevering. He suffered much from fever, and gradually felt the weakening influence of the climate. In 1887 he made a tour through Kwi-shen, accompanied by his family. On that occasion he had the privilege to open two new chapels, and met with encouragement in various ways. Unfortunately, Mr. and Mrs. Hubrig and all the children got malarial fever; one of the children died on the way back to Canton, and it took some time before the others recovered, feeling for a long time afterwards very weak and disposed to a recurrence of the fever.



In 1890 Mr. Hubrig was present at the Missionary Conference in Shanghai, and was full of praise for the blessing he had derived from it. In January, 1891, the influenza appeared in Canton and laid up Mr. Hubrig and the whole family, except little Elisabeth, who went from bed to bed to nurse the sick. On the 9th of January, twenty-five years had elapsed since Mr. Hubrig was ordained to the ministry. To all outward appearance there was on that day less occasion for rejoicing than for being downcast, as he expressed himself; yet when the children came into the room, singing a song of praise, and the scholars mustered their band and played, and the missionaries congratulated him on the happy event; joy prevailed, and, deeply affected, Mr. Hubrig exclaimed: "The Lord has done great things for us, whereof we are glad." On the 31st March of the same year Mr. Hubrig departed for Europe with his family, fully expecting to return to Canton when he had regained his health and strength. But the Lord's ways are not always our ways. Instead of gaining his strength Mr. Hubrig grew weaker and weaker, until he succumbed, and the Lord called him away to hear the "Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord." Mr. Hanspach had been informed of the pending dissolution and hastened to the death-bed of his friend and former companion in arms. He who on the Chinese battle field had shared with his younger brother many an encounter, was now going to comfort him in his last hour, to point him to the crown of glory after the passage of the valley of the shadow of death. The dying man rested solely on the blood of Christ, as shed for him, and prayed God to accept him for Christ's sake; and after having taken an affectionate leave of his wife, Mr. Hubrig breathed his last, and without any pain passed into the presence of the King. "Yea blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

Basel Mission House,  
HONGKONG, 16th November, 1892.

R. LECHLER.

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## Correspondence.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: Many students of the Chinese language are in want of the excellent edition of Dr. Legge's Chinese Classics, because the first and second volumes have been out of print for several years. The enclosed letter of the venerable author concerning that matter may be therefore interesting and useful to those who wish to

penetrate Chinese literature and knowledge as far as possible with the help of such a learned and proved guide as Dr. Legge.

Perhaps the space of your valuable journal will allow you to publish the letter.

Yours very respectfully,

FR. NITSCHKOWSKY,

*Missionary.*

FUKWING, November 20th, 1892.

DEAR MR. NITSCHKOWSKY: I have received and read with much pleasure and interest your letter of the 29th July.

I entirely agree with you that it is desirable for a missionary in China to make himself well acquainted with the language and literature of the people. "Desirable" is not a strong enough word to use in the case. To obtain such an acquaintance is the missionary's duty; and if he be the right man in his right place, he will esteem it also his privilege. It is a thought of satisfaction to me that my own labours on the Chinese Classics have contributed in some degree to assist students of Chinese, and especially missionary students.

I know that the first of my volumes has been out of print for several years. But a revised edition of it is now being printed at the University Press here, and copies of it will be on their way to Hongkong before the end of the year.

Of the second volume there are still a few, perhaps about twenty-five copies of it, in stock, and I sent ten copies recently to Lane, Crawford & Co. for sale. I hope the managers of the University Press will proceed to a new edition of the second volume as soon as they have got the first out.

But you refer to the price of the books. I was able by the assistance of a friend to sell my volumes to missionaries at half price, but

the money which he gave me for that purpose has long been exhausted. For several years, indeed, the sales of the Classics to missionaries have not been remunerative to me. Owing to the large commission paid to booksellers in England, Hongkong and Shanghai, and the depreciation of the value of silver, I have not realized from sales the amount of my original outlay. I agreed not long ago with friends in Shanghai that Volume II shall be charged to missionaries \$5, and to others \$6; and Volumes III, IV, V to missionaries \$3, and to others \$13.

However, Vol. I will no more be my own property, but belong to the Delegates of the University. So also very soon with Vol. II.

They will make their own terms with their agents about the price. I will ask them to make some allowance to missionaries in the price; but I cannot say whether they will be willing to do so. All that will come to me from volumes published by the University Press will be a certain percentage on its profits.

With all good wishes,

I am,

Dear Mr. Nitschkowsky,

Yours sincerely,

JAMES LEGGE.

3, Keble Road, Oxford,

*September 17th, 1893.*

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## Editorial Comment.

*The Editor regrets to announce that through want of leisure from other duties he is unable this month to provide the usual matter for OUR BOOK TABLE.*

THE severe language used in Scripture respecting the Nicolaitanes (Rev. ii. 6, 15, 20) is readily understood when we call to mind the fact that these were a class of ill-advised and timid Christians who encouraged their countrymen to avoid persecution by attending heathen feasts and eating things sacrificed to idols. To follow such a course would have been to surrender the most distinctive outward badge of their profession of faith in Christ, and to incur the inevitable risk of sinking back again into the sensual impurity of their old heathen life.

GEORGE MACDONALD says: "To try too hard to make people good is one way to make them worse." This is a true saying, and to none more applicable than to the Christian toiler in heathen lands. The power of precept from human lips is not to be compared with the power of example. "The time for speaking comes rarely; the time for being never departs."

OUR leading article, from the pen of Dr. Goodrich, should command the attention of all students of the Chinese language. A mistaken plan of study in the first one or two years, will mean incalculable loss in the attempt to acquire ready speech. We doubt if there can be a more competent adviser on the subject than this present writer. Mr. Jackson finishes in our current number an able paper on the Higher Education in Mission Schools. Not all will agree in

every particular with the views expressed, but none who read them can fail to be profited by the discussion.

SIGHELE, in his recent work, "The Criminal Mob," says: "A mob is a soil in which the microbe of evil develops very rapidly, and where the microbe of good almost always dies, not finding there the conditions necessary to its life." This, we are told, is because the elements which constitute a mob are diverse, and in a crowd the good faculties of individuals, instead of becoming strengthened, always grow weaker. Or, as Shakespeare hath it, in the mouth of Sir Hugh Evans, "There is no fear of God in a riot." The student of history has occasion to notice that political assemblies sometimes take action contrary to the opinions and better convictions of the individuals composing the greater portion of the body. A philosophical account of this phenomenon has been given in the following terms: "A collection of units of a diverse nature not only would be unable to give an aggregate which would represent the separate characters of the units, but it could not give any aggregate whatever." And yet, it is hardly enough to say, in effect, that this class of assemblies is not homogeneous, and therefore the result of their deliberations is morally inconsistent and indefensible. That great master of men, Von Moltke, is credited with the observation that a very numerous parliamentary assembly allows itself more readily to plunge a nation into war than would a sovereign or a single minister or a small assembly on whom would rest all the responsibility; the deputy who considered that upon himself rests only one share of responsibility out



# ENGLISH AND CHINESE CALENDAR.

## 1893.

### CHINESE CYCLE 癸巳 KUEI-SI.

56th and 57th Years of  
H. M. QUEEN VICTORIA.

117th and 118th Years of the  
INDEPENDENCE OF THE U. S. A.

18th and 19th Years of  
H. I. M. KWANG-SHU 光緒.

JAN.	11TH & 12TH MOONS.	FEB.	12TH & 1ST MOONS.	MAR.	1ST & 2ND MOONS.	APRIL	2ND & 3RD MOONS.	MAY.	3RD & 4TH MOONS.	JUNE.	4TH & 5TH MOONS.	JULY.	5TH & 6TH MOONS.	AUG.	6TH & 7TH MOONS.	SEPT.	7TH & 8TH MOONS.	OCT.	8TH & 9TH MOONS.	NOV.	9TH & 10TH MOONS.	DEC.	10TH & 11TH MOONS.	
1 Sun	14	1 W	15	1 W	13	1 S	15	1 M	16	1 Th	17	1 S	18	1 Tu	20	1 F	21	1 Sun	22	1 W	23	1 F	24	
2 M	15	2 Th	16	2 Th	14			2 Tu	17	2 F	18			2 W	21	2 S	22	2 M	23	2 Th	24	2 S	25	
3 Tu	16	3 F	17	3 F	15	2 Sun	16	3 W	18	3 S	19	2 Sun	19	3 Th	22			3 Tu	24	3 F	25			
4 W	17	4 S	18	4 S	16	3 M	17	4 Th	19			3 M	20	4 F	23	3 Sun	23	4 W	25	4 S	26	3 Sun	26	
5 Th	18					4 Tu	18	5 F	20	4 Sun	20	4 Tu	21	5 S	24	4 M	24	5 Th	26			4 M	27	
6 F	19	5 Sun	19	5 Sun	17	5 W	19	6 S	21	5 M	21	5 W	22			5 Tu	25	6 F	27	5 Sun	27	5 Tu	28	
7 S	20	6 M	20	6 M	18	6 Th	20			6 Tu	22	6 Th	23	6 Sun	25	6 W	26	7 S	28	6 M	28	6 W	29	
		7 Tu	21	7 Tu	19	7 F	21	7 Sun	22	7 W	23	7 F	24	7 M	26	7 Th	27			7 Tu	29	7 Th	30	
8 Sun	21	8 W	22	8 W	20	8 S	22	8 M	23	8 Th	24	8 S	25	8 Tu	27	8 F	28	8 Sun	29	8 W	1	8 F	1	
9 M	22	9 Th	23	9 Th	21			9 Tu	24	9 F	25			9 W	28	9 S	29	9 M	30	9 Th	2	9 S	2	
10 Tu	23	10 F	24	10 F	22	9 Sun	23	10 W	25	10 S	26	9 Sun	26	10 Th	29			10 Tu	1	10 F	3	10 Sun	3	
11 W	24	11 S	25	11 S	23	10 M	24	11 Th	26	11 Sun	27	10 M	27	11 F	30	10 Sun	1	11 W	2	11 S	4	11 M	4	
12 Th	25					11 Tu	25	12 F	27	12 M	28	11 Tu	28	12 S	1	11 M	2	12 Th	3			12 Tu	5	
13 F	26	12 Sun	26	12 Sun	24	12 W	26	13 S	28	13 Tu	29	12 W	29			12 Tu	3	13 F	4	12 Sun	5	12 Tu	5	
14 S	27	13 M	27	13 M	25	13 Th	27			14 Sun	29	13 Th	1	13 Sun	2	13 W	4	14 S	5	13 M	6	13 W	6	
		14 Tu	28	14 Tu	26	14 F	28	14 Sun	29	14 W	1	14 F	2	14 M	3	14 Th	5			14 Tu	7	14 Th	7	
15 Sun	28	15 W	29	15 W	27	15 S	29	15 M	30	15 Th	2	15 S	3	15 Tu	4	15 F	6	15 Sun	6	15 W	8	15 F	8	
16 M	29	16 Th	30	16 Th	28			16 Tu	1	16 F	3			16 W	5	16 S	7	16 M	7	16 Th	9	16 S	9	
17 Tu	30	17 F	中正月 初一	17 F	29	16 Sun	1	17 W	2	17 S	4	16 Sun	4	17 Th	6			17 Tu	8	17 F	10			
18 W	1	18 S	初二	18 S	1	17 M	2	18 Th	3	18 Sun	5	17 M	5	18 F	7	17 Sun	8	18 W	9	18 S	11	17 Sun	10	
19 Th	2					18 Tu	3	19 F	4	19 M	6	18 Tu	6	19 S	8	18 M	9	19 Th	10			18 M	11	
20 F	3	19 Sun	3	19 Sun	2	19 W	4	20 S	5	20 Tu	7	19 W	7			19 Tu	10	20 F	11	19 Sun	12	19 Tu	12	
21 S	4	20 M	4	20 M	3	20 Th	5			21 Sun	6	20 Th	8	20 Sun	9	20 W	11	21 S	12	20 M	13	20 W	13	
		21 Tu	5	21 Tu	4	21 F	6	21 Sun	6	21 W	8	21 F	9	21 M	10	21 Th	12			21 Tu	14	21 Th	14	
22 Sun	5	22 W	6	22 W	5	22 S	7	22 M	7	22 Th	9	22 S	10	22 Tu	11	22 F	13	22 Sun	13	22 W	15	22 F	15	
23 M	6	23 Th	7	23 Th	6	23 Sun	8	23 Tu	8	23 F	10			23 W	12	23 S	14	23 M	14	23 Th	16	23 S	16	
24 Tu	7	24 F	8	24 F	7	24 M	9	24 W	9	24 S	11	23 Sun	11	24 Th	13			24 Tu	15	24 F	17			
25 W	8	25 S	9	25 S	8	25 Tu	10	25 Th	10	25 Sun	12	24 M	12	25 F	14	24 Sun	15	25 W	16	25 S	18	24 Sun	17	
26 Th	9					26 W	11	26 F	11	26 M	13	25 Tu	13	26 S	15	25 M	16	26 Th	17			25 M	18	
27 F	10	26 Sun	10	26 Sun	9	27 Th	12	27 S	12	27 Tu	14	26 W	14			26 Tu	17	27 F	18	26 Sun	19	26 Tu	19	
28 S	11	27 M	11	27 M	10	28 F	13	28 Sun	13	28 W	15	27 Th	15	27 Sun	16	27 W	18	28 S	19	27 M	20	27 W	20	
		28 Tu	12	28 Tu	11	29 S	14	29 M	14	29 Th	16	28 F	16	28 M	17	28 Th	19			28 Tu	21	28 Th	21	
29 Sun	12			29 W	12			30 Tu	15	30 F	17	29 S	17	29 Tu	18	29 F	20	29 Sun	20	29 W	22	29 F	22	
30 M	13			30 Th	13	30 Sun	15					30 M	18	30 W	19	30 S	21	30 M	21	30 Th	23	30 S	23	
31 Tu	14			31 F	14			31 W	16			31 M	19	31 Th	20			31 Tu	22				31 Sun	24





of five hundred or eight hundred, would very lightly accept that small fraction and easily lend his influence to decisions of the weightiest import. The principle at bottom is the same that controls in a vicious mob. The good traits of individuals sink out of sight in a gathering of angry and excited men, and the person who is humane and magnanimous dare not under these circumstances appear in his own true character for fear of being called a coward. A mob in New York city, during the late civil war, hanging colored men to lamp-posts and kindling the consuming flames under their feet; the Trafalgar-square mob, in London, of a few years since, with its display of brutal violence; the Red and White terror of France, evermore to be deplored and abominated,—all these are one in essential character with the Tientsin and Wusieh riots. A mob is almost invariably more wicked than its components, and sometimes is worse than the worst of them. There is a devil in the average man, which only needs to be let loose to exhibit the dark and forbidding side of human nature. This shows the value of legal and moral restraint: of which, in the long run—if this world is to be permanently improved—the latter force will assert a first importance, since it has to do with the motives of all action.

To our seeming, the popular theory which inspires the call for large reinforcements in China and India is not wholly based in reason. To attempt the evangelization of the masses in the heathen world by force of numbers, would be a folly like that of the Crusades. A comparatively few men and women of the right character, well sustained by the prayers and practical sympathy of the Church at home, would do more than thrice as many ill-supported, poorly-

equipped, though sincere and earnest, missionary toilers. The true missionary policy comes to us in this lesson of the past: No country was ever yet evangelized but by its own sons.

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THERE is such a thing as Christian anthropology. It should be frankly admitted, however, that Darwinism appears to antagonize the Biblical account of the origin of man, notwithstanding the attempts that have been made to establish an hypothesis of theistic evolution. We are not in haste to reconcile Scripture with present and popular phases of scientific opinion. For example, one need not attempt to reconcile Genesis and Geology until at least some one has succeeded in reconciling the first edition of Sir Charles Lyell's treatise on that science with his last. It is folly to accept in every particular as final the *dicta* of Mr. Darwin, even in his chosen sphere of investigation. Some vital conclusions in the system of that justly eminent scientist are now questioned by high authority; and it is next to certain that we have not yet gathered up all the factors of our problem. As to the theory of "struggle for life," it is perhaps safe to say—*not proven*. We know of wise and learned men who are disposed to affirm the permanence of species, at least until the industry of modern investigators shall have demonstrated another and different conclusion. And where is the irrefragable evidence in favor of the archaeological theory of man's development from savagery? The facts of natural history and geology, and the testimony of history and of psychology, are not altogether on the side of the accepted belief that the primitive state of man was savagery or worse. There are certain indications that barbarism is relapse and not a low stage of progress.



In Central Africa, among the natives on the shores of the Victoria Nyanza, we find ample evidence that instruments of stone and bronze were never used by any of these savage tribes. Alexander Mackay, who had the keen eye of an educated observer, says that "They began with iron and remain so to this day, with no vestige of progression; but traces, on the contrary, of retrogression." It is evident that the common theory of the *kitchen middens* and *flints of the drift* cannot be universally applied. In Central America we find the remains of a civilization so venerable that it has been, and still is, a question whether Europe or even Asia can boast of ruins more ancient; but the men of that far away time have no worthy successors in our day. In Peru a great empire was founded, which excited the admiration of the world, and which continued in grandeur for more than a thousand years. There are vast temples and palaces yet standing to remind us of the art and genius of that mighty race; and it is altogether probable that a portion at least of the present Indian tribes in North-western South America, degraded and oppressed, are the lineal descendants of a people who possessed the unique and wonderful new-world civilization. More painful, even, than the degradation of the Romans, is the example of the weakening and gradual extinction of the power of a race as presented by the modern Greeks. There are men in Athens and in the rural homes of Greece, with the same blood in their veins as those who fought and fell at Thermopylæ, and those who wrought so wondrously in art, poetry, philosophy and statecraft. The change in the intellectual capacity of these people is as astonishing as it is unaccountable. Similar illustrations, and exactly on the line of thought already

intimated, might be given. The fallibility of learned speculation is seldom more strikingly illustrated than among archæologists. The recently adopted doctrine of deriving the mythology from the cult, instead of the cult from the mythology, will probably render it necessary to rewrite much if not all that has been written on that subject.

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PROFESSOR HENRY DRUMMOND, not long after a brief visit to China, gave to the world his opinion that "The band of missionaries in Shanghai is no steady phalanx set in a fixed campaign; but a discordant band of guerillas recruited from all denominations, wearing all uniforms, waging a random fight, and possessing no common programme or method. Besides being confusing to the Chinese, this means great waste of power." We are unwilling to accord the brilliant and somewhat erratic Professor the rare ability as a traveller unconsciously implied in the above remarks. Tarrying only for a few days in a place, the keenest observer might easily be misled, especially where the conditions upon which judgment is to be founded are altogether novel. Doubtless all who love our Lord in sincerity and truth are in sympathy with His last solemn prayer, "that they all may be one." And it is a fact everywhere worthy of recognition that in the Christian Church of to-day, more than ever since the Apostolic time, there is unity of spirit in the bond of peace. Even in Shanghai, outward divisions do not smother or destroy the inward principle. It is a parody on facts to speak of the body of missionaries in this great city as "a discordant guerilla band," "without any common programme or method." It is at least true that they proclaim one only plan of salvation, and make use of one Book as the standard of faith, besides pursuing systematic

methods of teaching in boarding-schools and day-schools; and the missionaries have frequent conferences for prayer and praise, and for consultation with reference to their common work. It is possible that "a random fight" of the description given might appear "confusing to the Chinese," but the real state of things can hardly be said to have that effect. None are more ready than Chinese Christians to accept the fact of differences in national sentiment and individual prejudices; and they are quick to recognize the bond of union that lies beneath varying exterior forms. And yet it is true that more might be done, in and about Shanghai, as elsewhere in China, with reference to an equable division of the field as between the denominations; and there is yet room for Christian men to cultivate the grace of minimizing their differences and magnifying the things upon which they agree.

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It has been suggested that our Theological Seminaries at home should provide special training for missionaries sent to the East. The wonder is that this idea has not long since received more practical attention both in Europe and America. Superior men should be selected for definite fields, and carefully instructed in the topography, climatic conditions, history, literature and social customs of the country to which they are assigned. Many a servant of the Church sent to the foreign field has labored under grave disadvantage through absolute ignorance of his environment, being compelled to learn much that has to be known through dear-bought experience. Technical training for a given profession is a principle recognized in the educational world, and ought without unnecessary delay to be applied in reference to the great need in this wide field of Christian endeavor.

WHAT well-grounded objection can be urged to certain minor labor-saving improvements of orthography, such as dropping the *k* from almanack, *u* from honour, the one *l* from traveller, and other like innovations? And is there not at least a show of reason in favor of substituting an *s* for a *c* in defence, or a *z* for an *s* in civilise, etc., and the transposing of the final two letters of such words as centre? Are we to conclude that the so-called standard method of English spelling is inflexible and therefore wholly incapable of change for the better? Apparently it is not well understood that the present spelling of the English language is far from satisfactory to eminent scholars of the day. The leading philologists of Great Britain and of the United States—among them, Prof. Max Müller at Oxford and Prof. Whitney at Yale—have repeatedly denounced English spelling as practiced on both sides of the Atlantic. If literature is an art and philology a science, we may as well accept the leadership of learned men on suggested lines of reform. And it is in order here to remark that our way of Anglicizing Chinese vocables is most unscientifically chaotic. Cannot something be done in the direction of a uniform method? One of the committees appointed by the last Shanghai General Conference might help in this matter. THE RECORDER is meditating the adoption of a scheme of Anglo-Chinese words that may be rigidly adhered to in these columns.

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DR. GRUNDEMANN, in a late review article, quotes the words of a Tamil, saying that when any of his fellow-countrymen accepted Christianity they ceased to be regarded as Tamils by the rest. Without doubt, this idea largely has its origin in the foreign character of the church buildings and church arrangements.



Dr. Grundemann thinks that there should be some attempt, in regard to building and other matters, to follow the Indian idea of beauty, and so avoid producing the conviction that natives by accepting the faith in Christ become members of a foreign race. The opinion of this intelligent Hindu convert is entitled to more consideration than it is likely to receive. Why should missionaries insist on a style of architecture in a house of worship which is wholly foreign to the national idiosyncrasies of those who are expected to occupy it? Does it not create a certain amount of unnecessary prejudice, if not among the instructed converts at least among the neighbors and the outside multitude generally? Is it not possible to adopt, even in China, a modified type of structure that will secure all the ends desired without giving offense to the native concept of architectural beauty?

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MOHAMMEDANISM is said to be aggressive in parts of Africa. Certain it is that the Arabic slave-traders, who are followers of Islam, push with great activity their traffic in human flesh. Not inconsistently, from the standpoint of the Mussulman, efforts are here and there put forth to convert the sons of Africa, turning them from fetich worship to serve and obey the only true Prophet. The subjects of such conversion may have taken one step in the direction of a higher intelligence, but can it be truthfully said that they have reached a more elevated plain of moral, religious and social life? This may be seriously doubted. Is there, at the present time, unwonted activity in the aggressive aspect of this religion? A few months since, two Mohammedans from India passed through Shanghai to the North on some mission to their co-religionists in that part of China. Bombay Mohammedans

have been greatly excited by the visit in that city of ex-Consul General Webb, late of the Philipian Islands, who professes conversion to Islam. He was met at the station by crowds of Borahs and others, who fêted him with garlands of flowers and free lodging. It is reported among the Mohammedan population of Bombay that "thousands" of converts have been won to their faith through the exertions of lawyer Quilliam of Liverpool, although it is known in well informed religious circles that the English pervert has utterly failed to create even a ripple of excitement in said city. Over 20,000 rupees have already been raised in India to enable ex-Consul Webb to enter upon his proposed career as propagandist in America. We need not regard these "signs of the times" with any apprehension, but they are well worth noting. Doubtless the lines are to be more distinctly drawn than ever between essential Christianity and non-Christian faiths. We are in danger of underrating the strength of the enemy—and so overrating our own strength—until he assumes the rôle of aggressor and invader. We would like to see the disciples of Gautama and Confucius make a serious raid in the West. Perhaps the Christianity of Europe and America would then arouse to the demands of the hour.

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THE Missionaries' Anglo-Chinese Diary for 1893 is something new, well designed, well executed, and, we doubt not, will be much appreciated. It will be a great convenience to our missionary friends, both while at home and during itinerations. Besides a half page for diary for each day of the year, with both English and Chinese dates, it contains tables for recording Stations visited, Enquirers examined, Baptisms, Marriages, Funerals, Itinerations, Books sold,

Postal-rates, etc., etc., each of these several departments being severally so subdivided as to make a complete record of one's work—if faithfully filled out.

In the Publishers' Notice we observe a request for "advice as to how future issues may be improved," which we doubt not will be responded to, and the Diary eventually become a veritable vademecum with all the missionaries.

Price 85 cts. Presbyterian Mission Press.

The Medical Missionaries' Diary is similar to the foregoing, except that in place of the tables for itinerations, etc., we find the Contents indicate the following:—Register of Dispensary Patients, Vaccination Register, Table of Doses, The Principal Poisons and their Antidotes, etc., etc.,—tables, indeed, which would be useful to a clerical as well as medical missionary.

Price 85 cts. Presbyterian Mission Press.

## Missionary News.

—The more experienced missionaries, Dr. Griffith John conspicuously among the number, are trying to influence Hunan from Hankow. During last year ten Hunanese joined the Church in connection with the London Mission at Hankow, and some of them are fine, promising characters. The number of converts does not, however, represent the measure of the influence exerted. Two men, Jen and Huang, recently, when visiting Hankow, though not converted, were led to see the error of their old views respecting the foreigner and his religion, one of them having been successfully treated in the hospital.

—Syle Wei, one of the young Chinese students who recently accompanied Miss Gertrude Howe to the U. S., at a recent examination in mathematics at the Michigan State University, stood highest in a class of 500 prospective freshmen.

—During the last two years the number of C. I. M. missionaries in Szchuen province has been increased from 41 to 48, and the number of communicants has risen from 140 to 176, notwithstanding heavy losses by death.

—Mr. Towson, of Japan (quoted in the *Illustrated Missionary News*), says: "The 40,000 Protestant Christians in Japan of both sexes and all ages are outnumbered even by the *priests* of Buddhism."

—Dr. George W. Knox writes in *The Church at Home and Abroad* that prospects and problems in Japan have changed with the passing years. A few years ago the Church, having overcome the earlier difficulties, was borne along by the incoming tide of Western civilization. Statesmen discussed the proclamation of Christianity as the State religion. But to-day religion no longer attracts general attention. The Buddhists are taking heart, and are working as never before, and even Shinto serves as a centre of opposition with its new profession of extravagant loyalty to the Emperor. But the growth of the Church is constant, though slower than in the past. The people accept it as permanently established. Public sentiment is increasingly Christianized with an ever widening diffusion of a Christian standard of morals. The changed problem is, in a broad view, not evangelization, but education, the nurture and



development of the Church. It is not so much how shall the membership be increased, as how shall the Church itself be fitted for its work. The enlistment of every Christian in practical labors, the exhibition of the Spirit of our Lord in efforts for the salvation of the bodies, minds and souls of men, will solve the second problem: how to maintain the interest of Christians in the Church.

—The work in connection with the Methodist Episcopal Mission in Hinghua district, Fookien province, Rev. W. N. Brewster in charge, has greatly prospered. The native Church now numbers 1948, and the outlook is improving.

—Under the rather startling but really appropriate caption of the "Devil's missionary enterprise," a showing is made of the quantities of intoxicating liquor that went to the Western and Southern portions of Africa in one week recently, in vessels sailing from American and European ports. These vessels all stop at the Island of Madeira, and record of cargoes is made there. In the week referred to (and it was not an exceptional week) there went to Africa 960,000 cases of gin, 800,000 demijohns of rum, 36,000 barrels of rum, 24,000 butts of rum, 30,000 cases of brandy, 58,000 cases of whiskey, and other intoxicants in considerable quantities, the value of the whole, expressed in American money, being \$5,200,000. This means over five millions of dollars weekly to retard the civilization and Christianization of Africa.—*Young Men's Era*.

—Multitudes of Chinese Christians are praying for the conversion of the Emperor. Wisely, or not, it seems to be felt among Chinese Christians that the will of God cannot be fully accomplished while the leaders of the country are unaffected by the truth.

—Rev. Gilbert Reid says that there are six missionary societies at

work in Shantung, all industriously pushing out from sixteen principal stations. The province is practically occupied, excepting only two prefectures.

—The missionary statistics of the world, in round numbers, according to the *Free Church of Scotland Monthly*, are, in part, as follows: Numbers of societies, 280; missionaries of all grades, 7700; native workers (of whom 4250 are ordained), 36,000; communicants, 800,000; adherents, 2,200,000.

—The English Baptist Mission in Shantung has about 120 stations and a native church membership of 2000. This after only twenty years of work. The Mission has no "street chapels." All church members are pledged to personal work among their heathen neighbors. The missionaries have their hands full instructing inquirers and conducting Sabbath services.

—One woman in Shantung, who had been instructed by Rev. Timothy Richard, became the founder of six Churches.

—There has been a revival of Shintoism in Japan. According to official statistics there were, in 1881, 187,357 Shinto shrines; in 1889, 193,291; and since 1889, up to the present time, there has been an increase of 10,000 shrines.

—Rev. Satori Kato, an independent Japanese Christian minister, while being interviewed in Liverpool, England, gave it as his opinion that there is a crying need for making spiritual provision for Europeans in Japan. The loose conduct of European visitors and residents, in his opinion, has a damaging effect upon the Christianizing of Japan.

—Dr. Main, C. M. S. medical missionary at Hangchow, on St. Andrew's Day, opened a small annex to his hospital for the care and treatment of leper-patients. A goodly number of foreign and Chinese guests were present on the occasion. Five candidates for admission were already on the spot.



—At the late meeting of the Episcopal General Convention, U. S. A., Rev. S. R. F. Hoyt, of Iowa, was appointed missionary bishop of China.

—A Christian worker travelling in the interior, records it as his conviction that a superficial knowledge of Christ is very widely spread all over China. More preachers are wanted to instruct the people more particularly and gather them into Churches.

—Rev. A. A. Fulton, of Canton, sends us an account of a work he is carrying on, which is supported by Christian Endeavor Societies in America. We give the following extracts:—

“The field in my charge is known as the ‘four districts’ and comprises the region from which go nine-tenths of all the Chinese now in America. These districts contain a population of about two millions. Innumerable streams furnish finest facilities for itineration by boat. Along the banks of these streams are thousands of villages easily accessible and almost wholly destitute of any knowledge of the Gospel. By means of medical aid we had no difficulty in going freely into the villages. In no case did we receive any rude treatment. Eight months’ active labor was attended with the following results:—The number of patients treated was 7500. Each patient paid six copper cash, about one half cent, for treatment, and was given a small book, or sheet tract. About eight thousand books and selected tracts were distributed. The Gospel was not only preached on the boat but in more than 150 villages. Few of these villages had been entered by any missionary. In these villages a large number of women heard the Gospel for the first time. During this very month more money will be spent in propitiating evil spirits that have no existence than all the Churches in the United States give in one year to foreign missions.

They worship idols because they are ignorant of the Gospel which the Church by systematic effort might soon send to them. Peace prevails throughout almost the entire empire, and thousands of villages are open to Gospel workers. This is our golden time for bold, aggressive, concentrated action. The Christian Endeavor Societies of the Presbyterian Church, each giving two cents per week, could support the entire work of our Church in China, educational and evangelistic, and have \$75,000 to send out and support 50 new missionaries yearly. Within a few days the Gospel healing boat will start out for a second year’s work. We fully expect to preach in 300 villages and to reach with the Gospel 25,000 people. Last year in eight months we preached to 15,000 in 151 villages. If four societies can do this, what could not the 4800 societies accomplish by a similar plan?”

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THE MARGARET WILLIAMSON  
HOSPITAL, SHANGHAI.

A notable incident in the history of this institution occurred on the 7th of December last. A large number of people, Foreigners and Chinese, assembled at the new hospital building to take part in the dedication and opening of the S. Wells Williams’ Memorial and Stevens’ Wards. Mrs. Seaman presided, gracefully introducing the different parts of the programme. After an opening hymn, and prayer by Miss Johnston, Dr. Elizabeth Reifysnyder gave a sketch of the hospital work from its beginning in 1885 to the present time. Owing to the limited accommodations, the number of in-patients for the whole period was but 853. The dispensary work, however, had reached large proportions, no less than 36,000 prescriptions had been filled and 128,000 out-patients had received attention. The new building, which consists of two large wards for women, one for children, two private rooms, the



necessary bath rooms, linen rooms, etc., and a large consulting and operating room, was put up with money (Ts. 3600) left by the late Dr. S. Wells Williams, and a gift, of more than Ts. 4,000 from Miss Stevens, of Philadelphia, U. S. A. There is only a small appropriation yearly from the U. S., and the hospital work is carried on largely by faith. There is a considerable income from the patients, amounting last year to about \$1100. Dr. Suvong had given \$100, and there had been smaller gifts from various sources. A native lady connected with the hospital, Mrs. Dae, gave a fluent and intelligent address in Chinese. Miss Haygood, of the Woman's Board of the Methodist Episcopal Church, South, then spoke at some length on the subject of women's work for women, from early beginnings in the primitive Church down to the present time. The addresses were received with great favor by the audience, as was richly deserved. Another hymn, and a prayer by the editor of this journal, closed the exercises, when all present were given the opportunity of inspecting the spacious building. The ladies of the medical station, Drs. Reifsnnyder and Gale, and Miss McKechnie, are to be congratulated on the increased facilities for carrying on their work.

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ITEMS FROM CANTON.

Our Canton band of missionaries has been reinforced by new arrivals, as well as by the return of some of its well-tried laborers whose absence was sorely felt. Dr. Ruth Bliss, a recent Philadelphia graduate and of Massachusetts birth, is a welcome coadjutor of Drs. Swan and Niles, especially in the absence of Dr. Kerr, who is now in America seeking rest and looking after the interests of the proposed Insane Asylum. He has already purchased and holds the deed of a fine site at Fa-ti, of two and a half

acres of land on the river front opposite Shameen. A small dispensary has been opened in one of the buildings, which will prove a *avant courier* and open the way for the new enterprise to which his attention has been so long turned. Rev. and Mrs. E. Waite Thwing have arrived, and Dr. Henry is gratified in their assignment to Kang-hau, a new field, of which he has had oversight, where there is a chapel and school with a circle of widening interest and hopefulness. Miss Gertrude Thwing will go with her brother to this out-station, ten days or more by boat from Canton. She has labored several years among the Chinese of Brooklyn and comes of a missionary parentage. Dr. and Mrs. Thwing came with their children and expect to be absent from home two years. Mrs. T. is specially interested in Wing-lok and contiguous villages, where she labored in former years. Dr. T. is again preaching at the Protestant Chapel, Macao. On Thanksgiving Day he repeated the oration given at Yokohama at the recent Columbian anniversary. Dr. Clark, of the Endeavor Society, made a short visit and was the guest of Mr. Fulton. A river excursion with a Chinese dinner was one of the novel experiences to which he was treated during his stay at Canton.

It is pleasant to have as our U. S. Consul a man as competent and acceptable as is Hon. Charles Seymour, who has been here ten years. Adding his terms as postmaster at home, he has served under twelve presidents, though a staunch Republican. He was born at Burlington, Vt., Nov. 15, 1821, and for some years edited a daily journal in Wisconsin. Dining with him on his last birth-day, I had the pleasure of hearing from him reminiscences of men of eminence in the political world, whom he once knew, and also of Lyman Beecher, Drs. Blagden, Stone and others of

Boston, whom he also knew. He has been a faithful helper of the missionaries, and an efficient protector of their rights in the midst of violence and persecution. It was largely through his influence that remuneration for losses through riots was secured to them three years ago. With his excellent wife, he is a diligent attendant at Sabbath worship and enforces by example what the missionaries teach by precept. It will be a happy day when all in our mercantile and diplomatic service in treaty ports do that very thing.

M.

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ANNUAL CONFERENCE OF THE M. E.  
CHURCH, FOOCHOW.

The Conference met on the 10th of November, under the presidency of Bishop Mallalieu. The Bishop reached Pagoda Anchorage on the 3rd and started immediately for Hingwha, accompanied by Dr. Sites. He spent the Sunday there, preaching to a very large congregation and baptizing 55 people at the close of the morning service.

The following Tuesday he spent at Hokchiang, and reached Foochow on Wednesday evening. The Conference opened on Thursday morning. The work of the Bishop was characterized by great thoroughness throughout. Never before in any time has any Bishop made such a searching examination of the preachers and their work, native and foreign alike. He was not satisfied with asking the usual routine question: "Is there anything against him?" When a preacher's name was called, he asked him to state definitely what he had done, how he had spent his time, what had been accomplished. The result of all this care, and of his wise counsel and his earnest searching addresses, will, I am confident, be felt through the year in a quickening of spiritual life and a

more earnest devotion to work on the part of every member of the Conference. The session closed full of hope. All the meetings were characterized by a harmony of spirit and a practical application to business, which not only spoke well of the past but promised well for the future.

In addition to the routine business of the Conference, various important committees were appointed, one to translate the new Discipline; another to prepare and publish a new Hymnal, and one to prepare a course of study for preachers, much more complete than any we have yet had. Seven young men just graduating from our Theological School were taken into Conference on probation. One of them spent nine years in the Anglo-Chinese College, and from a man of his training and ability we have reason to expect much.

It is something to have here a body composed almost entirely of native ministers familiar with the methods of church work and able to conduct its affairs under precisely the same rules as govern their brethren in the Conference in America. They are brethren indeed, with the same privileges and the same rights, accepting advice gladly from their foreign colleagues, but not ecclesiastically subject to them. "The planting and training" of the Church has made some progress, where such a body of native ministers exists.

Considerable advance was made during the year in some lines, though not as much as during the year preceding. We have now 3169 members and 2790 probationers, or a total increase over the previous year of 582. The subscriptions to various purposes amounted to \$4264.13, of which \$1691 were for self-support and \$1460 for church building. Considering who our people are, this is a large amount of money.



The Conference adopted unanimously a resolution asking the Board of Bishops to send Bishop Mallalieu to China again next year. This is a most unusual thing for a Conference to do, but it was justified by the excellence and thoroughness of the Bishop's administration, and we hope our request will be granted. Very complimentary resolutions were passed concerning the excellent Consul of the United States at this port, Dr. S. L. Gracey, who has always shown great interest in the progress of our work. It is earnestly hoped, by Chinese and foreigners alike, that the new administration will allow him to remain here.

GEO. B. SMYTHE.

#### THE RIOT AT CH'EN-K'U-HSIEN.

On Tuesday, 11th October, I set out for ten or twelve days' preaching tour with a native Christian and a Christian servant. Our intention was to start native evangelistic work at Si-siang-hsien (two days from here). But the first night out I had an attack of bronchial asthma so severe that I thought it wise to go home and ask my brother to take my place. Starting early, I arrived at Ch'en-k'u before dinner time, and found that my wife and servants were in a state of alarm, brought about by the wild talk upon the streets that I had poisoned the wells and that the people were going to turn us out of the city. The native women who should have come to class on that day had mostly kept away, only one or two coming, and in a frightened manner calling upon my wife to pray to God to help us.

The next day my brother started off on what should have been my journey, and the same afternoon I sent a letter to the mandarin acquainting him with the rumours and asking for a prohibition to be put out. For a few days I kept

urging him by sending my servant, but with no result. On Monday morning, October 17th, I went to the Yamên myself and *demand*ed an interview with the "Hsien." All sorts of measures were taken to prevent me, but I was determined, and so, after passing various stages, I saw the great gentleman and asked him personally to have a proclamation put out, so that the people might know that the rumours were untrue. I obtained much courtesy from him and the promise that the proclamation should be put out forthwith. I went home to wait and to pray. Next day afternoon out came the proclamation, fairly in our favour. But evidently the people care little for such waste paper, for the rumours still went on, but not to such an extent as to cause us very much uneasiness. On Thursday night, at 9:30, we were just retired to rest, but the light had not been put out, when a knock came to our door and proved to be the teacher's son with the news that the door of my brother's house had been knocked in. Not thinking very much of it, I got up and intended going over to the Cheng-kai. But before two minutes had passed, stones and other missiles were being thrown at the shutters of our shop, and angry voices, quickly growing louder as the mob increased, told us that we were assailed. Our teacher (living in one *kien* of the shops) remonstrated, but in vain. My wife, gathering up a quilt, fled to Miss Holme's room, where they quickly dressed. I was soon dressed, and going to the back door opening into a quiet lane found that part of the house unassailed. Rousing up our next door neighbours I asked them to take care of the ladies, to which, thank God! they assented. Quickly going back for them, I hurried them into the next house. Then returning, I bolted up the back door and again made my way to the front of the house to help the



teacher. Just as I reached half way across the court-yard, my lamp went out, and as I reached the end of that yard the whole front came in under pressure of the crowd, who poured in with the yell "Ta! Ta!" To look now for the teacher would be to meet death, and as I could not aid him, and he having a better chance than I, a foreigner, I rushed again to the back door and succeeded in opening it before anyone could reach me. Thank God! the way was still clear. Choosing a quiet thoroughfare, I rushed for the Yamên, and upon reaching it roused the doorkeepers. They reluctantly got up and forcibly prevented my entering to rouse the Kuan. After remonstrating with them for a long time, they said, "Forty men have been sent" and "the people are afraid of the King's laws." Entreat as I might, this last sentence was all I could get as a reply. I tried every way to get help, but no one would stir. After being kept for about one hour, I demanded to be let go out and look for my wife and Miss Holme. At last they gave me *two* men as an escort, and we proceeded up the main street. We had not gone many hundred yards before we met a crowd which proved to be our forty Yamên runners (minus 28) in charge of eight prisoners taken upon our premises, and in possession of stolen goods. They made me go back with them to the Yamên, and I had to stand by while the prisoners were searched and secured. This occupied half an hour or more. I kept demanding to be allowed to go and search for the ladies; at last, accompanied with two runners, off I went again with the teacher's two sons, who had come to the Yamên to ask me about their father. Finding my way to where I had placed my wife and Miss Holme for safety I found them all safe. In the next house they had heard all that was going on in our house, and even

now cannot put the yells and cries out of mind. Especially were they tried in faith when they heard the mob yell out, "Tai-tao-liao," thinking it was I who had fallen into their hands. I left them again in one minute and then went into our home to find the teacher. Oh, what a wreck! Window, crockery and furniture smashed, and the most valuable of our goods cleared out. Nowhere could we find the teacher. At last I called him, and he answered from the loft. He had taken refuge there and had pulled the ladder up after him. He was therefore all right, but his goods, including 65,000 cash, had been taken. The Yamên runners then started to return, but I protested, seeing that we had only two men in charge left by the Hsiang-ioh. But as they would go, I called the teacher and our boy to go with them. Hastening in to see my wife again, I told her not to expect me for some time, as I objected taking *in charge* a wrecked home and was going to see the mandarin. We all went back to the Yamên, and had to wait a long time while the prisoners were being beaten, the sound of which I did not like. After all was over, I repeatedly sent in my demand to see the mandarin, and at last again got an audience. He asked me to go quietly back, but I asked him how I could go back to a wrecked home and how I was to sleep without a *p'u-kai*. After much discussion I got him to come with me and see the extent of the damage. He came on horseback and went through the ruins. In our bedroom the only important thing that was left untouched was the box of silver! It was distressing to see our comfortable home all in ruins. I had, in conversation with the mandarin, to tell him that I could not take the responsibility of the house, and asked him to do so. He consented, and asked the teacher and myself to



sleep in the place, to which we consented. Seeing him off, I hastened in again to see my wife, and met Miss Holme just at the door coming to seek me, for my wife was very ill. I managed to carry her into a room in a part of our house that was least disturbed, and where Miss Holme made up a bed with the fragments that remained. The Lord graciously heard prayer, and my dear wife is now well again. The next day we passed among the ruins awaiting my brother from the country and Mr. Easton from Han-chong Fu. Both came to our relief and have helped us in matters which have followed, such as clearing up and settlement with the Kuan. Mr. Easton has been very kind and patient in the whole affair, and his help has been invaluable.

Now, since all is over, we have found out what was the starting point of the riot. On that same evening, about two hours earlier, my brother's servant, left in charge of the Ch'eng-kai house, had locked up the place for a short time while he went to see a blind Christian, who was sick, living near the Yamên. Passing along the street, a boy cried out, "hsien-fuh!" (cutting down charms). He remonstrated, and as

many collected round him, he proposed to go into the Yamên and settle the matter. Three persons went in to accuse him, and the magistrate seized these three and set our man free. But outside the Yamên he found so many collected and waiting for him that he could not pass. He asked for escort and was accompanied by two *Chai-jen*, who left him after going but a little way. Then the crowd set upon him and beat him and left him apparently insensible on the street. Then they made for my brother's house and beat in the doors. But as a neighbour cried out, "No one at home, go to the East Street," they left and set out for our place, with what result I have already narrated. Some *few* goods have been found, and altogether forty-one prisoners (including those involved) are in prison. We have asked for their release. Some compensation has been given us, but not sufficient for damage done and goods lost. However, we are satisfied and glad to have got off with our lives.

"The Lord has been mindful of us: He will bless us."

ALBERT H. HUNTLEY.

*Chin-k'u-hsien, Hupeh.*

## Diary of Events in the Far East.

November, 1892.

For the relief of the distress amongst the people of Tsingkiangpu, an Imperial grant of 50,000 piculs of rice has been made. Fearing that the transportation of this would involve a great loss of time as well as a large sum of money for freight, the prefect has made arrangements with the parties charged to forward this rice to remit money instead.

28th.—This being the birthday of the Empress Dowager, it was generally

observed throughout the empire. The Shanghai officials on the day named went to the Temple of Longevity to perform the functions attending the occasion. As is the custom, the officials did not hold court to try cases of a criminal nature, and no punishment was awarded on the day in question or on the two days immediately preceding and following it.

It is reported from Foochow that the *Tipaos* of the different districts have been ordered by the authorities to see that all

the opium dens are closed by 9 p.m., and warned that if any customers are found in them after that hour, they will be arrested and handed over to the magistrates at once. It is reported to the officials that a tenth part of the bad characters, who come down from the country for no good purpose, are concealed in these dens until quite late at night, when they issue forth and commit all sorts of atrocities.

30th.—Japanese man-of-war *Chishima Kan* in collision with the P. and O. steamer *Ravenna*, the latter was much damaged, whilst the former was sunk with a loss of sixty-two lives. The boats from the *Ravenna* were able to rescue sixteen persons, including M. Esneault, the French engineer. The wife and child of the latter were among the lost.

December, 1892.

4th.—News received by wire of a riot having occurred at Ichang on Friday evening on the arrival of the *Tituh*, or Provincial Commander-in-Chief. H. M. S. *Esk* landed a force of bluejackets for the protection of the Europeans, and no foreigners were injured. All is now quiet.

7th.—Opening of the S. Wells Williams' memorial and Stevens' Wards of the Margaret Williamson Hospital, Shanghai.

The new buildings consist of two large wards for women, one for children, two private rooms and the necessary bath rooms, linen rooms, etc., and a large new consulting and operating room. The wards are roomy, well lighted and ventilated, supplied with the "Jackson" ventilating grates, which in addition to the bright open fire in the grate supply a large amount of warm fresh air, thus keeping the whole ward at a uniform temperature.

13th.—The British Minister was received in audience at Peking by the Emperor on Tuesday last. The Chêng Kuang Tien in which he was received is in the private gardens, in the part of the Palace in which the Emperor is now actually residing, and Mr. O'Connor entered the Palace grounds through the big official gate, not through the smaller door which was used for the Austro-Hungarian Minister last year.

The following are the particulars to hand of the recent small rising near Newchwang :—

A villager belonging to some unknown sect proclaimed his grandson Emperor, and with half a dozen friends, whom he declared like himself to be invulnerable, marched upon the district city some fifteen miles away. As his following did not increase, he returned home. In the night the *tipao* secretly carried information to the magistrate, who sent a *posse* of constables to arrest these rebels. The constables went to the village, but, alarmed by the story about invulnerability, made no attempt to seize any one, and came back empty handed. Next day the magistrate sent for troops and despatched a force of a couple of hundred men to the village. When the soldiers approached, the rebels set fire to their houses—there were only eight families of them—and marched out boldly to the fray, men and women, about twenty in all, armed with fowling pieces, pikes and cudgels. The soldiers opened fire upon them from a discreet distance but failing to hit any one, began to believe in their invulnerability and to feel that perhaps discretion was the better part of valour. At last, however, one of them bowled over a man, and then they made short work of the rest. A dozen or more were killed and the rest escaped into the hills.

20th.—Mills Nos. 1 and 2, containing 30,000 spindles, belonging to the Osaka Boseki Kaisha, were totally destroyed by fire with great loss of life; over eighty operatives having been burnt to death.

28th.—Opening of the A. E. Main Hospital in connection with the Seventh Day Baptist Mission, Shanghai. In the account given by Dr. Swinney of the medical work of the Institution, she said that the building had room for 40 beds, but as yet only two of the four wards, representing 24 beds, had been opened.

—The Finding of the Court of Enquiry at Yokohama into the collision between the *Ravenna* and the *Chishima Kan* is that there was no fault on the part of the *Ravenna*.



## Missionary Journal.

### MARRIAGES.

AT Glasgow, Scotland, on the 8th Nov., Rev. THOMAS BARCLAY, English Presbyterian Mission, Taiwanfoo, Formosa, to Miss E. A. TURNER, Glasgow.

ON the 12th December, at the Cathedral, Shanghai, by the Rev. H. C. Hodges, M.A., JOHN LAMBERT REES, B. Sc., of the London Mission, Shanghai, to FANNY MAY, daughter of George Thornborough, Esq., Manchester.

AT Kiukiang, Dec. 30th, 1892, by Rev. L. N. Wheeler, D.D., Consul Andrews being present, Rev. GEORGE W. VERITY and Miss FRANCES I. WHEELER.

### BIRTHS.

AT Penzance, England, on the 15th November, the wife of G. GRAHAM BROWN, China Inland Mission, of a daughter.

AT 15, Miller Road, Shanghai, on 19th December, the wife of the Rev. W. P. BENTLEY, of a daughter.

### DEATHS.

AT Cambridge, on the 3rd November, 1892, after a very short illness, EDWARD HENRY, third son of the Right Rev. Bishop Moule and Mrs. MOULE, in his 23rd year.

AT Shanghai, on 24th December, the wife of Rev. M. B. HILL, Methodist Episcopal Mission.

### ARRIVALS.

AT Shanghai, on 26th November, Rev. J. S. WHITEWRIGHT and family, Rev. A. SOWERBY and family, Dr. PATTERSON, Rev. WM. BURT, Rev. A. G. JONES (returned) and family and Miss GILBERT, for English Baptist Mission.

AT Shanghai, 10th December, Messrs. L. JONES, W. EMSLIE, C. F. BLOM, W. N. CAMERON, A. HOFSTRAND, J. E. BJORKEBEUM, A. R. BERLING, J. T. SANDBERG, C. THOMSON and H. T. FORD, for C. I. Mission.

AT Shanghai, 10th December, Dr. GILLISON, M. B. C. M. (returned), S. LAVINGTON HART, M. A., D. Sc., and Mrs. HART, Dr. BESSIE HARRIS, L. R. C. P. and S.,

Miss MARY HARRIS, London Mission, Hankow, Dr. WALTON, M. B. C. M., Hiau-kan, and Mr. J. WALFORD HART, L. M. S., Chungking.

AT Shanghai, 14th December, Rev. A. SYDENSTRICKER, wife and family, of the Southern Presbyterian Mission (returned) and Miss ALICE M. STANTON, of M. E. Mission, for Kiukiang.

AT Shanghai, 15th December, Messrs. W. S. STRONG and W. WESTWARD, for China Inland Mission.

AT Shanghai, 20th December, Rev. S. COULING (returned), for English Baptist Mission, Shantung.

AT Hongkong, per s. s. *Verona*, on 20th December, Rev. JOHN C. GIBSON, M.A. and Mrs. GIBSON, English Presbyterian Mission, Swatow and Rev. JOHN STEELE, B.A., of the same Mission, also for Swatow.

AT Shanghai, 21st December, Rev. J. E. WALKER and wife (returned), for A. B. C. F. M., Shaowu, Foochow.

AT Shanghai, 26th December, Miss E. CHITTENDEN, for A. B. C. F. M.

### DEPARTURES.

FROM Shanghai, 26th November, Miss E. F. CHAPMAN, C. I. M., for Australia.

FROM Shanghai, 5th December, Rev. and Mrs. V. F. PARTCH and child, American Presbyterian Mission, for U. S. A.

FROM Shanghai, 9th December, Miss MARY A. FUNK and child of Mr. Z. C. and late Mrs. BEALS, of the International Missionary Alliance, for New York, and Rev. C. S. and Mrs. MEDHURST and family, for U. S. A.

FROM Shanghai, 17th December, Rev. H. C. and Mrs. HODGES, for England.

### VISITORS.

Rev. F. E. CLARK, wife and son, founder and President of the Society of Christian Endeavour, visited Shanghai on their journey round the world. We had the pleasure of having an address from Dr. CLARK on Thursday, 29th instant, in Union Church, and Mrs. CLARK also spoke to the ladies on the following day.

# THE CHINESE RECORDER

## AND Missionary Journal.

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### *Christian Terminology in Chinese.*

BY REV. JOHN C. GIBSON, ENGLISH PRESBYTERIAN MISSION, SWATOW

(Continued from Vol. XXIII, p. 255.\*)

IN my last paper I pointed out some of the difficulties which beset the task of finding fitting Chinese terms for the expression of Christian thought. I referred to the advantage gained and the danger incurred by our borrowing from Buddhist sources, and urged the necessity for a review of our terms by competent hands, in order to a just appreciation and right use of them. Following the list of Buddhist terms used in Christian books, which is given by Dr. Martin (in THE MISSIONARY RECORDER for May, 1889, p. 203), I indicated some of the dangers which arise from this source. I will now add a few more illustrations, some drawn from Buddhist phraseology, some from the general language.

To express the contrast between this world and the next, the phrases *lai shang* (來生) and *kin shang* (今生) are apt and convenient, but all such phrases drawn from Buddhism must be looked on with suspicion and used with some caution, lest they should carry with them the taint of transmigration. We can hardly do without them, but we can perhaps vary our expressions, and sometimes give a warning by disclaiming the wrong interpretation. Would *lai shi* (來世) be any safer? The phrase *ch'ung shang* (重生) lies a good deal open to the same kind of suspicion. How is it that in Christian usage *ch'ung shang* (重生) seems to have become appropriated to regeneration and *fu shang* (復生) or *fu huoh* (復活) to resurrection? Is there any inner reason for the distinction, or is it arbitrary?

One sometimes likes to use the phrases *keu hai* (苦海) and *ch'än shi* (塵世) in illustration of the bitterness of the present life; but they are perhaps too pessimistic to be used without reserve of

\* NOTE.—I have followed as before the spelling of Dr. Williams, and in remarking on the customary use of phrases have been guided by the usage of common speech as well as by that of books.



the world in which the Saviour has planted the Kingdom of God. When they are used in Christian teaching it might be well always to make some reference to their Buddhistic origin and to indicate how by the grace of God in Christ we are enabled to take a more cheerful view of the world.

*Pi ngan* (彼岸) is so very distinctively Buddhistic, connected as it is with the fundamental doctrines of the "crossing," and it represents, moreover, a goal so different from the Christian's heaven, that probably it ought to be rejected from our Christian books and teaching altogether. The same may be said, with even more emphasis, of *ch'ao tu* (超度).

*Tsui* (罪) is a valuable word, perhaps as free from objectionable associations as any non-Christian word can be. But it must be remembered that it leans to the meaning of "guilt," which is a consequence of sin, rather than to that of sin [itself]. Hence it takes the verb *fan* (犯) before it, not *tso* (做) nor *hing* (行) as *ngoh* (惡) does. That is, we are obliged to speak of "incurring guilt" if we use the word *tsui* (罪), while we must use *hing* (行) or *tso* (做) if we wish to speak of practising or doing wickedness. Moreover, the word *tsui* (罪) does not indicate the guilt of sin in the Christian sense, but rather the liability to punishment which is incurred by a breach of positive law. Hence *tsui jän* (罪人) is not so much a sinner in the evangelical sense as "a criminal" in relation to law.

A great service would be rendered to the accuracy of our language by any one who would carefully analyze and differentiate the various Chinese words which express ideas of wickedness, wrong, sin, guilt, fault, crime, transgression and the like.

Of such words we have :—

*Ngoh* (惡), *ts'ò* (錯), *yeh* (孽), *tsui* (罪), *kiu* (咎), *kwo* (過), *puh choh* (不着) or *puh shi* (不是), *puh hao* (不好), *puh i* (不義), *puh hoh i* (不合義), etc., etc.

It is easy to see that we have here a wealth of distinctive terms for this class of ideas, but in order to their proper use it is needful to trace the precise force of each in purely native usage, and to appreciate the shade of colour thrown on each by Buddhist and Confucianist thought. It is only by such painstaking labour that we can learn to use these terms to the best advantage, so as to make them cover as much as possible of the highly developed Christian conception of sin and its manifestations.

So with words expressing repentance and forgiveness. We have the Chinese phrases :—

*Hwui sin* (悔心), *hwui tsui* (悔罪), *hwui kui* (悔改), *kai kwo* (改過), *kai hwui* (改悔), *siang chwen* (想轉), *chwen i* (轉意), *hwui t'eu* (回頭).

The varying experiences of the beginning and course of the Christian life may be well discriminated by these words, if we know in what connections each may be appropriately used. Some may indicate the change of spiritual attitude represented by "grief and hatred of sin," some the "full purpose of, and endeavour after, new obedience" which follow, and others again the achievement of the changed life itself. But how loosely and inaccurately they are often used! Who has not heard phrases like "*hwui kai sin chu*" (悔改信主)? and what is the usual result of asking Chinese Christians to arrange in the order of experience the three words—*hwui* (悔), *sin* (信) and *kai* (改)?

Around this word *sin* (信) various doubts gather. The combination *sin k'ao* (信靠) seems to outline admirably the two elements of evangelical faith. But what of the phrase *siang sin* (相信)? It is appropriate to express the mutual confidence of two friends in each other, but is it right to use the words "*siang sin chu*" (相信主) as an expression of the clinging faith of a helpless sinner to an almighty Saviour? One remembers that in common speech at least the word *siang* (相) has really lost its meaning of "mutual," so that *siang sung* (相送) is used in many cases where the giving is all on one side, and there is only taking on the other. We might use the phrase *siang sin* (相信) to describe the confidence which an inquirer might repose in a Christian friend witnessing the truth to him, but a sinner's faith in his Saviour belongs to a different order of ideas.

Again, the phrase *sin teh* (信德) for "faith" has a very wide currency, but is very open to question. The convenient term *san teh* (三德), transferred from its native meaning to describe the three Christian graces of faith, hope and love, lends further plausibility to the use of *sin teh* (信德) for the first of them. In native dictionaries *teh* (德) is sometimes explained by *teh* (得). That is, a man's virtue is that which he has attained. So far, well; but the term seems to have acquired a suggestion of meritorious achievement, which is far from our idea of a Christian's graces as the gift of God. Moreover, Christian faith is a continuous act of clinging to another, not a quality or characteristic of him who exercises it. Still further, *sin* (信) bears two meanings, of which the first is clearly "faithful" or "truthful." In short, *sin teh* (信德) as a moral attainment, is the virtue of truthfulness or trustworthiness, the virtue which claims the faith of others, not the act or habit of exercising faith. Hence the use of *sin teh* (信德) to describe Christian faith is unfortunate and misleading. Dr. Williams in his Dictionary gives under *sin* (信) the definition "*sin teh* (信德) faith, belief." But can it be supported by illustrative passages from native literature?



The two senses of *sin* (信) are well illustrated in the "Delegates'" translation of 2 Tim. ii, 13,\* where the word is used first for "believe" and in the next clause for "faithful." This is accurate and elegant, but I have heard a Chinese reader expand the clause 主無不信 into 主無不相信, which, of course, makes havoc of the sense. On the other hand the Mandarin version, "他仍是可信的," and even Dr. G. John's improved rendering "主仍無不可信," seem to fail in point and force. Could not *sin* (信) be used for "believe" and *sin shih* (信實) for "faithful" in this passage?

But what shall we use as an equivalent for "faith" in the many cases where the single word *sin* (信) is inadequate?

There are other gaps in our Christian terminology, some of which have been often pointed out but are still unfilled. Who will give us good and homogeneous equivalents for "prophet," "prophecy" and "prophecy"? To baptize "into" the name, to pray "for" another, the "communion" of the Spirit and of the saints, are but samples of a class of expressions which still await adequate rendering into Chinese.

It is not my purpose to go into detail, far less to attempt to solve the problems indicated. It is enough if attention has been called to a promising field for Christian scholarship. Is it too much to hope that some of those who are competent for such tasks may be induced to undertake a labour which will find its ample rewards in the gratitude of all missionaries? To help in subduing a great language to Christian uses, and in making it a more fitting vehicle of Divine truth to a great people, is a work to which the best powers and the widest learning might well be devoted.

S. S. Ballaarat, November, 1892.

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### *The Waning Religions of Japan.*

BY REV. H. LOOMIS, YOKOHAMA.

**A**S the numbers and influence of Christians in Japan increases, so does the hostility and activity of opposing forces become more pronounced and definite. The greater part of the Japanese are Buddhists; and they have come to feel that their religion is fast losing ground, and something must be done to maintain their power and influence.

Some three years ago they sent to India and obtained the services of Col. Olcott. It was thought that a man of his notoriety and ability would bring terror and dismay into the hearts of his opponents and complete victory to his friends. His coming was heralded far and wide; and for a short time large crowds thronged

\* 我雖不信主無不信。

to hear him. But his mission was a failure; and when he returned to Japan, about one year ago, he was so unpopular that in Nagoya, which is one of the strongholds of Buddhism, he was driven from the stage and not allowed to speak. Sir Edwin Arnold gave the Buddhists the benefit of his name and influence, but was not active in their support. Two graduates of Harvard (who were employed as teachers in the Tokyo University) joined the Buddhists and helped to give strength to their cause. The first missionary to Japan of the Unitarian faith tried to affiliate with the followers of Shaka instead of the followers of Christ.

As all these sources of encouragement and help have failed to sustain the dying cause, there has been an effort to put Buddhism on a new and more substantial basis. It is evident to all thinking minds that the old and absurd doctrines hitherto taught in regard to the creation and other matters must be abandoned, and so new theories have been advanced that were more in harmony with modern science and the known facts of the universe. But Buddhism lacks the quickening power that there is in the religion of Jesus Christ, and is doomed to pass away. The frantic efforts made to prevent its extinction are like the last struggles of the dying. They are indications of death and not of prosperity and vigor.

The Shingon Sect is one of the largest and most influential of the Buddhist Sects in Japan, and has upwards of 13,000 temples and monasteries. Its third general assembly met recently, and it is reported that everything seemed favorable at first. Scores of letters were received, and there were many proposals looking towards the abandonment of a negative, defensive attitude and taking a positive and progressive position. But when it came to the adoption of a constitution, there was such a wide diversity of opinion that part of the members withdrew and the meeting was dissolved without any result.

In the Nichi-ren Sect there is a controversy over the election of the chief priest. In the Seto Sect two temples have separated from the rest. Representatives from the other Sects decided that the separation was desirable, but the Home Department of the government has the control of religious affairs and refuses to sanction the separation.

In another Sect the older and the younger members are at war. Peace-makers protest earnestly against division of the forces of Buddhism at this time of danger, but in vain. The cause of division and strife is the matter of the education of the priests. It is asserted that they have not kept pace with the advanced state of education in the country, and as a class they are condemned on all sides as being ignorant and immoral.



Seeing that they were losing ground very fast, about three years ago some priests of the Monto Sect conceived the idea of entering into political life, and went so far as to send delegates to Tokyo to memorialize the authorities on the subject of amending the constitution, so as to allow their order to elect and be elected to the House of Representatives. It is also said that some of the priests were engaged in carrying on a secret and sometimes even an open canvass on behalf of some of the parliamentary candidates. An Association was likewise formed, called the "Sovereign-revering and Buddha-believing Grand Combination." One of the leading members of this Association was a candidate in Tokyo for the Parliament, and another was on the editorial staff of one of the leading papers in the same city.

But at a meeting of the chiefs of all the Buddhists held in Tokyo in 1890 it was resolved: First, That no priest be permitted to join any political party; Second, That no priest be allowed under any circumstances to labor for the benefit of any political party; Third, That every priest take care to warn his flock against the danger of allowing political differences to encroach upon the sphere of social intercourse, and against committing any breaches of the law in the excess of political zeal; and, Fourth, That under no circumstances shall any temple or building belonging thereto be lent for holding political meetings.

In commenting upon the conduct of some of the priests in regard to political matters, one of the Buddhist papers says: "These Buddhists were originally impelled to prefer such a request by zeal to increase the influence of their religion. They thought that their cause would gain materially by the presence in the Diet of a powerful contingent of men devoted to their creed. That they thought thus is natural, seeing into how deplorable a condition of ruin the whole fabric of Buddhist power has fallen in these latter days. Nevertheless, Buddhism is a force having deep foundations in the history, customs and art of the country, and it can yet be made an influential factor if only the work of its regeneration be carried out in a judicious and practical manner."

Another Buddhist paper discusses the question of the degeneration of the Buddhist priests. It does not hesitate to denounce the whole order of the priesthood as being sunk in the depths of immoralities. There have been pretended reformers in later years, who have caused a certain amount of excitement in religious circles for a short time, but they soon sank out of notice.

A young scholar, named Enouye Enryo, is trying to arouse interest in the study of Buddhism as a system of philosophy; but his efforts have not the slightest influence in reviving the vitality of

the religion. "Is there not," asks an author in one of the Buddhist papers, "a single true follower of Buddha among the 200,000 priests in Japan?"

In a recent copy of the *Japan Mail* there appears an article in which it says: "The regeneration of Buddhism is a very popular topic in a certain circle of Japanese scholars, but to all appearances the writings on the subject have not yet produced any noteworthy result. Nobody appears to question that the time for reformation is nearly ripe. The difficulty seems to be that there does not exist at present any priest equal to the task of reformation. The present scarcity of able men is not likely to be remedied in a short space of years, as the requirements of other departments of life are absorbing virtually all the available talent, and will continue to do so for many years to come. The priesthood is now composed, for the most part, of the lowest dregs of society, bankrupt spendthrifts, knaves who have no other place of refuge left, and good-for-nothing fellows incapable of earning a livelihood in any sterner line of life."

One of the severest blows that has been struck at Buddhism is the recent decision of the Tokyo City Council that the cemeteries of the Capital shall no longer be under the control of the various temples, but controlled by the District Officials. The priests can thus no longer sell the ground as heretofore for burial purposes, and the great part of their income will thus be cut off. This action has caused great uneasiness among the priests; and it is reported that they are resolved to contest the matter by a lawsuit against the Governor.

Whatever may be the issue, it is evident that the superstitions of the past are steadily losing their hold upon the minds of the people and opening the way for the coming of the King of Righteousness with healing in His wings.

Prof. Ladd, of Yale Theological Seminary, has recently visited Japan, and writes in regard to the condition of things as follows: "Some of the most observing, thoughtful and influential of the political leaders of Japan are coming to recognize the fact that they, the nation, need Christianity as a moral power to teach the people self-control; need it also to reform evil customs, alleviate suffering, solace sadness and cheer the fainting national heart. Some of the most reactionary of the 'Conservative Party,' in view of their inability to bring the nation back upon the Confucian Ethics, are really glad of help from Christian ethical teaching and discipline. It is as a moral force that the statesmen of Japan are most inclined to welcome the work of Christian teachers."

Yokohama, Japan,  
December 15th, 1892.



*Collectanea..*

CHARITY AND PAGAN RELIGIONS.—There is in Japan one point in charity that stands out in marked contrast to Europe and America—the little done by religion. The two religions of Shintoism and Buddhism have done, and still do, almost nothing towards the alleviation of physical suffering. In old times a man could find shelter in a temple for a month when his own house had been destroyed, just about time for him to rebuild. But very little else seems to have been done. Charity is something that is not a part of religion, as people look at it here.—*Prof. C. Meriwether of Sendai College, Japan, in The Charities Review.*

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A CHINESE BOB ACRES.—A Chinkiang man bought some medicine from a druggist, but after taking it he found he was worse than before. He then went to the shop, pulled down the sign-board, broke it and smashed everything within reach. Of course the shop people resisted. The great exertion and fury brought out a free perspiration, and the belligerent patient, who was simply troubled with a bad cold, discovered, much to his surprise, that he felt better. By this time a dense crowd had gathered in front of the shop, cutting off all retreat for the now thoroughly embarrassed man. He had not a leg to stand on, and had to apologize and make good the damage done.—*Ex.*

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SUPERSTITION OF THE MASSES.—The democracy of China had enormous power, and however much the literary and leading classes of China were enlightened, the enlightenment of China would not come with a rush or a run. He had an instance of this during last summer in the neighbourhood of Ningpo, where he was. After a period of drought a crowd of people went to an official yamên, carrying a frog or something similar, which they wanted the magistrates to come out and worship. Two at least said they did not believe in such things and they would not do it, but they were forced, and those enlightened men had actually to bow down and worship the reptile. There was thus a certain amount of bondage, under which the enlightened classes rested. Another case which had come under his notice was with regard to the Cathedral spire. A Chinese gentleman, who had been to America and spent twenty or thirty years amidst foreigners, assured the captain of a steamer that the spire had pressed so heavily on the back of a great fish that it had come up again at the Woosung Bar.—*Archdeacon Moule, as reported in N.-C. Daily News.*

THE OPHIR OF SOLOMON.—Recent political events on the south-east coast of Africa give renewed interest to the theory that the famous Kingdom of Ophir, from which came much of the vast wealth of Solomon, was located in this vicinity. Not only is the name Sofala, which is at the head of a bay opposite Madagascar, a possible corruption of Ophir, but travellers have found an astonishing quantity of gold in the hands of the natives, while several explorers have met with most remarkable ruins in the interior. These remains are unlike any others found in the Dark Continent, being great enclosures made from granite blocks regularly laid and sometimes cemented. These works must have been built by foreign invaders, probably representatives of one of the great commercial powers of the ancient world, and add strong confirmation to the belief that here was the kingdom of Ophir.—*Ex.*

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AN EXECUTION IN NANKING.—Yesterday I was returning to my home from the city when I saw an immense crowd of people, and presently I saw the chair of the Magistrate and his retinue hurrying away, after a gun had been fired. It was an execution. The criminal was led along the street with chains on his legs, and his hands tied behind him, and escorted by soldiers. When he arrives at a spot where two large streets cross, he kneels down, a man holds his queue, and the executioner with one blow severs his head from the body on the signal of a gun being fired. The headsman is dressed in red. Immediately the head falls the great crowd of people clap their hands, not in loud applause, however, but in their superstition to drive away the *sha-chi* 殺氣 (the deathly influences, or the spirits of death). Then the Magistrate and his retinue hurry away almost on the run to the Temple of the city God, Chān Hwang, to burn incense, so letting the god know that justice has been done, and to prevent killing influences. From the city god's temple they then go to the Magistrate's yamên, and the official sits in the hall of justice, and the whole yamên assembles, when all cry out "Ho! Ho!" to drive away any remaining evil spirits, lest death or calamity should come on any of them.—*Correspondent in Shanghai Mercury.*

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OUR MISSIONARY OPPORTUNITY IN CHINA.—The Chinese are at once the oldest, the most numerous, the most exclusive, the least understood people on the face of the earth. The interval between the thoughts, the traditions, the tastes, the aspirations of this people and those which make up our inner life, is nearly as great as can well be conceived. Here in the centre of the Oriental world, facing the sea along a coast of above three thousand miles, in a




territory, the natural seat of empire, which exceeds the whole continent of Europe in extent and constitutes one-tenth of the habitable globe, amid natural conditions of climate and soil which have made intercourse with the rest of the world needless, and which have sustained a teeming population for a period far outrunning the entire history of the longest lived states of ancient or modern times—here this nation has dwelt since Abraham went out from Ur of the Chaldees, and here it abides to-day with unfailing numbers and unbroken strength. It is the only spectacle of the kind which history presents or the world has ever seen.—*Rev. Dr. Judson Smith.*

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THE DEATH OF A CHINESE CENSOR (!)—A placard issued by a Mr. Chow during the late Central China riots, and which appears on page 166 of the Blue Book, narrates as follows a pretended incident, calculated to work upon the ignorant and superstitious minds of people:—“Suddenly a missionary came here to visit him. He (the censor) refused to see him on the plea of sickness; he would not take an excuse, but insisted on coming in, and sat down alone, and in a little time drew forth a bottle and gave it to the censor’s servant; he told the servant it was good medicine, and asked him to give it to his master, and that it would cure all diseases. The missionary then went away. The servant gave the bottle to the censor. The censor opened, smelt and threw it away. In a minute or two the censor tried to speak, but found himself dumb, but his mind was clear, and he wrote a paper ordering his servant to call a doctor. The doctor said he did not know what was the matter with him, and therefore that no medicine could save him. Several other doctors were called, but they all folded their hands and could do nothing. His friends, relatives and connections were all very sad, and came to the conclusion that the sickness was caused by smelling the stink of the missionary’s bottle. At first some disbelieved, so they tried the experiment on a cat and a fowl, and directly they smelt the bottle they were unable to mew or crow; they also tried it on a falcon with the same result. Everybody was astonished. The censor was very angry, and wrote on a piece of paper: ‘The pig’s religion is poisoning me. They fear my courageous denunciations. To speak now I must take paper and ink; I cannot speak with my mouth. I would wish to go to the gate of the palace, make nine prostrations and present a memorial to the Vermilion Pavilion, to cut off my tongue with a knife, to slit my chest and drag out my heart and die, and when the Son of Heaven (the Emperor) shall have heard of this thing he will pity me and will graciously issue an Edict of Compassion.’”

*J. Ishii and his Institution.\**

 R. J. ISHII, of Okayama, is perhaps the most widely known living Japanese Christian. Not only from end to end of this Eastern land is his worth respected, but his name has gone out into all Christendom as a synonym for fearless faith and practical piety. He is rightly known as a man of strong faith and tender sweetness of life. His simple trust in God is as refreshing as it is rare in this age of science and the *Soroban* (reckoning board.) He possesses to a wonderful degree "that marvelous sixth sense" which sees God, and his faith is in truth "reason on wings." It knows in whom it has believed, can give the wherefore for its conduct, and is ever reaching out after larger things, mounting higher toward the heavens. So many inquiries have come for a statement in English of the man's work thus far, and so wide an interest has been awakened in him and his labors, that a brief record of the leading events of his life, together with the causes that led to the establishment of his Orphanage, and its present condition and outlook, seems called for.

He was born at Takanabe in the province of Hiuga, on the south-east side of the island of Kiusiu, in the first year of Keio, the father of the present Emperor, which means 1865, A. D. His parents were *Samurai*, and thus of good standing, but through poverty had been unable to gain an education for themselves. They were determined, however, that their children, especially the son, should not lack in this needful preparation for life.

His intellectual training was carefully watched and planned for. At the age of eleven or twelve, young Ishii's attention was first called to the Christian religion. Strange and crude as that experience was, he marks it as the first in a chain of causes bringing about his present religious condition. In reading a translation of Peter Parley's "History of the World," he saw a representa-

\* Many of our readers have doubtless heard of Mr. Ishii and his orphanage work in Japan. We have been asked to reprint in these pages the little pamphlet by Mr. James Pettee entitled, "*J. Ishii and his Institution, Japan's chief Apostle of Faith, The George Muller of the Orient and his Unique Orphanage*," and as we consider it a work not only worthy of the support and prayers of God's people, but also, if known to the native Christians of China, helpful and inspiring to them, we gladly give space to these lengthy extracts, hoping that many of our missionary readers will make them known to the Chinese Christians with whom they are associated. Mr. Pettee says: "This statement, which makes no pretensions to literary excellence, is in the main a rough translation of Mr. Ishii's words as they fell from his lips. My chief endeavor has been to render correctly the exact facts in this marvelous story taken from life."—ED.



tion of the cross in a picture of the Crusaders. A school friend told him that if he worshipped that unseen by others he could work magic. So he tried it often, saying over when by himself, "*Christo Jūji gun Dono*," "O, Christ, Lord of the Army of the Cross."

One day, while fishing with other boys for river carp and eels, none of the party having any success, it occurred to him to try his new magic art. So after a silent "prayer and act of worship," he threw out his hook and immediately pulled in a fish: not once, but many times, and always with results, he alone of the party making any catch. At another time, when off with friends who had no luck, he quietly remarked to one of them, "I can tell you how to catch some; just say over these words and throw your line so." The boy did as he was told and pulled in a big fish. Naturally the superstitious youngsters were all deeply impressed. Mr. Ishii dates his first idea of an unseen all-powerful God and prayer to him from that crude boyish experience.

At fifteen he went to Tokyo for a year's study. There was great political excitement in the capital at the time. The students were incensed against Prince Iwakura for his pacific settlement of the Kofuto difficulty with Russia, and threatened to assassinate him. It was also the time of impending war between Japan and China over the Riukiu Islands, a result happily averted by Gen. Grant's mediation. Our hero saw the great American general and was as much excited as any of his fellows. Returning home he ventilated his views on the political situation, and then wrote them down while staying at a hotel. A government spy in the next room heard his talk, entered his room in young Ishii's absence, seized his inflammatory journal and caused his arrest, supposing him to be an unsuccessful assassin of the great Japanese prince.

In this connection occurred what Mr. Ishii regards as the second in a chain of causes leading to his present faith in the mysteries of an unseen world. On the night of May 12th, 1880, he dreamed that the police came and seized him. The next morning about eight o'clock, in marched two policemen and began to carry out his dream to a remarkable nicety. Thinking over this coincidence while confined in jail, he was led first to believe in an invisible God. Until informed in the court-room at his trial, in response to his own question, he had no idea for what he was seized, or on what evidence. His case being a new one in that locality, not noted for political criminals, was referred to the Kagoshima authorities, and his innocence being established he was released after forty days' imprisonment. He was married about this time to Shina Uchino, whose father, a retainer of the prince, had died many years before.

Anticipating my story, Mrs. Ishii has always been a true helpmeet to her husband. She received baptism at Takahashi, Bichū, in 1886, and has quietly but conscientiously aided Mr. Ishii in all his philanthropic schemes.

In 1882 he went to Miyazaki (Hiuga) and became a policeman for six months. Falling into bad habits, he went to Dr. Ogiwara for treatment, and received from that excellent man not only pills and potions but sound moral advice. Dr. Ogiwara had previously talked with him about the existence of one true God and the immortality of the soul. He now urged the young man to break off his evil habits and act as though he had an immortal soul in his charge. Ishii was deeply impressed and decided to study medicine. Dr. Ogiwara advised him to go to Okayama, as the school there was one of the finest in the country, and because of the presence of Mr. Kanamori and other Christians in the city, he could make a more thorough study of the Western religion. In August, 1882, this now thoroughly aroused student came to Okayama. He had no Bible and had read but little about Christ and His great work for the world. He had learned from Dr. Ogiwara that faith, hope and love are the three fundamentals of Christianity. His appetite was whetted for more of this new system of divine truth. Here he at first joined the Roman Catholics, but the longing to use a Bible for himself led him to seek out the Protestants, and in a devoted Christian woman, Koume Sumiya, he found a kindred spirit and one whom he named the "mother of his faith." To this day he goes to her for counsel and sympathy in every experience.

In July, 1884, occurred an event which not only helped him forward in the divine life, but gave him his first impulse toward humanitarian activity. At his home in Takanabe, he read of the gifts to Joseph Neeshima by an old man and an old woman in America of two dollars each for the establishment of a Christian college in Japan. That these poor old people should give money for use in a distant land was a new gospel to him. From that time he devoted his life to the welfare of others. He opened at once, in an old Shinto shrine on the edge of the town, a night school for poor children. On his return to Okayama at the end of the summer, the school was continued by one of the boys he had saved out of beggary. For four years this enterprise was kept up, Mr. Ishii furnishing the funds and the faith. He testifies that as often as he forgot to pray in Okayama for the Takanabe school, a letter was sure to come from his assistant, saying, "The school is running down." Then more earnest prayer in Bizen was followed by a letter from Hiuga, saying, "All goes well again." This not once but many times.



In March, 1885, he visited his native province in company with Mr. Cary. This was the beginning of consecutive Protestant work in that region. The following August, while living in a Japanese house belonging to the missionaries at Okayama, he read a translation of Smiles' "Self Help," by the famous scholar Nakamura. He was profoundly impressed by the testimony of Dr. Guthrie, "the Apostle of the Ragged School movement," as to the influence exerted upon his life-work by the example of John Pounds, the humble Portsmouth cobbler, who, "while earning his daily bread by the sweat of his brow, had rescued from misery and saved to society not less than five hundred of these poor children." Like Dr. Guthrie, Mr. Ishii could say: "I felt ashamed of myself; I felt reproved for the little I had done. I was astonished at this man's achievements." He wrote in his journal at the time, "I believe myself born for that purpose, and I will follow Guthrie's example in imitating Pounds."

While a student in the Medical School, he paid out of allowances from home, in addition to his own bills, the charges of a student friend (Watanabe) then in Okayama. Money becoming scarce for such a strain, he decided to work as an *amma* (massage shampooer) out of school. He kept this up through the winter, going generally first to Mrs. Sumiya's house for a prayer with her, and then plunging out into the cold night and working at this exhausting profession till nearly or quite midnight, then rising at four to study that he might hold his high place in the class within the first three. The plucky student secured plenty of work, earning from ten to twenty cents a night, and lost no opportunity to preach his new faith. Several of his patrons were led to embrace Christianity; but he injured his health by this overwork, and laid the foundation of his later illness. Dr. Suga, a leading instructor in the Medical School, and now at the head of the Okayama Hospital, learning of the doings of this promising student, wrote him a most sympathetic letter, extending a cordial invitation to come and live in his house, promising to pay all necessary bills if he would drop his night work. Young Ishii's independent spirit was strongly inclined to decline the invitation, but on the advice of his two wise counselors, Pastor Kanamori and Mrs. Sumiya, he yielded, and for three months was an inmate of the Dr.'s family. Both the Dr. and his wife have been most loyal friends of Mr. Ishii ever since. Dr. Suga freely gives him medical advice and other aid for his Orphanage, and promptly subscribed one hundred dollars when Mr. Ishii began his work for the earthquake sufferers last November. I take special pleasure in mentioning this, because Dr. Suga is not a professed believer in the Western religion.

In December, 1886, Geo. Muller came to Japan. The following February, while boarding in the house of a Christian he heard a letter read from the son, then a theological student at the Doshisha, describing Mr. Muller and his visit to Kyoto and dwelling on the "life of faith" of that wonderful man. Again deep thoughts were stirred in Ishii's mind. Then first he understood something of what is meant by those words in common use, "Living Heavenly Father and His love." Then first he committed his life and all to God and His service. Heretofore his purpose had been to serve God in some way after graduation. Now he decided to begin at once and for children. This he numbers three in the list of great causes that led to his life-work. Though suffering from brain trouble, he continued to study, but not improving, went in April to Kamiachimura in Oku gōri, some twelve miles east of Okayama, and began practising medicine to support himself. He here definitely put into practice for the first time a principle of action so common with him since, of having no reserves in money or resources, but doing to-day for others the utmost that he can, and trusting God for the future. His fellow student Watanabe, then at the Doshisha, was greatly troubled for money. After earnest prayer and careful thought, especially over a definition of love given him by Mr. Kanamori, "Forget self and do for others," and Geo. Muller's "Trust is following God's Word," he decided to send all the money he had and could earn to Watanabe, should it be needed. Joy and peace took possession of his soul, and, one might add, have never left it since.

The house adjoining the one where he roomed was a miserable hovel, frequented by the very poor. One day in June a beggar woman with two children stopped there and remained over night. Noticing that the family was very needy, Mr. Ishii stepped in and gave a bowl of his own rice to the eight-year old boy. The lad immediately passed it over to his younger sister, who was a cripple. The mother was out begging for a breakfast. Returning later she called on Mr. Ishii and thanked him heartily for his kind act. A little sympathy and persuasion unloosed the woman's tongue, and she told a pitiful story. Her husband had died, she was now begging her way back to Bingo, her old province, hoping against hope to secure work there. She said more than once, "I could support myself and the crippled girl, but I can't earn enough in addition for the boy." Mr. Ishii, prompt to act upon his newly formed rule of life, at once offered to adopt the boy. The mother love was strong and the woman hesitated. Mr. Ishii begged her to give him up for all their sakes. At last the woman consented on condition that the boy might be returned to her every night. This arrangement was followed for a week, Mr.



Ishii caring for the boy through the day and giving him back to the mother for the night. The family were so filthy and the boy so diseased that every morning, on receiving the lad, Mr. Ishii stripped him and gave him a hot bath, actually "scraping off the vermin" with a brush, as more than once I have heard him tell a Japanese audience. He then dressed the child in clean garments, taking these off at night and putting on the dirty rags once more. After a week's trial the mother was convinced of Mr. Ishii's sincerity of purpose, and committed the boy to his charge. This was the first child in Mr. Ishii's adopted family. The boy still lives and is frequently shown to audiences as "the original orphan." With such pains was the work begun, which speedily grew into an organized Asylum for needy children.

Fourteen months later that mother visited the Asylum in Okayama, and could hardly believe that the healthy, happy boy who came out and called her mother was the diseased, filthy, stunted child she had so reluctantly given up to a better life. The woman was able to earn a comfortable living for herself and one child. Relieving her of the care of the other saved the whole family to society by turning beggars into bread-winners. Such cases are frequent in the experience of the Asylum, and explain one reason why Mr. Ishii believes in a charity of this sort. A poor woman can support herself and one child, but not more, except with great hardship. The joy of this family over its salvation was a melting sight to all who witnessed it.

In July, 1887, occurred what Mr. Ishii reckons the fourth and final cause for the opening of the Orphanage. He learned of a poor fisherman and his wife, who though but slightly removed from starvation themselves, adopted a little girl of three and a boy of five, left by parents and two elder brothers, who all died from cholera. The heartless neighbours were about to bury the younger child in the coffin with its mother, it being nearly dead from starvation and no one to care for it. Two thoughts came home to the young physician with great force: First, the pitiable condition of orphans; Second, if those who know nothing of the great love of Christ can show such kindness, as these poor fishers, what ought not we Christians to do? Dare we do less than they? He returned to Okayama, conferred with his trusty advisers, and in September, 1887, rented a part of a large temple of the Buddhist sect, moved in with his family, and quietly opened his Asylum for needy children. He began with the boy whose story I have told above, and two other lads whom he had picked up. He had no resources but his own abounding faith and devoted spirit. A medical student himself on the last year of his course, with every

reason for encouragement if he devoted himself to his profession, he was so impressed with the Divine call to work for children that the following winter, when within four months of graduation, he withdrew from the school and refused to apply for a diploma. He did this against the advice of all his friends, and solely that his heart might not be divided between his profession and his calling. He instinctively felt that he would lean on his diploma if he had one. He would not be a doctor in name, lest he should be turned aside from the straight line of his life's duty.

I know of no clearer case in modern days of an "eye single" to life's one work. Such sacrifices for principle and such sensitive balancings of duty are too rare in actual life to pass unnoticed. They merit the careful thought of all who desire the development of man's spiritual nature. There are modern Pauls who are never disobedient to any Heavenly vision (Acts xxviii, 19.) They are the seers of their age, the saviours of their generation. Since that day of momentous decision, the institution has grown steadily in numbers, influence and good works. It has passed through many trials, but they only serve to strengthen its faith in the spiritual verities of life. It has been reduced at times to its last pot of gruel, but the prayer of faith has brought relief, and sometimes just at the moment of dire need. Mr. Ishii has never refused shelter to any needy applicant. His home has become so widely known, especially since the earthquake last fall, that he is forced to inquire carefully into the actual needs of each case, so as not to be imposed upon by the shiftless and the lazy. Twice he has shown the greatness of his soul by rising to meet the emergency of widespread calamity, after the Kishiu floods of 1890 and the great earthquake of 1891. Quietly conferring with the children last November, he infused his own self-forgetful spirit into them.

Mr. Ishii's second daughter, born January 15th, while he was away on this wider work of charity, received the name of *Shin* (earthquake), and was dedicated from birth to the work of ministering to those who should suffer from great natural calamities. His elder daughter, born two years before, he named *Tomo*, for she is to be the Friend of Orphans.

### *Industrial.*

Feeling that his Home was imperfect so long as the children were cared for entirely through the charity of others, and not taught to work for themselves, he opened an Industrial Department in September, 1890. The trades now taught are printing, farming, barbering, straw-weaving, silk embroidering and the manufacture of matting, besides cooking, washing and sewing.



He plans soon to open match and soap manufactories and a training school for carpenters. The children work through the day and study in the evening. There is also a kindergarten for the very youngest and an English class for ten of the most promising students. Of many gifts to the Asylum from all parts of the world, the past year has seen two of special magnitude, one from a Japanese and one from abroad. A humble, devoted evangelist in Banshu has given his whole property, valued at some eighteen hundred dollars, to Mr. Ishii's work, and that estate is now used as the farm branch of the Asylum. In response to an appeal by the Rev. B. F. Buxton, at the time of the earthquake, a draft amounting to two thousand two hundred and forty dollars has been received from England, mainly, if not entirely raised in one family, for this timely work of Christian charity. The total gifts, including land and clothing from the first for this widely known Orphanage and its outreaching work, sum up to about eleven thousand dollars. Measured by figures alone, the faith of this one Japanese has been singularly fruitful.

One striking fact is that it has never been necessary during the four and a half years of this work, to buy a single article of wearing apparel, save when the earthquake branch was first opened at Nagoya. Enough has always been contributed for the needs of the children by students of the Doshisha and other schools, or by Churches and communities. Two hundred and eighty-five boys and girls have been connected with the Home. Of these twenty-five have died, seven run away, twenty been returned to their friends, and two hundred and thirty-three may now be found in the three Homes. The children practically govern themselves ; they being divided for this purpose and for their trades, like the old Israelites, into companies of tens, of fifties and of hundreds. All elections are by ballot, weekly meetings are held about Asylum interests, the graver cases alone being referred to Mr. Ishii. The children print sermonettes and distribute them through the city, and are preparing to publish a small paper. They take great interest in their industries, are loyal to the Asylum, almost worship "Father Ishii," and soon catch his spirit of simple trust and practical piety.

Besides Mr. Ishii and his wife, the aid of twenty-one assistants is required in the three homes. As one remarkable feature of the institution, it may be stated that these are all thoroughly imbued with the peculiar spirit of the Orphanage. It is a labor of love in every case, and should Mr. Ishii be removed to-morrow these loyal helpers would carry it on in the same unique spirit. This most desirable state of things has come about during the past year, and

gives a look of promise and permanence to the institution. The Asylum is preëminently a place of prayer. Founded in prayer, it is continued in the same spirit. The morning hour from six to seven is called the prayer-hour. The children go singly to a graveyard in the rear of the temple for private devotions. Also at nine o'clock on Friday evening a short meeting for those who desire it is held at the same sacred spot. This is the Bethel of the Asylum, and has witnessed several remarkable answers to the prayer of faith. After breakfast comes a half hour of devotions in the temple and again in the evening. On Sabbath afternoon the children march in military order, headed by their own buglers, to a church a mile and a half away. It is a stirring sight, and has led more than one sight-seer to send gifts to the Asylum and inquire into the claims of the Christian religion.

It is needless to add that such an institution continues to have manifold wants : that is, it constantly sees new openings for work in the name of Christ. Whether it will ever be self-supporting it is impossible now to say. Industrial profits in this country are so small that the outlook is discouraging. In this connection it is pleasant to record that on the morning following the news of the receipt of the large Buxton gift from England, the Asylum voted unanimously to use no more charity money for food except for rice. So far as the profits of their industries allow, they will purchase vegetables, fish, meat, etc., but if driven to it they will live on rice and salt rather than burden unnecessarily the charity of Christendom.\* At all events, for the present, the Home must trust to voluntary contributions to keep it running. Twenty dollars a year amply supports one child, and is almost sure to turn a burdensome beggar into a Christian bread-winner. The Asylum ought to have one—yes, two, good organs. It sadly needs another house or two at three hundred dollars a building. It could make wise use of more land at three hundred dollars an acre.

To sum up the man and his work in a word, Ishii and his Institution are a practical realization of his own favorite New Testament verse : “A new commandment I give unto you, that ye love one another.” A love that works itself out in deeds. A life that is truly Christ-like. The spirit of the Bible worked into flesh and blood. Simple loyalty worthy of a Christian *Samurai*. Faith that feels, hope that though always grave is never despondent, love that counts no cost, if it may but save a few of the “the least of these my brethren.” Such a man is Juji Ishii. As those who read Japanese know, the cross is hidden in his name. It is sunk deep into his

\* This money was evidently given to the Lord for His work, and should it be referred to as “The Charity of Christendom”?—ED.



life as well. Sixteen years ago he heard for the first time of that wondrous symbol. Then it was simple magic used for a selfish end. Now it has grown to mystery of a peculiarly spiritual order, but devoted to the noblest of practical aims.



### *Revival: Awakening: Union.*

BY MR. G. M'INTOSH, PRESBYTERIAN MISSION PRESS, SHANGHAI.

THE following thoughts on these three topics—with special reference to revival among the native Christians, consequent endeavour to awaken their heathen countrymen, and, as a natural result, the union of workers, both native and foreign, in this aggressive work—have been suggested by the evident results of a four weeks' evangelistic campaign in Shanghai. Whilst, of course, the conditions of work in other centres are in many respects different from those in Shanghai, where there are drawbacks to aggressive work among the Chinese peculiar to this unique community of heterogeneous elements, still some of the salient features and methods may be adaptable in other centres.

On January 4th a circular was issued by Revs. C. F. Reid and Tong Tseh-tsoong, as committee for this special work, giving full details of the series of meetings which were to begin the week following. According to the plan adopted, the meetings were held during the first week in the London Mission Chapel, Shantung Road, at 7 p.m. During the second week the evening meetings were held in the American Episcopal Mission Church, Hongkew, and the afternoon meetings at the L. M. S. Church in the native city. The third week's meetings, which are in progress as we go to press, are being held in the afternoons in the South Gate Presbyterian Church, and in the evenings at the Southern Baptist Mission, Old North Gate. The fourth week's meetings will be held in the Methodist Church, Yunnan Road. The original programme drawn up for the evening meetings was as follows:—

MEETING FOR CHRISTIANS AND INQUIRERS, 7 p.m.

Opening Hymn and Prayer, ten minutes.

Reading and Exhortation, by Leader, fifteen minutes.

Singing and short Prayers, twenty minutes.

*Doors opened for general congregation, 7.45 p.m.*

Singing, ten minutes.

Address by a Missionary selected by Leader, fifteen minutes.

Address by a Native Preacher „ „ „ „ „

Singing and Personal Work in the congregation, fifteen minutes.  
Doxology and benediction, 8.40 p.m.

The Shanghai missionaries of all denominations entered heartily into the plan, and there was no lack of workers. Posters, circulars and hand-bills, in colors and style most pleasing to Chinese taste, were freely circulated, whilst a special canvass was made in the particular neighbourhood of each week's place of meetings. The addresses of foreign and Chinese workers in each mission, with times when they could converse with inquirers, were printed and pasted on sheet tracts, which were given away at the close of each meeting. A special hymn-book, composed of selections from colloquial hymn-books, was printed for the occasion. A preliminary music drill, under the superintendence of a foreigner, also tended to promote the harmony and interest of the meetings. The native Christians entered heartily into the plan; many were willing to speak for the Master, and the attendance at the meetings showed the sustained and lively interest. It required a certain degree of enthusiasm for Chinese to trudge to the place of meeting through rain, snow and sleet, along muddy roads, and for about a week exposed to a cold, the like of which had not been experienced in Shanghai for about thirty years.

The results are already apparent in an infusion of true throbbing life into the various departments of Church work. At the Mission Press Church we have a larger attendance and more hearty participation in Church, Sunday School and Christian Endeavour meetings; whilst at the short preliminary service every week-day morning, at 7.30, attended by nearly 90 of the workmen, there is noticeable, in the prayers of the native Christians, a thawing of formality and less perfunctoriness in leading devotions. Of course, it is impossible to forecast what will be the result in the awakening and ultimate ingathering from the heathen. We leave results with the Lord of the harvest; but we are devoutly thankful for the quickening and deepening of spiritual life among the native Christians, and this we know is the surest way of stirring up an interest in the salvation of others.

The question now arises: Does not what we have seen and heard during these meetings, demonstrate the practicability of reaching the Chinese by usual evangelistic methods? Glancing over the written experiences and opinions of various missionaries during the past seventeen years, I have been surprised at the depreciatory tone often adopted in speaking of the spiritual capabilities of the Chinese Christians. That the Chinese have no natural bias to spiritual things, that they are enshrouded in the senses, and self-consciousness being so deeply seated that the whole life is arranged



as if intended to be acted out on the boards of a theatre,—that they are of the earth, earthy: these and many other reasons are adduced for a low plane of Christian life, for the tendency in Chinese Christians of religion sinking into ritualism or formalism, for deficient views of Christianity and languid attachment to its doctrines. Without combating these assertions, evidently based on long experience, with my opinions formed during a seven years' term of service, in which the nature of my work left little opportunity for very close or wide observation, I would like to ask if we have had sufficient patience with the Chinese Christians. Their lives and the lives of their forefathers have been moulded by the most worldly and sordid influences, and been contracted and demeaned by the chilling associations of idolatry; and yet from them, with their hereditary instincts so antagonistic to Christianity, we expect too often the same immediate results as we hope to find in our countrymen who are reaping the benefit of constant Christian environment and of generations of moral back-bone development.

A truer key-note was struck by Rev. J. Jackson in last month's RECORDER. In speaking of evangelistic results he expresses the opinion that "the Chinaman is after all not so entirely destitute of emotion as we are apt to suppose; and if the Chinese Christian does not give that outward evidence of an inward experience which we are accustomed to in the West, the reason is to be found quite as much in the absence of the experience as in actual incapacity for emotional feelings." Once the native Christian thoroughly realises his duty to labour for the salvation of his relatives and neighbours, we may see the results long hoped and prayed for. Our own experience bears us out in this: have not our own souls been quickened by direct personal evangelistic effort? After being engrossed in studies or in the routine of prosaic duties which seemed as unceasing as their entire absorption was dwarfing to the spiritual life, the opportunity has been afforded for participating in direct evangelistic effort. Shackles seemed shaken from us, mundane limitations were removed; in coming into sympathetic contact with the doubts and fears of some, or being saddened by the indifference of others, we felt a holy unrest. Shaken out of our self-centred routine we realised an overlooked duty: that having freely received, it was ours to freely give to others. Ashamed of our culpable selfishness, a burning desire possesses us for the salvation of souls, whilst the new experience teaches us wisdom in soul-winning.

It seems, therefore, our bounden duty to do all we can to stimulate the native Church to aggressive work, to clearly show them it is their duty as well as, or rather more than, ours, to

evangelise their own country. If there is lacking in them certain qualifications for the work, some of their national characteristics will come to their aid with a new and sanctified force. Once they realise the personal nature of our Lord's command, "Go home to thy friends and tell them how great things the Lord hath done for thee," their lack of shyness in talking of private matters, their perseverance, and their impassioned energy when strongly moved, will impel them to labour for the salvation of others.

In the suggestive article by T. R. (the well-known friend of China) in the *North-China Daily News* of January 17th, on the conflict of two civilizations, we are reminded of an important phase of the teaching of Christian civilization: the duty of delivering the human race from sin and suffering of all kinds. T. R. points out how only Chinese Christian converts seek the salvation of their fellow-men. If we had more of this aggressive work, a more constant and ever warming desire on the part of the native Christians for the conversion of their fellow countrymen, might we not expect a more general interest regarding, and enquiry into, Christian doctrines; and might we not expect some degree of responsiveness to take the place of the present utter indifference to philanthropic work carried on by foreigners?

And now with regard to our last topic, may not the harmony that characterised the planning and the carrying into effect of the plan of these united meetings, show that it is possible to have practical coöperation without organic union? It has been feared by some that there has been too much talk about the need for closer and more defined organization. That there have been good grounds for this fear has been shewn in the readiness with which prominent men in the home lands have taken up the cry of lack of order and organization, and mourned in public over the disunited way in which mission work is carried on. It is a pity that such an impression has been created, seeing there is so much real union among Protestant missionaries in China. The echoes of the doxology sung at the Conference in 1890 remind us of union work accomplished then; the frequent prayer-meetings and conferences at all the mission centres in China; the harmonious working of Tract, Educational, Medical and other associations, all speak of union, whilst the tone of the missionary journals, and the desire for union in hymnology and all kinds of literary work, tend to shew that the missionaries out here on the field are united in spirit, and as nearly as possible in practice. And now with thankfulness we record this most recent indication of union, in the harmony of these united evangelistic meetings, when there was such a beautiful overlooking of those "differences which make no difference."



It may not be out of place here to refer to a "union" controversy which took place in 1867. The *China Mail* of May 1st gave some extracts from a letter of Dr. Legge, published in connection with the Annual Report of the Morrison Education Society. The learned Dr. had occasion to refer to the "number of our Protestant missions, and the feebleness of them individually." "This characteristic," he added, "is inseparable from our Protestantism. In itself it is a matter to be regretted in the present: in the long run I believe it will turn out to the furtherance of the great object of missionary enterprise." The *China Mail* maintained that Dr. Legge had struck at the very root of missionary failure, and followed up the assertion with four propositions culminating in the necessity of "all missionaries in China uniting in one common society, the directors to have the appointment of members to stations; the organization of schools, the distribution of books, and the control of funds entirely in its hands." In the able response that was made then, it was shown from statistics that Protestant missions were not a failure, that any hindrance from jealousies between missions of different denominations was so infinitesimal as not to be worth taking into account. After showing the impracticability of all the missions in China uniting in one organization the undesirability of such a fusion was pointed out, as such could only be secured by the sacrifice of that individuality, that freedom of conscience and of operation so characteristic of Protestantism.

These twenty-five year old arguments have not been repeated here for the purpose of pointing out their cogency in China at the present time, so much as to show by a backward glance how the question of "union" has found its own level, or rather, how the anticipations of the workers then have been fully realised. The answer to the *China Mail*, 1867, was that the objects proposed could be "better secured by leaving the natural affinities of different missions, the practical good sense of the various laborers, and their earnest desire for the progress of the work, to work out a substantial unity, than by any attempt to combine in an arbitrary organization men of such different creeds, habits, and ideas, as the Protestant missionaries in China." Such meetings as we have referred to in the foregoing are one of many indications that we have attained to the hoped-for unity. The Protestant missionaries of China thankfully realise from experience that it is good and pleasant for brethren to dwell and work together in unity.

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## *The C. E. S. in China.—A Plea for Extension.*

BY REV. O. F. WISNER, AMERICAN PRESBYTERIAN MISSION, CANTON (*Fa Ti*).

**I** WRITE this article at the order of one of our local (native) Christian Endeavor Societies, and it is their request that you should give it publicity through the columns of *THE RECORDER*. We have recently been favored with a very pleasant visit from Father Endeavor Clark, and a good deal of enthusiasm was naturally evolved. This took the rather broad direction of a desire to propagate the Society throughout the Church in China. Hence this article and also one in Chinese to the **中西教會報**. Our Society was organized in connection with the *Fa Ti* Church in April, 1892, so is comparatively new. Still we have a membership of over 40, and the results are very encouraging already. The members have asked me to set forth in English what we conceive to be some of the advantages of this organization, and so we will begin with some of its

### *General Benefits.*

1. It utilizes every church member. None is too small, or too poor, or too old, or too illiterate to do *something*. If he can't speak, he can live. If he can't convince sinners, he can encourage his fellow-Christians. Every person, for instance, who is permitted to come to the Lord's table, can do something to make a prayer-meeting a living, helpful agency in the church life. It is the aim of this Society to direct and train each individual member in some legitimate and helpful form of Christian activity.

2. It encourages the backward to work. There is an immense amount of latent power in the Church, vast deposits of unworked energy lying covered by feelings of modesty or indifference. These should be brought out and utilized. The Church needs to develop her internal resources as well as to make new conquests. It is discouraging and unprofitable work, this adding of silent members to a dead Church. And oftentimes all these church-drones need is encouragement and training to make first rate honey-gatherers of them. For the Holy Ghost doesn't regenerate men into drones. Our silent members are such by habit, not by nature. The Spirit has but one call for all men: it is to a holy life; "in diligence not slothful; fervent in spirit, *serving* the Lord." Christian Endeavor merely tries to break through the natural timidity and reserve of every Christian, and help him to be a pure, earnest, zealous *servant* of God.

3. It makes every church member a shareholder. It fosters the feeling of ownership in the Church and of interest in its success.



When a man has stock in an institution and has a voice in the management of its affairs, he interests himself in the details of its business and plans for its welfare. We don't want the general church membership to look upon the Church as a religious concern that is run by the pastor, elders and deacons. We want them when they speak of "our Church" to feel a personal ownership, interest and responsibility. Christian Endeavor aims to awaken and stimulate this feeling.

4. It greatly multiplies the total working power of the Church. Two earnest men can do more work than one, whether at hoeing corn or preaching the Gospel. More nozzles pointed at a fire means, if properly backed by hose and engine power, more water and speedier extinction. No efficient fire-department employs two or three fire-men out of each company to put out a big fire while the rest of the several companies stand idly by. In all our organization to further our earthly interests we see to it that the *full efficiency* of the organization is brought out. But as stewards of the Lord's work we have been too long foolishly expecting of the church-pastor all the drudgery in the Master's vineyard, while the average church membership bargained with the Church for sleeping car accommodations to the skies, with beds of down and roses furnished. The spectacle of the godly pastor tugging away alone at the Gospel car up Zion's difficult incline, while his "beloved flock" take luxuriant and easy (though slow) passage within, or on top, or hanging on behind, and occasionally through mischief or ignorance "scorch" the wheels,—all this is, we trust, almost a thing of the past. Nowadays we expect to see every member a working member. Every man must be on his feet on the ground, and the car must move briskly forward under the united pressure from many shoulders. And if a man can't find a place to pull, or pry, or push somewhere about this glorious, onward-moving vehicle, the Church, then he must at least walk along behind and carry the tar-bucket. The idea of the day is universal, united effort for Christ. And it is just the difference between one man drawing a dozen up hill, and the whole thirteen unitedly drawing the vehicle lightened of the load of twelve. Christian Endeavor is one of the agencies at work inducing those who have hitherto been mere passengers to alight and lend a helping hand to the load, "a shoulder to the wheel." It appreciates the fact that *the whole Church* can do infinitely more work for Christ than can the pastors and elders alone.

In establishing the Church of Christ in China we want to train every one of our converts to interested and industrious activity. Whatever agency or method will aid in securing this activity should be gladly welcomed and employed by all who have mission work

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- 一 凡已受洗禮領聖餐者心意允悅  
可簽名入勉事救主會
- 一 凡入會者必要應允每日自己讀  
福音書
- 一 應允每安息日終日謹守必到福  
音堂或帶同親朋往聽福音
- 一 應允凡有機會聚集或講解聖書  
或揀詩歌唱或代衆人祈禱
- 一 應允每日自己祈禱
- 一 應允倚賴救世主賜力量一生之  
久依神旨意行本分及助益人之  
事



I may say that this "Pledge," with a translation, was placed in Dr. Clark's hands when he was here, and was approved by him. May we not hope for further organization along this line throughout the Church in China, and may we not hear further from some of the societies that have been working along these lines, some of them for years, and most of them longer than we? Could we not have, moreover, some method of intercommunication and some uniformity of method between the different societies of this type throughout the empire?

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### *Draft of Explanations on Chinese Text of St. Mark's Gospel.*

*As accepted by the Board of the National Bible Society of Scotland.*

THE clauses printed in clarendon (v. 1. The Beginning of the Gospel), are intended to be used as chapter headings.

**TITLE.—MARK'S GOSPEL.** These two characters (Mark) form the name of the writer of this book. The book is called Gospel [lit. "Happiness-sound"], because it contains the story of the life of the Saviour.

#### CHAPTER I.

##### 1. The Beginning of the Gospel.

1. Shang-ti. The great Spirit who is Creator and Preserver of Heaven and Earth, of all men and all things.

Son of God. Means the Lord Jesus.

Jesus. These two characters form the name of the Saviour of the world.

Christ. These two characters reproduce the sound of a foreign word, meaning Anointed to bear office.

Gospel. The books about Jesus are called Gospels because they tell of the saving love of God made known in Christ Jesus.

Prophet. Men of old to whom God made known his will that they might proclaim it to others.

Isaiah. Name of an ancient prophet.

2. "I" (will send), *i.e.* God.

"Thy" (face), *i.e.* of Jesus.

Messenger. Means John, see below, v. 4.

3. Lord, *i.e.* Jesus.

4. John. Name of a prophet sent by God to announce the coming of Jesus.

Baptize. Means to perform the rite of baptism. See below.

Baptism. A holy rite in which water is used.

5. Judea. Name of a province. See map.

Jordan. Name of a river. See map.

Jerusalem. Name of the capital city of Judea. See map.

8. Holy Ghost. This Holy Spirit is also called God. See v. 1.

9. Jesus receives Baptism.

9. Galilee. Name of a province. See map.

Nazareth. Name of a town in Galilee, where Jesus was brought up as a child. See map.

12. Is Tempted.

13. Satan. Name of the great evil spirit who tempts men to sin.

Angels. Good spirits in the service of God.

14. Preaches throughout Galilee.

14. Was put in prison. John, a righteous man, rebuked the sin of the wicked king Herod, and was first put in prison and afterwards beheaded by Herod. See ch. vi. 17-29. The kingdom of God. Concerning this kingdom the Lord Jesus said, "My kingdom is not of this world." See John xviii. 36.

16. Calls disciples.

16. The Sea of Galilee is a lake, which the Jews called a sea because of its size. See map.

Simon. Name of a man.

Andrew. Name of his brother ; both fishers.

19. Zebedee. Name of a man.

James and John. Names of two men, sons of Zebedee. They and their father were fishers. This John is not the same as John the Baptist.

21. Performs many miracles.

21. Capernaum. A city of Galilee. See map.

Sabbath. By the command of God the Jews rested from labour one day in seven, and this day was called the Sabbath.

Synagogue. A hall where the Jews met to read the Scriptures and to worship God.

22. The Scribes were religious teachers among the Jews, who read and explained the Scriptures. See ch. ii. 25.

23. Unclean spirit. Not the spirit of a dead man, but a wicked spirit which had taken possession of a living man and tormented him. See also vv. 34 and 39 ; ch. iii. 11, 15, 20 to 27 ; ch. v. 1 to 20 ; &c.

35. Prayed, *i.e.* prayed to God in heaven.

38. Preach the word. The "word" is the true word of God, not the so-called "word" of the Taoists.

44. Priest. In ancient times men worshipped God by offering sacrifices. Those who were appointed to make these offerings for the people were called priests.

Things commanded [lit. "ceremonial things"], *i.e.* things offered to God as a thank-offering by those who were cleansed.

Moses. A holy man of old, who proclaimed God's law to the Jews. He lived about 1500 B.C.



## CHAPTER II.

## 13. Teaches the multitudes.

13. Sea-side. The shore of the lake of Galilee.

14. Alphaeus. A man's name. Levi, the name of his son.

Receipt of Custom [lit. "Customs barrier"]. The Jews at that time were subject to the Roman empire, and the customs were oppressive and harshly administered. Hence (see v. 15), the publicans had a very bad reputation.

16. Pharisees. Name of a Jewish sect.

## 18. Discusses fasting.

## 23. Discusses observance of the Sabbath.

25. Scripture [the word is not in the original text, nor in the English versions, but occurs in Dr. John's translation. It could perhaps be dispensed with, but if it appears here it should be explained]. The sacred books given by inspiration of God.

22. Bottle. The Jews used skin bottles to contain wine.

25. David. Name of a king of the Jews, about B.C. 1000.

26. Abiathar. A man's name. He was a priest, and being appointed head of the priests is called "priest-superior."

The house of God was the place where sacrifices were offered by the priests in the public worship of God.

Shewbread. Twelve cakes were arranged on a table in the house of God, as a memorial holy to God. They were changed for new ones every Sabbath, and the old were then to be eaten by the priests, but none else might eat them.

28. Son of man. A title of Jesus. The Lord Jesus, having come into the world and become a man, frequently called himself "The Son of man."

## CHAPTER III.

## 1. Heals a man with a withered hand.

6. Herod. Name of the Jewish king subordinate to the Roman emperor. Hence a faction who took his name were called "Herodians."

8. Idumaea. Name of a place,—a district east of the river Jordan. See map.

Beyond Jordan. The country east of Jordan was called "Beyond Jordan."

Tyre and Sidon. Names of two cities of Phoenicia, a country N. W. of Galilee, whose people were not Jews.

## 13. Appoints twelve Apostles.

16-18. Names of twelve disciples chosen by the Lord Jesus. To some he gave new names. They were afterwards called apostles.

16. Simon (see ch. i. v. 16), now also called Peter.

17. James and John. See ch. i. 19.

18. Andrew. See ch. i. 16.

18. Andrew. See ch. i. 16.

James. Name of a man.

Alphaeus. Name of a man.

Zealot. The name of the members of a Jewish sect.

19. Judas Iscariot. Judas is the name of a man. Iscariot (as given in Chinese) is the name of his native place.

Betrayed. Judas was a false disciple and afterwards betrayed his Master to his enemies for money. See ch. xiv. 10, 11; 43-46.

20. His relatives seek him to take him home.

22. Beelzebub. Name of an evil spirit.

## CHAPTER IV.

1. Teaches many things in parables.

1. Sea. The Sea of Galilee. See map.

11. Without, *i.e.* outside the number of the chosen disciples of the Lord Jesus.

35. Stills by his word a great storm.

35. The other side. That is, the opposite shore of the Sea of Galilee. [This explanation is needed, because the phrase is commonly used for the Buddhist heaven, reached through merit and transmigration.]

## CHAPTER V.

1. Drives out an unclean spirit.

1. Gadara (men of). Name of a place east of the Sea of Galilee. See map.

19. Lord. That is, God.

20. Decapolis. Name of a district containing ten cities. Most of these were on the east of Jordan. See map.

22. Jairus. Name of a man.

25. Cures a woman with an issue of blood.

35. Restores to life Jairus' daughter.

41. Talitha cumi. These are the sounds of the words which the Lord Jesus spoke.

## CHAPTER VI.

1. Is rejected in his own village.

1. From thence, *i.e.* from Capernaum.

His own country, Nazareth, where he was brought up.

2. Sabbath and Synagogue. See ch. i. 21.

3. The carpenter. From this verse and Matthew xiii. 55 it appears that Jesus in His youth worked as a carpenter. Mary. The name of the mother of Jesus. See Luke ch. i. 26-35, and ch. ii. 1-40.

James, Joses, Juda and Simon. The names of four men who are called the Lord's brethren. James, Juda and Simon were common names among the Jews.

4. Prophet. See ch. i. 2.



7. Sends his 12 Apostles to preach and heal diseases.

7. Twelve Disciples. Also called Apostles. See verse 30, and ch. iii. 14.

11. Day of judgment. The day when God will judge the quick and the dead.

Sodom and Gomorrha. Two exceedingly wicked cities of old.

14. The death of John the Baptist.

14. Herod. Name of the ruler of Galilee.  
John. See ch. i. 4.

15. Elijah. A prophet of God, about B.C. 900.

16. John, whom I beheaded, *i.e.* John the Baptist. See below, vv. 17-29.

71. Philip. Name of a brother of Herod.

Herodias. Name of Philip's wife. Herod had first married the daughter of a neighbouring king; afterwards put her away, and took Herodias, his brother's wife. John the Baptist rebuked this sin, and therefore Herodias hated him.

30. Jesus feeds 5000 men.

30. Apostles. The twelve disciples chosen by the Lord Jesus (see ch. iii. 13-15) were afterwards called Apostles because they were sent by Him to preach the Gospel.

45. Walks on the sea.

45. Bethsaida. Name of a city on the west side of the Sea of Galilee. See map.

53. Gennesaret. The district to the n. w. of the Sea of Galilee.

## CHAPTER VII.

1. Teaches the people what really defiles a man.

1. Pharisees. See ii. 16.

Scribes. See ch. i. 22.

Jerusalem. See ch. i. 5.

2. Defiled. Not that their hands were unclean in appearance, but they had not been ceremonially purified. See below; vv. 3, 4.

3. Traditions. Ancient teachings handed down orally from age to age, distinct from the law of God written by Moses.

6. Prophesied. Means that he spoke by inspiration of God. See Isaiah xxix. 13.

"This people," *i.e.* the Jews.

"Me," *i.e.* God.

10. Moses said. Moses being a prophet delivered the commands of God. See Exodus xx. 12.

24. Heals the daughter of a Phœnician woman.

24. Tyre and Sidon. Two cities n. w. of Galilee. See map.

26. Greek. Greece was the name of a country n. w. of Judaea. This woman was not a Jew.

Syro-Phœnicia. Country n. w. of Galilee. See map.

## 31. Heals a deaf man.

31. Decapolis. Name of a district. See ch. v. 20.  
Sea of Galilee. See ch. i. 16.

34. Ephphatha. Sound of a Jewish word.

## CHAPTER VIII.

## 1. Feeds 4000 men.

10. Delmanutha. Name of a city w. of the Sea of Galilee.  
See map.

## 11. The Pharisees question with Jesus.

## 22. Jesus heals a blind man.

22. Bethsaida. Name of a city near Sea of Galilee.

## 27. Peter acknowledges Jesus to be Christ.

27. Caesarea Philippi. Name of a city in the n. of Palestine.  
See map.

28. Elijah. See ch. vi. 15.

29. Christ. See ch. i. 1.

Peter. See ch. iii. 16.

31. Son of man. See ch. ii. 28.

Elders. Men of influence among the Jews.

Chief-priests. Leading men among the priests. See ch.  
i. 44, and ch. ii. 26.

Scribes. See ch. i. 22.

33. Satan. See ch. i. 13.

34. Cross [lit. "ten-character-frame"]. An instrument of  
punishment for the execution of malefactors, shaped like  
the Chinese character "ten."

38. Father. That is God, the Heavenly Father.

## CHAPTER IX.

## 1. Jesus is transfigured.

4. Elijah. See ch. vi. 15.

Moses. See ch. i. 44.

7. "This," *i.e.* Jesus.

12. Scripture. See ch. ii. 25.

## 14. Casts out a dumb spirit from a young man.

17. Dumb spirit. An evil spirit, which possessed the lad, and  
made him dumb.

## 30. Foretells his death and resurrection.

30. Galilee. See ch. i. 14.

## 33. Teaches his disciples humility and watchfulness.

33. Capernaum. See ch. i. 21.

38. John. One of the twelve Apostles. See ch. i. 19, and iii. 17.

## CHAPTER X.

## 1. Teaches regarding divorce.

1. Beyond Jordan. See ch. iii. 8.

Judea. See ch. i. 5.

2. Pharisees. See ch. ii. 16.



3. Moses. See ch. i. 44.
13. Blesses little children.
14. Kingdom of God. See ch. i. 14.
17. Teaches a young man how to obtain eternal life.
32. Again foretells his death and resurrection.
32. Jerusalem. See ch. i. 5.
33. Son of man. See ch. ii. 28.
- Chief priests. See ch. viii. 31.
- Scribes. See ch. i. 22.
35. Rebukes the ambition of two of his Apostles.
35. Zebedee, James and John. See ch. i. 19.
33. Gentiles. All who were not Jews were called Gentiles by the Jews.
38. Washing. Refers to Baptism. See ch. i. 4.
46. Restores sight to a blind man.
46. Jericho. Name of a city N. E. of Jerusalem. See map.
- Timaeus. A man's name.
- Bartimaeus. A man's name.
47. Nazareth. See ch. i. 9.
- David. See ch. ii. 25. He was an ancestor of Jesus.
51. Rabboni. Means "My Master."

## CHAPTER XI.

1. Enters Jerusalem riding on an ass.
1. Mount of Olives. A mountain on the east side of Jerusalem. Olive-trees grew on it, and hence its name.
- Bethphage and Bethany. Two villages near Jerusalem. See map.
9. Hosanna. Means "Save, I beseech."
10. David. See ch. ii. 25, and ch. x. 49.
11. Condemns the barren fig-tree.
11. Temple. The temple of God in Jerusalem.
15. Purifies the Temple.
18. Chief-priests. See ch. viii. 31.
- Scribes. See ch. i. 22.
27. Is questioned as to his authority.
27. Chief-priests, Scribes and Elders. See ch. viii. 31.
30. John the Baptist. See ch. i. 4.

## CHAPTER XII.

1. The parable of the husbandmen.
11. Lord, *i.e.* God.
10. Scripture. See ch. ii. 25.
13. Jesus teaching regarding the payment of tribute.
13. Pharisees. See ch. ii. 16.
- Herodians. See ch. iii. 6.
14. Caesar. The title of the Roman emperor, to whom the Jews were at that time subject.

15. Penny. The Jews, being at that time subject to the Roman Empire, used the Roman coins. These had on them a figure of the emperor, as well as his title. The "penny" here spoken of was made of silver, and weighed about one-tenth of a Chinese ounce.
18. Regarding the resurrection of the dead.
18. Sadducees. A Jewish sect. They said there is no resurrection, neither angel, nor spirit.
26. Book of Moses. That is, the book of Exodus, which was written by Moses by inspiration of God. Moses; see i. 44. Bush. God appeared to Moses in a burning bush. See book of Exodus, ch. iii. Abraham, Isaac and Jacob were three men of ancient times. Abraham was the ancestor of the Jewish nation, about B.C. 1900. Abraham begat Isaac and Isaac begat Jacob.
28. Regarding the greatest of all commandments.
29. Commandments, *i.e.* the commandments of God. Israel. A name of the Jewish people in ancient times.
34. Kingdom of God. See ch. i. 14.
35. Jesus argues with his opponents.
35. Christ. See ch. i. 1. David. See ch. x. 47.
36. Holy Spirit. See ch. i. 8. Right hand. The right hand was then the seat of honour.
39. Synagogues. See ch. i. 21.
41. Praises the liberality of the poor widow.
41. Treasury. The place in the temple of God where offerings of money were made for the support of His worship.
42. Mite. The smallest copper coin in use among the Jews.

## CHAPTER XIII.

1. Teaches his disciples regarding things to come.
1. Temple. See ch. xi. 11.
2. Thrown down. The reference is to the destruction of Jerusalem and the temple not many years after by the Roman soldiers.
3. Over against. The temple was on a hill-top on one side of a valley, and the Mount of Olives was on the other side, opposite to it. Peter, James, John and Andrew. See ch. iii. 16, 17 and 18.
11. Holy Ghost. See ch. i. 8.
14. Daniel. A prophet. See ch. i. 1. Judea. See ch. i. 5.
21. Christ. See ch. i. 1.
26. Son of man. See ch. ii. 28.
37. Messengers, *i.e.* Angels. See ch. i. 13.
22. The Son, *i.e.* the Son of God. See ch. i. 1. The Father, *i.e.* God the Father.



## CHAPTER XIV.

1. Passover. One of the great feasts of the Jews.  
Unleavened bread. During the Passover feast the Jews were forbidden to use leaven. Hence the name. See Exodus xii.
3. Jesus is anointed at a feast.
  3. Bethany. See ch. xi. 1.  
Simon. A man's name. This is not the same as Simon Peter. See ch. iii. 16.  
Nard. Nard is a sweet-smelling plant.
10. Judas Iscariot. See ch. iii. 19.
12. Observes the Passover feast with his disciples.
  12. Passover lamb. During the Passover feast a lamb was to be killed and eaten in each family. See Exodus xii.
  13. City, *i.e.* Jerusalem. See i. 5.
  18. One of you, *i.e.* Judas.
  21. Son of man. See ch. ii. 28.  
Scripture. (English : "as it is written.") See ch. ii. 25.
  25. Kingdom of God. See ch. i. 14.
26. Prays in the garden of Gethsemane.
  32. Gethsemane. Name of a place outside Jerusalem where there was a garden.
  36. Abba, Father. In these words Jesus addressed God as his Father. See ch. viii. 38.
  42. He that betrayeth me, *i.e.* Judas.
43. Is arrested.
  43. Judas. See ch. iii. 19.
  44. Kiss. By Jewish etiquette the kiss was a usual token of esteem. Judas used it as a sign to the soldiers.
53. Is examined by the high-priest.
  62. Right hand. See ch. xii. 36.
  67. Nazareth. See ch. i. 9.
66. Peter denies his Master.
  70. Galilee. See ch. i. 9. The speech of Galilee differed slightly from that of Jerusalem the capital.

## CHAPTER XV.

1. Jesus is condemned to death.
  1. Pilate. The governor appointed by the Roman emperor to rule the Jews. See ch. xii. 14.
  2. King of the Jews. See ch. i. 14 and ch. xii. 13-17.
  6. The feast, *i.e.* the feast of the Passover. See ch. xiv. 1.
  13. Cross. See ch. viii. 34.
  17. Purple. In the Roman Empire purple was the colour of the royal robes, and a purple robe was put on Jesus in mockery.

## 21. Is crucified.

21. Cyrene. Name of a city.

Simon. A man's name. This is not the same as Simon Peter. See ch. iii. 16.

Alexander and Rufus. The names of two men.

## 27. Jesus dies.

34. Eli, Eli [as in the Chinese version], &amp;c. These are the sounds of words spoken in the vernacular language of Judea.

35. Elijah. An ancient prophet. See ch. vi. 15. The word "Eli," meaning "My God," sounded to some of the bystanders so like the name of Elijah that they said Jesus was calling for him.

38. Veil of the Temple. The outer part of the Temple was called the Holy Place, and the inner the Most Holy Place. They were separated by a veil.

40. Mary and Salome. Names of women.

Magdala. Name of a town.

James. Name of a man.

Josés. Name of another man, also a son of Mary.

## 42. And is buried.

43. Joseph. Name of a man, who is called a counsellor, *i.e.* a head man among the Jews.

Arimathea. Name of a town.

46. This was according to the usual method of burial among the Jews.

## CHAPTER XVI.

## 1. Jesus rises from the dead.

1. Sabbath. See ch. i. 21.

Mary, &amp;c. See ch. xv. 40.

5. Young man. An angel of God in the appearance of a young man. See ch. i. 13.

## 14. He sends his disciples to preach the Gospel everywhere.

14. The eleven. Originally the Lord Jesus appointed twelve disciples to be apostles. See ch. vi. 30. Judas, the traitor, was now removed from the number, so only eleven remained.

16. Baptized. See ch. i. 4.

19. Ascended to heaven. Jesus, on the third day after his death, rose from the dead, and forty days after his resurrection ascended to heaven. See Acts, ch. i. 3-9.

Right hand. See ch. xii. 36.

20 Lord, *i.e.* the Lord Jesus.

Amen. A Hebrew word meaning "surely," "so let it be."

N.B.—When the explanation is given in the form of a reference to a previous verse the original note may be reprinted in full when thought desirable.



## Correspondence.

### ANNOTATED SCRIPTURES.

The following letter to the General Secretary of the Executive Committees, appointed by the Shanghai Missionary Conference, is published by kind permission:—

National Bible Society of Scotland,  
224 West George Street,  
Glasgow, December 15, 1892.

To the Rev. J. W. STEVENSON,  
Shanghai.

DEAR MR. STEVENSON:—I am instructed by the Board of Directors of this Society to hand you a copy of Explanatory Notes on the Gospel according to St. Mark, on which the Board have been at work for some years, with the assistance and counsel of a number of representative missionaries.

I feel sure you will be glad to learn that these Notes, in their present form, have now been sanctioned by the Board as falling within the Society's constitution and practice.

The resolution of the [General Missionary] Conference Committee on Notes, as published in THE CHINESE RECORDER for October, to postpone action until some portion of the Union Version is in their hands, has combined with other considerations to determine the Board to publish, without further delay, a tentative edition of the Gospel as thus explained. The Board regret that they cannot, as they hoped, have the advantage of your [*i.e.* The General Conference] Committee's immediate judgment on the Notes; but they believe that the Committee will hail their proceeding as in harmony with the resolution of the [Shanghai] Con-

ference, and as indicating, in the most practical way, what it may be possible for a Bible Society to do, in order to meet the demands of the general body of missionaries and the apparent necessities of the case.

I am further instructed to say that the members of the Conference Committee on Notes will be duly supplied with early copies of the present tentative issue, and that the Board will be happy to receive any suggestions they may desire to offer for consideration in view of future editions. . . . .

With kind regards, believe me,

Faithfully yours,

(Signed) WILLIAM J. SLOWAN.

### FOREIGN TABLET IN A BUDDHIST TEMPLE.

Tsi-ning-chou, Shantung Province,  
December 1st, 1892.

DEAR DR. WHEELER:—A tablet erected in a Buddhist temple in the interior of China by foreigners, partly, too, in foreign character, strikes me as being sufficiently out of the ordinary to deserve mention in THE RECORDER. The Iron Pagoda Temple of this city contains it. It is a handsome board with blue ground, gilt border and raised gilt characters.

First are inscribed in English these words: "Head-josh-man

Fo-cheu

T. Buttle

G. Herbert."

Then follows in Chinese an expression of sentiments complimentary to the head-priest, who is referred to above as Fo-cheu. The

old priest still lives, seventy-one years of age, and tells the following narrative: Messrs. Buttle and Herbert were two of Li Hung-chang's military commanders in suppressing the "long-haired rebels" of twenty-seven years ago. Their pay was good—too good to carry with them on the campaign. They deposited it with Fo-cheu in the

temple. Returning afterwards in triumph they received their silver intact, and in lasting commemoration of the integrity of the priest they erected this tablet.

It would be interesting to know more of these two gentlemen. Can any one supply the information?

J. H. LAUGHLIN.

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## Our Book Table.

A lawyer in Japan has translated General Booth's "Darkest England" into Japanese.

The idea of writing his book on "India and Malaysia," just issued in elegant style, was suggested to Bishop Thoburn during his visit to the United States in 1890. It grew out of the frequent remark of those whose interest was awakened by his addresses: "We cannot get a correct view of India and Malaysia." The volume is as interesting as a romance.

"Chinese Stories," by Prof. R. K. Douglas, is highly praised. In a comprehensive introductory chapter the author has a sketch of the literature of China, giving special attention to that part of it which comes under the head of fiction. Most of the stories have previously appeared, and are now included in this volume, published by William Blackwood and Sons, London.

The Rev. M. L. Gordon has written a book, "An American Missionary in Japan," as an attempt to record what he has seen of the wonderful manner in which the religion of Christ is approaching the minds and hearts and lives of the Japanese people; a secondary aim being to outline the way in

which missionaries prepare for, begin, and, with the help of Japanese associates, carry on to success the work for which they are sent out.

The Rev. J. Jackson, of the Kiu-kiang Institute, is preparing a commentary on the book of Job. This portion of the Sacred Volume is peculiarly oriental in structure and trend of thought; and, but for the imperfect translation, should be a ready channel for communicating some of the highest teachings of our Christian faith. Mr. Jackson has given himself to the preparation of an improved text in the Wên-li. We hope much from his careful scholarship; and if he succeeds in producing a Chinese version comparable in merit to what Prof. Samuel Cox has wrought in English, the achievement will be indeed noteworthy.

The following are new publications in Chinese of the S. D. K. *The Law about Missions in China*, (傳教定例), consisting of Treaties, Regulations, Edicts and Proclamations in regard to missions. A valuable guide to Christian workers in this empire. Price 3 cts. *A Map of All Kingdoms* (五洲各國統屬全圖), showing at a glance the various countries go-



verned by the leading nations of the world. Very suitable for distribution at examination centres for students. Price 4 cts. *A Diagram of the Religions of the World.* (中西各教人數圖), with statistics in squares of a million each, and each religion differently marked, showing at a glance the scope of each. Useful as a tract. Price 1 ct. Discount on all the above of 40 % on \$5.00 worth and upwards. Sold at the Presbyterian Mission Press.

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*The China Medical Missionary Journal.* Editor and Manager, Percy Mathews, M.D., LL.D. December, 1892. Shanghai: American Presbyterian Mission Press. Issued quarterly. \$2.00 a year.

A full and varied number, invaluable to the profession in China and containing much of interest to the lay reader. "Medical Notes for Non-Medical Readers" is a new department, affording a mine of information, from which we purpose to quote generously. The painstaking skill of Dr. Mathews has richly earned a re-election to the editorship.

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*The Chinese Scientific and Industrial Magazine.* Vol. XXI, No. 3. 1892.

Dr. Fryer is producing a most excellent magazine. The information contained in these well printed pages covers a wide field and must go far toward the general enlightenment of China. Among the many articles in the present issue, we notice the continuation of the Western Materia Medica Series, the Paper Manufacture, and one on Zoology very fully illustrated.

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*The Pentatonic Tunebook.* Seventy Melodies in the Native Scale, for the Use of the Chinese Church. With added Harmonies. London: Weekes & Co., 14, Hanover Street, Regent Street, W.

The native airs are named as follows: "Shansi," "Buddhist Chant," "Kiangsi," "Krehbiel" (arranged), "Tientsin," "Sutherland," "Honan," "Hupie" and

"Kuangtung." In the Preface the compiler remarks: "This book contains the first collection, so far as I know, of Pentatonic airs for Christian worship. The airs are from many sources; some old and tried favorites among us are side by side with tunes composed expressly for this work, and ancient Church Melodies here meet with Chinese, African and Indian airs." Unfortunately, the note accompanying the book has been misplaced, and there is no indication in the work itself as to whom we are indebted for its preparation.

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聖道指南 (Shêng Tao Chih Nan). *Guide to Truth.* By Rev. G. R. Loehr. Presbyterian Mission Press. 1892.

An appropriate Introduction is followed by the Table of Contents. The first chapter treats of the Holy Scriptures, and, in natural order, the True God, Creation, Sin, Jesus the Christ, the Holy Spirit, Plan of Salvation, the Ten Commandments and Prayer, are discussed in the form of questions and answers. We believe in the simple catechism as an aid to instruction, but real success in imparting a knowledge of the way of life with such help must always depend more upon the teacher than the book.

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玩索聖史 (Wan Soh Shêng Shih). *Studies in the Old Testament.* By Rev. E. Faber, Doc. of Theology. III Volumes. 1892.

The author declares that his purpose in writing this book is to record the events of Sacred Story in a manner suggestive and helpful to the Bible reader. Those who have embraced Christianity possess some knowledge of the New Testament teaching, but usually are not so well informed concerning the mysteries of the Old Testament Scriptures. Those who believe should not forget the fountain of truth; they should think of the treasures with which God has entrusted them, and, as citizens of the Heavenly

Kingdom, make themselves well acquainted with their privileges and duties. The work itself is divided into six parts: I. The Patriarchs, 10 chapters; II. Moses, 13 chapters; III. The Judges, 10 chapters; IV. Israel United Under Kings, 11 chapters; V. The Divided Kingdom, 9 chapters; VI. The Prophets, 18 chapters. God in

History is really the great theme of the work, and its treatment is an appeal to the universal conscience. Dr. Faber has written with learning and ability, and the result is a book that combines the excellencies of the commentary and the historical treatise, and which is wisely adapted to meet the wants of the Chinese mind.

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## Editorial Comment.

THE communication in this number of THE RECORDER from the National Bible Society of Scotland, with the accompanying Notes on St. Mark's Gospel, will come as a surprise to many of our readers. It has been generally supposed that there were insuperable objections, founded on a constitutional provision, to the publication of annotated Scriptures by the three Bible Societies. How this difficulty has been overcome in the present instance, we are not informed. We can only conjecture what effect the action of the younger Society will have upon the future course of the two older organizations; but it is certain that the home authorities will be fully advised by the local Agents on a subject of so much importance. The Notes are to be translated into Chinese and a tentative edition published. We understand this to mean that the Society will print a comparatively small number of annotated Mark as an experiment, at the same time inviting the critical attention of all missionaries to the intrinsic merit and practicability of the work. In comparing these Notes with those sent out by the Hankow committee, one will find that the latter have been greatly simplified and abridged. The fact that the Chinese usually prefer a classical book in the shape

of a commentary, will perhaps not be fairly met by so concise a form of dilucidation; and yet it is difficult to see how the work could be improved in any essential particular, when considered in the light of its intended use,—for circulation among the heathen. But this is only a vague impression: our deliberate judgment must be reserved until we can weigh every line, all of which we have read as proof-matter but have not found the time to ponder with due consideration. The reader should find mental stimulus in studying this product of the Bible Society's Committee, as the latest attempt of interpreting Scripture with skillful evasion of the differences that have emerged in the world of theological criticism.

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THE Apostle Paul was consumed with what has been called "mission hunger." He became a veritable itinerant, and his longest pastorates were eighteen months in Corinth, two years in Rome and three years in Ephesus. No plan of saving the world can achieve permanent results that is not inspired by the Pauline spirit of consecration. The missionary life of to-day does not ordinarily involve the hardships of the first centuries, or even of fifty years ago; but the much that remains



to be done, and the difficulties yet to be encountered, call for heroism of faith and patient continuance in well-doing. Preaching tours, more or less extended through regions where the Gospel message is seldom heard, are peculiarly effective in sowing seed for the coming harvest. Some one states St. Paul's missionary creed thus: (1) I believe that whosoever shall call upon the name of the Lord shall be saved. (2) I believe that no heathen will call on Him in whom he has not believed. (3) I believe that in order for the heathen to believe the Gospel they must hear the Gospel. (4) I believe that the heathen will never hear the Gospel till a preacher preaches it to them. (5) I believe that a preacher, in order to preach to the heathen, must be sent to them. [See Rom. x. 13-15.]

THE conviction has long prevailed in the learned world that Egyptian civilization is the source of intellectual and material progress among the nations. The results of critical research in these modern days are likely to make radical changes in the old belief. We are now told that northern Europe had an original and independent culture all its own, and that the Aryan civilization must be regarded as entirely independent of Egyptian civilization. Before Rome asserted her military prowess, or gave the models of jurisprudence which have been accepted by Latin and Saxon races, the bulk of the continent of Europe had made great advance in civil order and industrial pursuits, the centre of power and authority being in the Balkan peninsula. Petre, in his "Journal of Hellenic Studies," says that the evidence points to the existence of metals in Europe before they appear in Egypt; and the tin of Egypt, he thinks, came from mines of Hungary and Saxony, and iron appears in Europe as early as in Egypt. This writer sum-

marizes by saying: "This earliest civilization was completely master of the arts of combined labor, of masonry, of sculpture, of metal working, of turning, of carpentry, of pottery, of weaving, of dyeing and other elements of a highly organized social life." The pending revolution of current notions as to the origin of civilization will scarcely reach a determinate issue: a wider and more thorough investigation will yet again modify conclusions. We shall at least learn to respect the genius of man and esteem him as our brother, of whatever descent or race.

SIR EDWIN ARNOLD would have us believe that there is a connection between the fabulous wonders of Buddhism and the teachings of modern science. In an address before the Japanese Education Society, he gave as a primary instance the assumed intimate relation between the Buddhist Maya, or illusion of the senses, and the existence of colors that we cannot see and sounds that we cannot hear. It is well known that certain sounds are too high or too low for our hearing, and some colors too faint or too bright for our vision; but this fact militates nothing against the objective existence of both the unseen and the inaudible. The chemical action of unseen rays may be as clearly demonstrated as the process or effect of voltaic electricity. There is therefore no illusion whatever in either given case—only a limitation of our subjective experience. The Buddhistic notion has its base in merest phantasm, or the airy dream of a languid imagination. At a dinner at the Tokyo Club, Sir E. Arnold, posing as the apologist of Buddhism, affirmed, in effect, that the softening and humanizing influences which flow from the teachings of Gautama were happily regnant in the lives of the people



of Japan and India. Any well-informed gentleman present on the occasion might have arrested the speaker's poetic flight, by the simple remark that whatever is not Hinduism in Buddhism has perished altogether out of India, and the Buddhism of Japan never was in India. (*Vide* Sir M. Monier-Williams and Rev. George Ensor, in *Church Missionary Intelligencer* for Dec., 1892). We have yet to find a people whose moral standard is very much in advance of their religious teachers; and yet, as one has put it, "the reputation of the Buddhist priesthood is bad in Ceylon, exceedingly bad in China, worse in Tibet, and worst of all in Japan." The Imperial Government, last summer, publicly reprimanded the leaders of the chief sects throughout the Mikado's domain; and, although the disgrace was keenly felt, there appears little attempt at reformation. Sir E. Arnold seeks a close affinity between the Karma and Dharma and the doctrine of Darwin. The attempt must be pronounced a dismal failure, since, according to so high an authority as Sir Monier-Williams, "The noteworthy point about the reported birth of Gautama Buddha is that there appears to have been no Darwinian rise from lower to higher forms, but a mere jumble of metamorphoses." And while Buddhism teaches a sliding-scale of existence, which points both downward and upward, Darwinism contemplates the extinction of the unfit and the survival not of the individual but the race. The rhapsodies of our poet-scientist are even surpassed in affecting appeal to our faith by his "glad belief" of annihilation, the "vast consolation" of ceasing to desire to exist, and the parallel which he institutes between "the peace of God which passeth all understanding" and the peace of him who is the devout worshipper of Amidabha.

LORD KIMBERLEY, Mr. Gladstone's Secretary for India, in his reply to the Anti-Opium deputation, speaking on the part of the Government, ignored the "morally indefensible" resolution of the late Parliament and declared that the export of Indian opium must continue. His Lordship quoted approvingly the assertion of Sir James Fergusson that there is no compulsion on the part of the Chinese Government to receive the drug. This is the official view; but what are the facts? The Chinese could not prohibit the import without breaking treaties, and does any one suppose for a moment that the British prerogative could thus be trifled with? This is a sufficient reply to the non-compulsion idea. Moreover, is it not true that the English Government favored the opium trade at first as a contraband traffic, then supported it by force of arms, and at length secured the legalization of it as one of the results of a successful war? *The Times*, in support of Lord Kimberley's position, descants on "vicarious conscience," and "Pharisaism of an extremely odious kind," as if the anti-opium party in Great Britain were composed wholly of ignorant and impractical fanatics. The argument (!) is hardly conclusive; but so far as it is based in the supposition that financial ruin to India would be the necessary outcome of radical reform, the subject is not undeserving of attention. The statement has been made that because the estimated annual value of the opium crop in India is 13,000,000*l.*, that sum would be lost to the inhabitants of India if the growth were prohibited. This is very misleading, since it is an obvious fact that every acre which now produces opium could with little delay be devoted to other crops. The temporary loss entailed by prohibition might be covered largely by civil and military reductions, although, in the last resort,



the British taxpayer would undoubtedly have to assume no small share of it. Chinese silver, which is necessary to maintain the traffic, depreciates the rupee and shuts the market against other products which India might cultivate with great advantage to herself. The statement is made on what appears to be good authority that the taxation placed on the rich of the country is extremely light, whilst the exactions of the poor are so enormous that "they cannot be asked for another rupee for very shame." Expensive public works, huge civil establishments and a needlessly elaborate military occupation,—if justice, and not the terror of the sword, is the better *régime*,—might respond to the demands of a severe economy until equilibrium in financial matters is restored. Imposts placed upon articles of luxury would probably yield sufficient revenue to tide over an exigency created by the abrogation of opium culture. The scale of pay for European officials is often exorbitant, when compared with the impoverished condition of the people. For foreign salaries and pensions India pays annually more than 160,000,000 rupees. We confess to a degree of sympathy with one native writer who thinks it oppression "to tax a Hindu to enable a Christian to live the life of a Nabob in this country," and who asks: "Is it just, is it reasonable, for a Government professing no religion whatever, to spend lakhs of rupees annually on a Church that has absolutely nothing to do with those from whose pockets it is derived?" Cardinal Manning once declared that England only holds India by "the divine right of good government"; and such government is not, and never can be, consonant with a policy of the ruin of the weaker races of mankind by the stronger. The question of revenue may well be considered, but there is a higher contention. The enlightened con-

science of England will not rest until Parliament not only pronounces condemnation on the opium system of India, but also, by solemn enactment, affords ample means for giving effect to the resolution.

THE information has been given out that Mr. Simpson, of New York, is arranging to send two hundred Swedish missionaries to China. It is expected that they will come in batches of twenty, with only one month between the installments. Their pay, which is to cover all expenses, will be \$200 (gold) a year. We are much disposed to look upon this movement in the light of an invasion rather than a re-inforcement. It is impossible for us to speak in this manner without a feeling of regret, but we are satisfied that the time has come to utter some note of warning. It will be observed that the stipend is designed to cover not merely personal needs but outlay for competent instruction in the Chinese language, travelling in the interior, establishing separate stations, and all other items looking to an effective prosecution of the work. It is not our purpose to discuss this aspect of the subject, but we must be allowed, in passing, to express a conviction that cheap missions, on the plan of Mr. Simpson, will ultimately be accounted very expensive enterprises; however, the question of salary will doubtless in time adjust itself. We hear the remark that some of these men have never been accustomed to expensive ways of living, and that the compensation is likely to be entirely in keeping with the value of the services rendered. But is it well to employ men that may be had at the cheapest possible rate in such a field as China? It is understood that a considerable proportion of the prospective new-comers are lacking in literary and general culture, that they are not sufficiently acquainted with the English

tongue to intelligently correspond with the Directorate in America, and must forego many of the books which are most needed by the missionary student; and they are, in other respects, but ill equipped for the important and difficult service which they are to essay in this heathen empire. In writing as we have done, there is no lack of genuine respect for a number of our worthy Swedish friends in connection with the International Missionary Alliance and the C. I. M., and we are inspired with a similar feeling for the sincere men and women who are coming out under the circumstances herein described. The individuals are not blameworthy; but the scheme which has placed them in an unfortunate position, we hold, is fairly open to criticism. We understand that Mr. Simpson is moved by the example of J. Hudson Taylor; but evidently he has overlooked several factors in his problem. Mr. Taylor, at the inception of his now great Mission, was an experienced worker, familiar with his chosen field and possessing the advantage of being on the ground to organize and direct, and very soon was ably seconded by Rev. J. W. Stevenson,

and others. Mr. Taylor proceeded with due caution, and did not venture to bring large numbers into the service until from tested conditions he could discern success in the wider sphere. These 200 raw recruits are to be set down on the coast of China without proper leadership; they are to come in such large numbers and in such rapid succession that it will be found impossible, with existing arrangements, to adequately provide for their reception and give wise direction to their future course. Let it be understood that the *THE RECORDER* is in perfect sympathy with the call for "1000 more," but are we in such haste as to the number that we may not carefully look to the quality of recruits? Shall we ignore the ordinary rules of prudence, to say nothing of grave questions of administration, in a movement which must of necessity involve more or less the entire missionary body? We are glad to say that the Committee on Correspondence, appointed by the Shanghai General Conference, have sent to New York a letter of warning and suggestion, traversing only in part, however, the ground here taken.

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## Missionary News.

—There are 330 Bible women taking the Scriptures into the Zenanas of India.

—A note of warning: "Look out for the Buddhists of Japan! They would Buddhaize Christianity."

—Dr. Pierson says: "We ought to take as our motto for the new century of missions, just beginning, 'Grudge not; Fear not.'"

—It is estimated that there are about 50,000 converts in China, and the ratio of increase during the twenty-five years, beginning

with 1863, was eighteen-fold or 1800 per cent.

—A leading exponent of Taoism, in one of the cities of Central China, has received baptism at the hands of Rev. E. S. Little, and is followed in the profession of Christianity by all the members of his family.

—The experience of a missionary itinerating in parts of Kiangsi province hitherto but rarely visited by the foreigner, goes to show that the ignorant natives think and



speak of their compatriots from Kwantung and other remote parts of the empire as "foreign devils."

—The chapel of the Doshisha College of the American Board's Kyoto Mission is filled every Sunday morning by from 500 to 700 young men and women, students in the college and girls' schools. This college graduated last year 83 students, the largest number on record.

—An efficient native helper in the Methodist Episcopal Mission of West China first had his attention directed to Christianity by a tract largely composed of Scripture selections. Reading this awakened in him the spirit of inquiry, and he was led into the life of faith and earnest work for Christ.

—Durbin Hall, in connection with the Peking M. E. M. University, is a fine specimen of architecture,—without unnecessary ornamentation, but substantial and impressive, the interior being thoroughly well adapted to purposes of the dormitory and recitation-rooms. The preparatory school has excellent accommodations, and grounds have been secured for the erection of other necessary buildings, which, it is hoped, will be provided for in the near future.

—Rev. W. N. Brewster writes us from Hinghwa, Fookien: "There is a very hopeful outlook in this city among the literary people. Two degree men have been baptized within a few months, and there are four other degree men awaiting baptism, besides several literary men of good families." Mr. Brewster is getting a shipment of picture cards from home of over forty thousand, collected by friends, to be used in Sunday-school work for prizes in day-schools and also as premiums in newspaper, tract and Bible distribution.

—Year before last, when the late Prince Albert Victor was in India, 3000 native Christians, headed by Bishop Caldwell, met him some

three miles out of Tinnevely, representing 95,000 souls under Christian influence, of whom 77,000 were baptized and 113 native clergy. The statement placed in his hands showed that since a similar demonstration greeted the Prince of Wales in 1875, the number of native clergy had increased by 109 per cent., of natives under instruction by 57 per cent. and of communicants by 95 per cent.

—Rev. Geo. B. Smyth sends us the following word:—"Will you kindly say in THE RECORDER that I am going home and that any who would like to write for the paper,—*Fookien Church Gazette*,—or about it, may still address their letters to me at Foochow, and that they will be attended to by Mrs. Smyth. I wish I could persuade more missionaries to write themselves for our paper or induce some of their leading preachers or members to do so. It has a very large circulation for China,—over 1700 copies a month,—and a splendid opportunity is thus afforded of reaching a great audience reached by no other paper, and of doing much toward training competent native writers. The Chinese must themselves write about Christianity if it is ever to be written about effectively."

—Mr. and Mrs. Dawson and Dr. Case have taken up work in Wei-hai, 180 *li* from here. Wei-hai is aptly called the Portsmouth of China. They are having much encouragement in the work there; as many of the people who live there, as well as the soldiers, are natives from some of the adjoining provinces, so do not have the same fear of their neighbours as those in Shih-tau and neighbourhood. The following proverb here will make that quite plain:—"Nan-t'an-teh hsing T'ang Shi-t'an-teh hsing Kiang, Li-tao hsing Wang, muh yu si li-hai."

Nan-t'an is the village where the Misses Moore live, and the people



in it are all called "T'ang." The west village, the t'an people are all called "Kiang," and Li-dao, 100 li from here, all the people are called "Wang;" there are none so terribly "li-hai" as these three clans. The Misses Moore had an awful fight to get a house in Nan-t'an; for they imprisoned the landlord and also threatened the foreigners, but through Mr. Stephen's pluck and courage and our united prayers to God we conquered. Some idea of their "clannishness" may be gleaned from the fact that some Chinese have been waiting for years to get a house in these villages, but cannot get one, as their name is different to the clans who reside in these places—*Rev. John W. Wilson, Shantung.*

—At the meeting last year of the Presbytery in Manchuria, composed of the Churches of the United Presbyterian and the Irish Presbyterian Missions, the native ministers, without suggestion from the missionaries, prepared the following deliverance on the subject of opium: "Opium-smoking destroys the bodies and souls of men; therefore it is a sin and cannot be tolerated in the Church. No opium-smoker can be admitted until he has given up the evil habit. Not only so, but no dealer in opium, no one who cultivates the poppy, no one who sells the drug in any shape or form, even in the most sugared of all forms, as pills for the cure of the evil habit, is to be tolerated. Inquirers who are opium-smokers are to seek the aid of the foreign doctor; and if, by reason of long use or other cause, it is impossible to effect a cure, and if the doctor certifies that to abandon the habit means to forfeit life, then a special dispensation is granted; and other things being satisfactory, he may be baptized."

"Drastic enough, all this;" comments a missionary who was present, "but they know better than we do."

—*The Chronicle and The Missionary Review* publish fac-similes of the Prayer-Union card issued from Shanghai. In the former, Rev. F. P. Joseland, of Amoy, says: "Hundreds of Christians are joining this Union all over China, and I have already nearly two hundred members in the nine Churches under my control. It was got up first of all by the Shanghai native and foreign pastors, but is rapidly being accepted by all Churches in China, and is, therefore, becoming a link between all the various branches of Christ's Church in China. For this effect alone it is to be commended, for we do wish the Chinese Christians to realise the unity of the Church, even though the names by which each member may be called may be different. The president is of the China Inland Mission, an Englishman; the vice-president is a Chinese native pastor of great renown belonging to the American Protestant Episcopal Mission; and the secretary belongs also to the same Mission. So it is fairly representative of the three countries. Our Society has always laid stress on native agents as the necessary adjuncts of the foreign missionaries, so that we can all rejoice that China, as a whole, is moving forward thus unitedly and heartily in prayer and effort towards the multiplication of spiritual native workers. It is not a little encouragement to me to see how ready the Christians were to join in this Union, and I am glad to feel that they are thus banded together with their brethren throughout China for such a noble cause."

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DEDICATION OF THE A. E. MAIN'S  
HOSPITAL, SEVENTH-DAY BAPTIST  
MISSION, SHANGHAI.

On Wednesday, the 28th of Dec., at 3 p.m., the hall in the new building was filled by an attentive audience. Among the guests



were Archdeacon Thomson, the Revs. G. F. Fitch, T. Richard, C. F. Reid, Gilbert Reid, Fitz Randolph, Bently, Bryan, Tatum, Walker, Rev. Drs. Farnham and Clark, Messrs. Kingsmill and Buchanan, Drs. Gale, Haslep, Boone and Butchart and a goodly number of ladies. The leading Chinese present were the Revs. Zau Tsung-lan, Y. K. Yen, H. M. Woo, Tong Chi-tsoong, Sz Tsz-kia, Wong Yu-san, Evangelists Li Hou-kway, Li Voh-tsen, Chow Liang-ding and four military mandarins from the camp at the Arsenal; a large number of Chinese ladies filled the rooms assigned them. The audience was quiet and attentive. They joined in a devout manner in the worship and took part in the singing of the hymns. The exercises opened with prayer by Deacon Zau of the Seventh-Day Baptist Mission. Mr. Fitz Randolph followed with an address in English and Chinese. Archdeacon Thomson then spoke to the Chinese; his great command of the language and his earnest thoughtful address secured him a very warm reception from his audience. Mrs. G. F. Fitch spoke of the value of the medical work and of the very great use of trial, sorrow and illness to us all as a noble discipline which should lead us to press onward and upward. Dr. Ella F. Swinney gave a very clear account of the medical work of the hospital. The building had room for 40 beds, but only two of the four wards with 24 beds were to be used at present. The dispensary work had been conducted for nine years in that place and in the native city. The trips into the country, from Thursday afternoon until Monday morning, had been much appreciated by the people. These trips would now have to be discontinued, or carried on at long intervals, for the work at the hospital day and night would occupy all her (Dr. Swinney's) time until

re-inforcements arrive. The hospital is named after the Home Secretary of the Mission, who aided greatly in the collection of the necessary subscriptions in America. Many natives have shown their interest and sympathy with the work by contributing liberally to the funds of the institution. Mr. Fitz Randolph then offered up the dedicatory prayer. Dr. Boone said that it had been his privilege to be acquainted with Dr. Swinney and to see something of her work from its beginnings, and he knew that she had to build up and to carry on her labors under very great difficulties, and that she had always been in straightened circumstances from lack of adequate support. He had learned to admire the Doctor for the wisdom and good judgment she had displayed and for the Christian spirit which animated her in all her work. After the guests had inspected the hospital, they partook of collation. The buildings are well adapted for all needs. The architect, Mr. Kingsmill, and Dr. Swinney, also, may be congratulated on knowing how to accomplish so much with the limited means at their disposal.—*H. W. B.*

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NOTICE.

—Forms have been sent to all the Societies mentioned below, with the view of getting out a new and corrected List of Missionaries. If there are any Societies not enumerated in this list, it will be a favor if notice is sent at once to the Presbyterian Mission Press, Shanghai, giving full particulars as to number of missionaries, whether married or single, date of arrival, post office address, Chinese names, together with year of establishment of Mission:—

*British.*

London Mission.  
B. and F. Bible Society.  
Church Missionary Society.

English Baptist Mission.  
 English Presbyterian Mission.  
 Wesleyan Mission.  
 Methodist New Connection.  
 Society for the Propagation of the Gospel.  
 Church of England Zenana Mission.  
 National Bible Society of Scotland.  
 China Inland Mission.  
 Canadian Presbyterian Mission.  
 Society for the Promotion of Female Education in the East.  
 United Presbyterian Church of Scotland.  
 United Methodist Free Church.  
 Irish Presbyterian Church.  
 Church of Scotland.  
 Bible Christians.  
 Friends' Foreign Missionary Association.

*American.*

American Board's Mission.  
 Baptist Missionary Union.  
 Protestant Episcopal Mission.  
 Presbyterian Mission.  
 Southern Presbyterian Mission.

Methodist Episcopal Mission.  
 American Bible Society.  
 Foreign Christian Missionary Society.  
 American Scandinavian Congregational Mission.  
 International Missionary Alliance.

*Continental.*

Rhenish Mission.  
 Berlin Foundling House.  
 Basel Mission.  
 Berlin Mission.

*Straits Settlements.*

English Presbyterian.  
 M. E. Church.

*Siam.*

American Presbyterian.  
 Congregational.  
 Baptist.

*Korea.*

American Presbyterian.  
 M. E. Mission.  
 Canadian Korean Mission.

G. F. FITCH.

## Diary of Events in the Far East.

*December, 1892.*

31st.—The remains of H. E. Pien, late Governor-General of Chê-min, were conducted to Yangchow by his son to-day. The funeral was attended with great pomp, all the officials in the city turning out and joining the procession. Among the various paraphernalia in the procession were the gifts of the Emperor.

—Owing to the destitute condition of the people, the Tungechow authorities have ordered the keepers of pawnshops to reduce their rates of interest on advances. The step is taken by the officials in order to lighten the burdens of the unfortunate people, whose poverty compels them to obtain money from this class of money-lenders at a high rate of interest.

*January, 1893.*

—The repairs to the Nanking city walls have reached completion to the satisfaction of the Viceroy, who some time ago in person inspected portions of the wall. The work of repairing has cost the treasury something like one hundred thousand taels.

12th.—The Shanghai Manager of the Chartered Mercantile Bank has received

instructions by wire from his head office to resume business.

—Telegraphic advices from various parts of the country report the welcome news of snowfalls. The appearance of the snow has relieved the anxiety of the farming population everywhere, who confidently look forward to a year of great abundance next autumn.

—His Excellency Tsia, being desirous of becoming acquainted with the members of the various missions in Nanking, and of creating a more friendly relationship with them, sent an invitation to all the men in connection with the missions to call and take afternoon tea with him. The invitation was accepted, and Taotai Tsia was found to be a very pleasant gentleman. He has a suite of rooms fixed up in foreign style, showing that he knows a good thing when he sees it. He was at one time in connection with the Chinese legation at Washington, also the legation at Paris. He is somewhat of a linguist, speaking besides his own language, some English, French, Spanish and Italian. We are glad to have a man in office here who has seen enough of the world to know that all other countrymen are not barbarians.



17th.—According to the *Shên-pao*, a recent arrival who has just reached Tungchow from Shanhaikuan, reports having heard that the railroad between Kouyen and Leünchow has been completed and is now open to traffic. According to current reports, he says, the line from the latter place to Shanhaikuan is being vigorously pushed on, a large force of men being employed on the work, which is expected to reach completion before the China New Year. By next spring the track will be further extended to Kinchow and thence to Kirin. An engineer, accompanied by a military officer, has been surveying the route from Shanhaikuan to Kirin. It is also proposed that after the completion of this line, which will be within four or five years' time, a branch line will be laid from Leünchow to connect Peitungchow and Paoting Fu.

18th.—Official telegram received yesterday from Lieut. Bohr, Chief Superintendent of the Imperial Chinese Telegraphs:—

The Russo-Chinese Telegraph Convention was signed on August 25th last by Viceroy Li and Count Cassini, and ratified by the Emperor of China on September 10th last. It was ratified by the Emperor of Russia on the 3rd instant.

Declarations of ratification were exchanged at Tientsin on the 9th instant. New connections will be opened to the public as soon as the extremely severe winter permits the establishment of the lines of junction on the Siberian frontier.

16th.—Intensely cold weather in Central China. Natives assert that there were at least a hundred deaths from cold last night among the very poor in and about the Shanghai Settlements and the native city. The weather has been so cold on the Yangtze that the buoys at the crossings are covered with ice, which has weighted them down in the water, so that they can scarcely be seen.

—It will be remembered when H. E. K'ang first arrived at Canton, as Governor of Kuangtung, he gave orders to organise volunteer corps, as a safeguard against the bandits and robbers, who constantly prey upon the traders and people. This order was given several months ago, and the people, headed by the gentry, have now organised the volunteer corps desired. The Governor, who manifested great interest in this undertaking, was to review the Panyü Hsien forces on the 14th instant and those of the Nanhai Hsien on the 17th idem at the drill ground.

## Missionary Journal.

### BIRTHS.

AT Nodoa, Hainan, on the 26th Dec., the wife of Rev. FRANK P. GILMAN, A. M., of a daughter (Julia.)

AT Chinanfu, Shantung, on 3rd Jan., the wife of Rev. JOHN MURRAY, Am. Presby. Mission, of a daughter (Helen Marie.)

AT Shanghai, on 4th Jan., the wife of Mr. JAS. WARE, Foreign Christian Mission, of a daughter.

AT Tientsin, on Jan. 15th, the wife of the late Rev. G. M. H. INNOCENT, of a son.

### ARRIVALS.

AT Shanghai, on 25th Dec., 1892, Messrs. STANLEY P. SMITH, B. A. (returned), G. E. BETTS, F. B. WEBB, W. J. DAVEY and C. F. E. DAVIS, from England, for C. I. Mission.

AT Shanghai, on 1st Jan., 1893, Rev. E. F. KNICKERBOCKER, wife and child, Miss H. J. RICE and Miss A. B. STAYNER, from America, for C. I. Mission.

AT Shanghai, 4th Jan., Misses J. DARKING, S. A. CREAM, L. DUNSDON, J. GRAY, C. WILLIAMS, J. W. ARPIAINEN and V. A. HAMMAREN, for C. I. Mission; also Messrs. C. S. CHAMPNESS, W. A.

TACHELL, D. ENTWISTLE, C. GEAR and P. T. DEMPSEY, from England, for the "Joyful News" contingent of the Wesleyan Mission, Hankow.

AT Shanghai, on 18th Jan., Rev. D. N. LYON, of Am. Presby. Mission (returned), from U. S. A.

AT Shanghai, 19th Jan., Misses O. HERMENSEN and O. HODNEFIELD, from U. S. A., for the Norwegian Lutheran Mission, Hankow.

AT Shanghai, 29th Jan., Rev. J. NYHOLM and wife and Miss C. JOHANSEN, of the Danish Missionary Society, for Hankow.

### DEPARTURES.

FROM Shanghai, 31st Dec., 1892, Rev. and Mrs. VANSTONE and two children, for England; also Miss FYSH, for Australia.

FROM Shanghai, 7th Jan., 1893, Mrs. YATES, Am. Baptist Mission and Rev. G. REID, Am. Presby. Mission, for U. S. A.

FROM Shanghai, 14th Jan., Mr. and Mrs. HERBERT TAYLOR and 2 children, Rev. and Mrs. GEORGE KING and two children and Miss EMILY BLACK, of C. I. Mission, for England.

The system of subscription to the Local Post Office, Shanghai, having been discontinued, the following scale of charges will be in force from April 1st next on all letters to and from the Ports, as well as locally. Parties living at the outports would do well to provide themselves with Local Post stamps and stamp their mail accordingly, otherwise postage will be collected here in Shanghai:—

Letters—1 cent per oz. or fraction thereof.

Post Cards—1 cent each.

Book Post— $\frac{1}{2}$  cent per 2 oz. or fraction thereof.

Newspapers— $\frac{1}{2}$  cent each, not exceeding 4 oz.

Parcels—4 cents per pound or fraction thereof.

Expresses—25 cents each [400 copies.]

G. F. F.





# THE CHINESE RECORDER

AND

## Missionary Journal.

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VOL. XXIV.

MARCH, 1893.

No. 3.

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### *Chinese and Mediæval Guilds.\**

BY FREDERICK WELLS WILLIAMS.

#### I.

IN their relations with the police and public welfare the guilds of China present some remarkable features. It is in this aspect that we are bound to consider them, with their fellow institutions in Europe long ago, as both conservative and preservative forces of civilization. China, as everyone knows, is divided into a number of provinces, each governed by an officer, whose dominion is subject to as few restrictions by the central government, as was that of the Roman pro-consuls under the Empire. Within the provincial governor's jurisdiction troops are raised and sustained, justice administered and the civil service maintained by a complicated and rather oppressive system of taxation, which resembles earlier fashions of local government in Europe. These conditions necessarily exert a sensible influence upon the life and conduct of trading companies, who have long since learned the value of living on good terms with the authorities, and of resolving the laws, if possible, in harmony with their interests. The obstacles to free internal commerce presented in the *likin* or transit duties, levied at frequent points on roads and water-ways, special taxes and presents demanded by particular officials, market, boat, cart and octroi dues, and scores of similar inflictions, suggest very vividly the state of trade that obtained everywhere in the Western world for many centuries, and signifies the guild as the inevitable and practical instrument of meeting their requirements. How close the resemblance is, we may better appreciate from a glance at England in the thirteenth century, when "the numerous tolls and payments which the charters specify with such exactness, passage, pontage, stallage, lastage, alnage, and many others, rendered lucrative traffic almost impossible and

\* Reprinted from the *Yale Review* for November, 1892, per favor of the writer.—ED.



never secure. The several jurisdictions within the limits of a single county hampered communication and made justice uncertain. In this predicament the guild system of association supplied a principle of independent and regulated fellowship, which was familiar and traditional. The charter of the king or lord legalized this institution and elevated it into one of public authority. The mercatorial element gave license to members of this association to trade, and gave the traders a status and assured position in the shire and kingdom."\* The guild in China has never, so far as we know, become identified with the town government, as was often the case in England from the twelfth to the fourteenth century, but instances are plenty where it supplements the functions of the magistracy and earns the favor of local rulers by unfailing obedience to their lawful decrees. Ordinary law-breakers, such as thieves and cheats, are, as we have seen, directly dealt with or handed over to justice; more than this, any attempt at evasion of established taxes is not only discountenanced but punished. "Inasmuch as customs duties and octrois for war expenses are levied for the good of the state," reads one of their statutes, "it behooves all members to come forth with alacrity and pay them. The consequence of attempts at evasion or fraud on the revenue, involving fines by the authorities, must be borne by the individual implicated, who must clear himself of all trouble as best he can, as the chamber will not concern itself in such affairs." Another guild goes further in upholding good ethics in trade, and interdicts fictitious buying and selling to its members, a wholesome rule highly creditable to its framers. While it must not be imagined from these restrictions that immoral business methods are uncommon in China, the good effect upon a community of this insistence on commercial rectitude and good faith is incalculable.†

The existence of trade guilds has long been recognized, though their paramount influence has not been adequately understood by foreigners in China. Their first impact upon the empire was met by one of these corporate bodies, and trade across the water continued for more than a century to filter through the now famous Co-Hong guild at Canton. The merchants or firms forming the guild usually

\* Lambert. *Two Thousand Years*, p. 85.

† It is hardly necessary to reiterate here the resemblance between this function of the guild in China and in mediæval England. There, even long before the period of their civic supremacy, they not only exercised a beneficent supervision over manufacture and trade, exposing and punishing fraud, but protected workmen to some extent from exhausting and protracted labor. On the Continent this feature was carried still further. Paternalism in Europe insisted upon the regulation of duties which are allowed to adjust themselves in China as spontaneously as in America. In mediæval France the statutes of the corporations arranged with great precision the conditions of labor, such as the length of the working day, size of articles, quality of stuffs, sale-price, etc. Night work was generally forbidden for obvious reasons—imperfect work and danger from fire. Fines were the usual punishments for intrusions, but artisans were also condemned to death for having adulterated.

numbered thirteen, and controlled enormously profitable and important interests for which, by the terms of their license, they were directly amenable to the so-called "Hoppo," or Government Agent. Their monopoly dated from the year 1720, and was a convenient means adopted by the Emperor for managing the foreign tea-trade, without officially recognizing the unwelcome traders. A hong merchant was obliged to pay dearly for the privilege of his position, sometimes as high as \$300,000, but it usually proved splendidly profitable, and by the beginning of the present century the guild had become one of the richest bodies in the world. Instances of its magnificent hospitality have often been cited, while its munificence has become a tradition of the Far East. Once, when Canton was threatened with bombardment, How Qua, its head man, raised and paid to the English admiral two million dollars of a ransom of six millions laid on the city, and, on another occasion, these merchant princes subscribed a million dollars in order to keep one of their members out of bankruptcy.\*

The Co-Hong of glorious memory came to an end with the opening of the five ports to foreign commerce in 1842, but in all their subsequent relations with Chinese merchants foreigners have keenly appreciated the commanding rôle played by these institutions in the actual prosecution of barter and traffic. Collisions now and then occur, which convulse a good part of the foreign business and become, perhaps, of international importance; but, when once launched upon a fairly defensible course, the guilds, owing to their dogged persistency, are almost invariably successful. To give one example: The Hankow tea guild had for some years complained that foreign dealers connived at the use of false weights, and in 1883 they suggested the appointment of an umpire, who should be a foreigner and receive a liberal salary to preside at tea weighing. The foreign merchants tacitly avowed their dishonesty by refusing to allow an outsider to witness their methods in this operation, and foolishly decided to stop buying, until the natives consented to return to the old way. Whereupon the guild declared a taboo. The recalcitrant foreigners could get no one to touch their wares or sell them a pound of tea. Trade was totally suspended, and when they complained to the Taotai, he excused himself on the plea that it was an affair between traders not coming within his jurisdiction. Soon the foreigners perceived how powerless they were to injure their opponents. They became furiously impatient, and while the agreement that had begun the unequal contest was incontinently broken, as one by one the firms secretly made terms with the Chinese, the guild stood

\* See W. C. Hunter's '*Fan Kwae*' at Canton. Lond., 1882. Pp. 34-50. The numbers of the *Chinese Repository* contain a mass of contemporary notices of the Co-Hong.



firm and emerged completely victorious. Treason on the part of a member at such a crisis would have meant commercial death. It is to the credit of the natives on this occasion that they did not abuse the advantage gained. A foreigner afterwards, at a meeting of the Shanghai Chamber of Commerce, in commenting on this quarrel, confessed that "it cast a very great reflection upon a large portion of the [foreign] community, and a reflection which they deserved."

A controversy of another sort, which occurred at Swatow in 1881, is worth citing as an instance of the inevitable spirit of arrogance and exclusion which has characterized trade guilds in all countries, when they have attained wealth and power. It was partly this aggressive selfishness that caused their ruin in England under Edward VI., a fate from which their usefulness and benevolence did not save them, and some such tendency is to be expected wherever the institution obtains control over an entire trading community. The embroilment in question was occasioned by the infringement by three Chinese merchants at Swatow of a Customs rule, which required the examination and release of all cargo boats at the Customs pier. They were fined for the offence, two of them paying the penalty, while the third appealed to the Deputy Superintendent of Customs, only to have his fine increased five fold. The punishment of these offenders seems to have greatly irritated the Swatow Guild, of which they were members. Its influence was at once exerted in their behalf in a manner that indicated the premeditated character of the incident. A protest was issued in its name against the action of the Port Commissioner, and a memorial addressed to the high authorities, both papers filled with misstatements, to which the latter document (sent to Peking) added malignant charges of robbery and malfeasance against the Customs Examiners. The aim of these indiscriminate allegations was probably the familiar one in the East of making a great claim in order to obtain a moderate result. The merchants may have found it a hardship to get heavy cargo-boats up to the jetty against wind and tide, and sought to have this rule abolished by applying every resource of falsehood and calumny in their power. The Customs service in China, it must be remembered, is administered for the Imperial Government by foreigners, and the fact that the Commissioner and his subordinates were detested "barbarians" may have in some degree inspired the guild with the fatuous notion that, in boycotting trade at this port, it could bring its own Government to terms. Whatever its idea, the gage of battle was flung down, when upon the despatch of its petition to Peking, "a printed document appeared, in the form of a circular letter addressed by the Swatow merchants to the merchants of Hongkong, Shanghai and other ports,

stating that a petition had been addressed to the high authorities, praying that a bulky cargo, shipped or discharged at Swatow, should be exempted from coming to the Customs' pier for examination, and that it had been decided that, should no favorable reply be received before the first day of the seventh moon, the trade of the port should be stopped, *i.e.*, the merchants of Hongkong, Shanghai and other ports should send no more cargo to them."

This document derived its whole force from the understanding that it came from the guild, but inasmuch as it was in itself an overt act against the law, subjecting its authors, if discovered, to capital punishment, the guild subsequently declared that an enemy had issued it expressly to injure them. The credence it commanded, and the supreme power of the guild over the import and export business of the port, are indicated by the sequel. Instead of obtaining their desire at Peking, the guild only succeeded in eliciting sterner rules from the board as to cargo examinations. In spite of efforts on the part of the local magistrates with the guild committee to avert the threatened stoppage, a taboo was decreed and trade practically dropped to nothing. The two steamers that in the ensuing fortnight ventured to bring anything to Swatow, had to leave their cargoes in storehouses, the consignees not daring to apply for their goods at the Customs. The mutinous guild-merchants seem to have thought, says the Commissioner's Report, that "by stopping the Customs' Revenue—by 'boycotting' the Customs—they could carry their point, a way of dealing which the Swatow Guild has successfully employed in several instances against foreign and native merchants who would not obey its dictates. The conspirators appear to have entirely lost sight of the consequences that such a policy would have on the general business of the port; but they soon found that these were of a ruinous character, and they were probably much pleased when after a few days the guild sent word to the other ports to send cargo again." An inquiry into the whole case was made afterwards by the prefect, whose report decreed punishment against that Wilfred Murray, the miscreant author of the circular note, also, "as the three administrators of the guild, Lu, Lin and Yang, have been found guilty of irregularities and mismanagement, they are to be expelled from the guild and prohibited from ever being employed by it again; Lu, besides, having been banished from the prefecture, and Hsieh Ch'ang (the merchant who refused to pay his fine) having been beaten." \* In view of the distress brought upon many innocent traders by the contumacy of this guild, the punishment of its managers cannot be considered too severe. The guild itself seems to

\* Commissioner Huber's Report: *Swatow*, p. 11, in *C. I. M. Customs Reports on Trade for the Year 1881. 17th Issue.* Shanghai, 1882.



have been either too useful or too powerful to interfere with directly, though, it will be noted, the prefect expels members from its company and otherwise exhibits his authority over its concerns. A more instructive exhibition of guild methods and influence in China has not occurred.

Guilds are common among Chinese who live in foreign countries, their institutions in the Pacific islands and Straits Settlements being described as similar to those at home. Mr. Stewart Culin of Philadelphia, a close and accurate student of the Chinese in America, speaks of a Chinese guild meeting in that city, which he had the privilege of attending. The customary wooden billets are used here as well as there to call a gathering, and are described as "wooden tablets  $8\frac{1}{2}$  inches in length, inscribed on one side with the name of the 'Hall,' as such organizations are designated, and on the other with the names of the particular shops to which they were directed. Below is written the hour of meeting, with a statement that a penalty of one dollar will be imposed for non-attendance. These tablets, one for each member, were kept by a person designated for the purpose, and any member of the guild who had a grievance, would repair to him and direct him to call a meeting. The custodian, being duly paid the sum of one dollar or more to pay for tobacco at the meeting, would inscribe on the *Chim i sz*', as the tablets are called, the hour of the assembly, etc., as here appears, and carry them to different shops. The tablets formed the credentials of their representatives, who laid them upon a table upon entering the room. Such assemblies are for the express purpose of 'arranging affairs.' Both sides tell their story, and the others endeavor to bring about a settlement. The meetings are not of a judicial character. The methods employed are based entirely upon Chinese custom, no consideration being given to the foreign law, concerning which the Chinese are equally ignorant and indifferent." \*

\* *American Anthropologist*, Oct., 1891. "In New York City," the same writer informs us elsewhere, "the merchants support a guild hall, entitled the *Chung Wa Kung Sho*, or 'Chinese Public Hall,' which is in charge of a person of approved character, who is elected to the office annually. This custodian has been described in our newspapers as the 'Mayor of Chinatown.' He really has no executive powers, but quarrels are laid before him for settlement, and he acts as peacemaker in the Chinese community. He receives a salary of thirty dollars per month and the profits on the incense and candles sold to worshippers in the gild hall. The election for this office is held just before the Chinese New Year, when the new manager is driven in a carriage to each of the Chinese shops. His deputy precedes him on foot, with a bundle of red paper visiting cards about a foot in length. Two of these, one bearing the name and the other official title of the new manager, are handed to each store-keeper." The notorious "highbinders" of California are not guilds but secret societies, though one authority considers the Chi Kung Tong to have been originally a protective association upon whose roll are still the names of many respectable Chinese merchants who dare not leave it for fear of antagonizing its baser element. It is also said to be a branch of the Triad Society in China, a distinctly revolutionary organization. See "Among the Highbinders," by Rev. F. J. Masters, D.D., in the *California Illustrated Magazine*, reprinted in the *Chinese Recorder* for June and July, 1892.

(Concluded next month.)

*Dangers and Advantages of Day-Schools.*

BY REV. C. F. KUPFER,

[Methodist Episcopal Mission, Chinkiang.]

TO the missionary, it is evident that these dangers and advantages have reference to the cause of Christianity. If he will work thoughtfully and carefully, it is necessary in all he does to ask the question, What hindrance may this method possibly be to those sitting in darkness and seeking light? or what advantages does it contain, directly or indirectly, in bringing salvation to the lost? Knowing that our best efforts may be "to one the savor of death unto death and to the other the savor of life unto life," it is of the greatest importance to consider all the pros and cons of every department of our work.

Doubtless every conscientious laborer has often looked with anxiety upon the little groups of children intrusted to his care, with heathen teachers as instructors and heathen text-books in their hands. And it is to be feared that many a faithful laborer has allowed his sympathy for the uncared-for children to take advantage of his better judgment, and has himself opened schools with heathen teachers in the hope of planting some good seed in the tender hearts of the young.

After ten years of experience and close observation in this department, I am fully persuaded that the advantages of day-schools, with heathen teachers, are much greater to Paganism than to Christianity. Yea more: I am fully persuaded that they are absolutely harmful to the progress of the Gospel in every town and village when they are thus conducted. This is especially the case with children whose parents are heathen.

The dangers caused by these schools arise not from the lack of instruction and proper supervision, but from the baneful influence of its heathen teacher, whose natural hatred to the religion of Christ manifests itself to the observing pupil in a thousand ways, and is sure to create in the heart of the child a deep-rooted hatred and dislike to the Christian religion. Committing all of the Gospels and the catechism to memory will not obviate this evil; the daily visits of the missionary and the examination of the work done by the teacher will not obviate it. The child is entirely in the hands of the teacher. Never in all the history of Christendom has the Church placed a more dangerous weapon into the hands of the Prince of Darkness than when she commits the teaching of the young into the hands of a heathen teacher. Satan must have abandoned his subtlety if he did not use this opportunity to defeat the Redeemer's



cause. Far better not to educate the children at all than allow them to imbibe a hatred to the name of Jesus so early in life.

In scanning the field where many of such schools have been held, we will find that they have not only been fruitless, but have frequently poisoned the field with a deathly miasma, making it more difficult to work than the unfurrowed soil of rank heathenism. Such may be the result of our best efforts, when misguided in judgment and over-anxious for visible results, of which we can say, "This is *my* work."

The simple fact that of the thousands of children who have received instruction in our day-schools scarcely any can be found in the Church, except those who have entered our high-schools, ought to convince us that something is wrong with the system. But, since the dangers are so many and the returns have been so meagre, are there sufficient reasons to conclude that this department of our work ought to be abandoned? No, not by any means! Not the department, but the *way* it has been conducted, ought to be abandoned.

To make this department a real success and glean all the advantages it embraces, three points must be kept in view: *Who shall do the teaching; What shall be taught; And how shall the teaching be done.*

That an early Christian training is as important in heathen as in Christian lands I trust all will admit. To accomplish this surely no department of our work is so far-reaching and better adapted than our day-schools. But it is imperative that the whole system undergo a radical reformation, and this must come sooner or later.

Permit me to define what I consider a model day-school. Before opening a school, a clean, well ventilated, comfortable room, fitted with black-board, maps and charts, ought to be secured. If possible I would have a bath-room, supplied with soap and towels, where a daily or weekly ablution could be had. To have a school in a mat-shed or mud-hut is no credit to Christianity. Then, I would have a teacher who is at least honest enough to admit to the scholars, in the absence of the missionary, the superiority of Christ over Confucius. I would desire the best talent with some theological training, or at least a good theoretical knowledge of the Bible; in short, a man with a heart full of love for the Truth. I would be exceedingly careful in selecting studies for the child from the very beginning. A series of illustrated Christian Readers in good Mandarin would be my choice. *Confucianism can have no place in this primary department!* We are not in China to teach Paganism. To read the classics, as we do in our colleges and universities in the home land, can be done in our high-schools. And even here they are not to be committed to memory and occupy

four-fifths of the time, so that the thought, "Confucius, Confucius, how great is Confucius," is constantly ringing in the students' ears. A course of study that will be an incentive to the blank minds and create a desire to know things, instead of overloading with Confucianism, is the absolutely urgent need of this department.

The way this course should be taught can by no means be treated with indifference. Instead of the dry, mechanical, humdrum repeating of the sayings of ancient kings and sages, memorizing several thousand characters before learning the meaning of so many dozen, would it not be a more common sense way to use the 214 radicals and teach the child to compose and analyze characters and learn their meaning much the same as we were taught to spell words by the aid of the alphabet? Instead of using the stereotyped classical books, which are tedious to every child, why not use pictorial charts and acquaint the pupil with the stories in history? This would give ample opportunity to direct attention to the relation of the true God to the ancient men and women: how He punished wickedness and rewarded righteousness, and thereby awaken a conscience early in life. And if the children were taught in the simplest language possible something of our earth, the beauties of nature, the races of men and natural history, would it not have the same effect it does upon our own children? It certainly would awaken a desire to know more of these subjects, they would soon learn that a blank mind is not the highest bliss of earth, while an inroad upon many superstitious ideas would early be made.

To still further enhance the advantages of this department in our work, there ought to be in every city or town where there are a number of day-schools an intermediate school in which advanced pupils could continue their studies one or two years longer before entering the high-school, and if they were not able to do this, rather than allow them leave the school, offer some inducement. This would not cost the Church much, and would doubtless bridge over many promising lads, who otherwise would be compelled to leave the school to learn a trade or assist at home. If these boys could not enter the high-school at all, they might be detained long enough in such a school to become efficient workers in the Church.

These day-schools also offer an advantage to our evangelistic missionaries. Since the most of our scholars are from families who are friendly, it will be easier to become acquainted with the parents, and probably gain their affection and an entrance to their hearts. Every faithful missionary will take advantage of this opportunity. Our native preachers also ought to be *in rapport* with our day-school work. It would be a useful exercise for them to bring them



down from the lofty notion of being a pastor, to be an humble pedagogue a part of the time. This could not be considered out of their sphere; for all of our work is a work of education, whether we teach the old or the young.

But, after all, the *greatest* advantage can only be gleaned from this department when the teacher and the missionary look upon each little boy who enters school as a sacred trust committed into his hands by Him who gave His life for all mankind. Let us follow up these little unattractive boys and girls; teach them not only to read and write, teach them not only to know things, but to know Him whom to know is eternal life. Let no one look upon this department as inferior or second rate. It is our most important work, and solicits our best talents. It is a sad mistake when it is said, "Anybody can teach children." And for ever let us remember that the proud pedantic Confucianist is the least fit to do this work.

Finally, let me draw attention to the deplorable dearth of suitable text-books. It is at present impossible to effect such a change, and unless our literary men will unite to prepare a course for the day-schools that will commend itself to the missionary body and bid fair to yield good results, every educator will have to prepare his own course of study.

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### Collectanea.

"EURASIA."—Sara Jeanette Duncan, in the *Popular Science Monthly* for November, has a very interesting article on "Eurasia," analyzing their moral and social characteristics. Eurasians are children of Europeans and Asiatics, the word being a compound of Eur and Asia. Miss Duncan has left her readers to infer their origin. Doubtless most of them can do so. But as in this age intelligent readers are of every degree of information, according to their opportunities and years, a definition is never superfluous. She says that the Eurasians inherit defects more conspicuous than virtues from both the races from which they spring, but neither drunkenness nor brutality is common among them. "The more aggressive vices do not flourish among them." She charges against them indolence, unthrift, cupidity and instability; and when she gets through she says the ink in which she has drawn it seems too black. "In the heart of Eurasia—a heart which has yet to be bared to us by the scalpel of modern fiction—surely may be found much that is worth adding to the grand total that makes humanity interesting."—*The Christian Advocate*.

THE CHINAMAN IN SOUTHERN CALIFORNIA.—The remaining prejudice against the Chinaman in Southern California is neither widespread nor profound. We could not spare the Chinaman, and would not if we could. He is our prompt, faithful and efficient laundryman, our courteous and accommodating vegetable man, and our accomplished and loyal house servant. He is specially valuable in our orchards and upon our ranches. He is often an adept gardener or nurseryman or orchardist. He is frequently trusted with the marketing of produce and with the collection of money. In quiet persistency and willingness to do all sorts of farm labor he surpasses all other employées. The Chinaman is often a special favorite among the children in the household which he serves. He commends himself by his personal neatness and invariable courtesy. If the Chinaman would cut off his pigtail and adopt American dress he would largely conquer the relatively small lingering antipathy against him. But now his hair and his costume proclaim him an alien, who is simply gathering American ducats to take home with him to his native land.—*Dr. B. G. Hutchins, of Los Angeles, in The Advance.*

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ARE THE CHINESE BABYLONIANS?—Mr. Henry Burden McDowell has an article in *Harper's Magazine*, entitled "New Light on the Chinese." It is copiously illustrated from San Francisco, where there is a complete town within a town, with two theatres, 16 opium dens, 110 gambling dens and 30,000 Chinese. The object of Mr. McDowell, however, is to set forth the arguments which, he says, have convinced Professor Sayce that the Chinese are none other than the ancient Akkadians. He traces a number of points of resemblance between the Chinese and the primitive inhabitants of Babylon, and maintains that the Chaldaic Chinese hypothesis, advanced by Mr. St. Boscawen, has been fully substantiated. Without it China is a puzzle, with which no scholar, moralist or statesman is competent to grasp. Aryan India has come in between China and her past; but, nevertheless, China remains a distinct portrait, but little changed, of primitive civilization. To read between the lines of Chinese tradition is to be introduced into the mathematics of culture, to see definitely articulated the skeleton of nations, and to see man from the point of view not far from the birth of time.—*Review of Reviews.*

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THERE IS A DRAGON!—Mr. Liu seemed partly convinced, but our guest shook his head, smiled incredulously and, turning to Mr. Liu, said in a low tone: "The foreign teacher does not know that very many of our people have been rebuked, and often severely chastised, for refusing to believe in the existence of the dragon. I know a



literary graduate who stoutly asserted that he did not believe that there was a live dragon; but just at that moment he saw, reflected in his friend's eye, a miniature image of the dragon king. He was greatly startled, and ever since has believed in the dragon's existence. These things cannot be denied." So saying our guest picked up his tobacco pouch and bowing politely took his departure. But we had not seen the last of him, nor heard the last about the dragon.

One evening when there was a little company gathered in my court, this man came in, and before he had greeted any one said: "The dragon killed a man yesterday in the city during the thunder-shower. The facts are these," he said: "A company of men were together in a room during the shower, when they observed a little scorpion running up the wall. One of them seized the iron poker to kill it, which the others vainly urged him not to do. The man struck at the scorpion, but at that moment there was a sudden flash of lightning and a loud noise; the scorpion transformed itself into a great dragon and ascended to the clouds, and the man was struck dead by the thunder."—*Rev. Francis Price, in The Independent.*

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NON-SPEAKING MONKS.—A visit to "a Trappist Monastery in Mongolia" appears in the December issue of the *Newberry House Magazine*, from the pen and pencil of Henry Savage Landor. This monastery is situated outside the great wall at Tung-an-tzu, and some days' journey by mules from Peking. Here this strange Order of non-speaking monks have an establishment. They do not attempt to actively proselytise, but hope to make Christians by their good example only. They have so far succeeded that the neighboring village, of some hundred souls, are all Roman Catholics. The Order was not looked on with favor by the Chinese officials or others at first, but by their peaceful and quiet behavior, and their freedom from attempting to make converts, they are now completely tolerated and meet with no molestation. The one Father allowed to talk was most hospitable to Mr. Landor and entertained him. The inmates of the establishment are vegetarians, but not abstainers from a white liquor which they distil themselves. The cook of the establishment is a Chinaman, who has been raised to the rank of a Father, and had learned Latin, in which he conversed with his guests, against all orders however. "It was strange, indeed, to be talking of fried potatoes in the Latin language, with a Manchu cook, in a Trappist convent in Chinese Mongolia."—*London and China Express.*

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INDIAN COURAGE.—The annals of no country can show any savage foe so formidable for his numbers to trained regular troops

of the white race as the American Indian. The tales of the Sepoy rebellion, replete as they are with heroic achievements of British soldiers, read like absurd fairy tales to Indian fighters of our army. The spectacle, repeated again and again, of a score of these Englishmen riding through as many thousand of opposing Sepoys, disciplined and thoroughly supplied with the best of fire-arms, would be a very novel one to those accustomed to the temper of the savage of our own continent. Had Captain Jack or Joseph or Geronimo, with such warriors as they led, been the sort of foes to attack the English power in India, the history of Delhi and Lucknow would have been written in far darker characters on the pages of English history. Self-reliant, intelligent, fierce in battle, inimitable horsemen, armed with the modern rifle, our own Indians have often waged successful battle with regular troops unsurpassed in quality and far outnumbering them. It is doubtful if even the Cossack or Arab can be compared with them in partisan warfare.—*Harper's Weekly.*

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*This Petition of Anglo-Israel to the Court of Public Opinion*  
*Humbly Showeth*

THAT, though the Petitioner has for a long time—for various historic reasons—passed under the name of “Anglo-Saxon,” his more proper name is Anglo-Israel; that he has an exceedingly long line of grand-fathers running back to Jacob and Abraham; that he is lineally connected with them through the ten lost tribes; that, though registers have not been kept, and though genealogies cannot be made out with the exactness required by Ezra and Nehemiah, still there are many correspondences of face and feature and complexion which ought to weigh all the more in the absence of other evidence; that there are some few affinities of speech, and some resemblances of names of places, hard to account for unless he is of the genuine Israelitish stock aforesaid.

Furthermore, that he, the Petitioner, is the true and *bonâ fide* heir of Abraham, Isaac and Jacob;—that, as such, he is legitimately entitled to all those estates conveyed to Abraham by original letters patent, and now on record in the Doms Day Books of Moses and Ezra, including more especially that tract of territory extending from the river of Egypt to the great river Euphrates, including all and singular the hereditaments and appurtenances thereunto belonging; and, furthermore, the isles of the Gentiles and certain rights of personal control over them indispensable to the profitable management thereof; and still further, to a vast unreckoned



amount of treasure trove hid away in what are called the Promises contained in the Doms Day Books aforesaid and kept under lock and key of unfulfilled prophecies.

The Petitioner has got hold of a great deal of this estate, but he greatly needs and desires the remainder. Now, therefore, he begs the Court to approve of his efforts to regain in full the lost estate of his ancient grand-fathers; and, also, that compensation be allowed him for losses sustained by having so long been deprived of his possessions, which he now seeks to regain as lawful heir.

And as such he will ever pray.

(Signed) ANGLO S. ISRAEL.

### *Is it a Case of a New Tichborne Claimant?*

Years ago all England was ablaze with a famous law suit. A young man named Roger Tichborne, heir to a vast estate, went travelling abroad but never returned. It was believed he perished in a ship which foundered at sea. A bold adventurer, whose real name was said to be Arthur Orton, came forward and claimed to be the missing Roger, and the lawful heir to the great property. The court declared him an impostor and sent him to prison as a punishment.

### *Missing Heirs of the Old Israel Estate.*

A large portion of the twelve tribes of Israel are missing; nobody knew what became of them. Taken together the whole twelve tribes were then, and are still, the heirs of the greatest national inheritance the world has known. They are also residuary legatees of the greatest promises ever made to mortal men;—the greatest distinction, the greatest prominence, the greatest glory are to be theirs under the seal of divine assurance.

### *An Anglo-Saxon Claimant comes forward.*

He drops part of his old name and now calls himself "Anglo-Israel." He affirms that he is the lineal descendant and the legitimate heir of the missing ten tribes, and is willing, for that matter, to officiate as heir for the whole of the tribes,—those not missing as well, and administer on their share of the estate also. The great Abrahamic inheritance comes to him. For him it was really intended, and the other old literal Israel was only a stepping stone to his pre-eminence. He is the true Spiritual Israel, and the future of the whole possession is in his hands. So he says.


### *The Vital Question.*

Is it the lost Roger that has turned up, or is it Arthur Orton?

W. A.

## The Women of China.

BY F. I. W. V.

HINESE history, so far as I know, does not record a single instance of self-sacrifice on the part of woman save in the interest of her own family. Innumerable as are the triumphal arches erected by Imperial decree in honor of female virtue, a minute examination of the inscriptions engraved upon them would appear to indicate that the motives do not commend themselves to our Christian thought. We find that memorials in wood, stone and written documents are awarded to woman on the following grounds :—

(1). *Suicide*, if committed from attachment to her parents or husband, or from fear of disgrace.

(2). *For having lived as a widow*, refusing marriage to her fiftieth year. She may have been married or simply betrothed ; in either case the refusal to enter upon a second engagement being considered a highly meritorious act.

(3). *Filial devotion*, such as remaining unmarried throughout life in order to serve her parents ; cutting a piece of flesh from her own body to be used as nourishment for a near relative, &c.

Allow me to cite an instance of wifely devotion that appeared in the *North-China Daily News* several years since :—“ An elderly couple lived near Tientsin, and the husband was sick past hope of recovery. The wife tended him with the most perfect self-forgetfulness, not having loosed her girdle or closed her eyes—to quote the Chinese expression—for considerably more than a month. At last, seeing that her husband must die, and that shortly, she reasoned thus with herself, ‘ I have no children to live for, and am already old ; when my husband finds himself in Hades, he will have no one to take care of him as he has at present, and may be exposed to dangers from the fox-demons of the nether world. It is better, then, that I should die before my lord, so as to receive him on his arrival and protect him.’ Having made up her mind, she went into the adjoining room without apprising the sick man of her benevolent intentions, took opium and died. Her husband asked after her, but was put off with excuses ; in a very short time, however, he died too, and, we may hope, experienced a pleasant surprise at finding his faithful spouse ready to welcome him in the other world.”

China is not wholly devoid of literary celebrities among the gentler sex, although they are comparatively few, and of these there are not many whose writings are of real benefit to the women of



their country. It is said that Wang Shiang Chin Shen, author of the Three Character Classic, so popular as a text-book in the native schools, obtained his idea from a girls' primer originated by his mother, a highly educated lady, native of Nanking. Other productions of her pen are still in circulation. Pan Chao, sister of the great historian, Pan Ku, has rendered her name famous as the author of 女誡, the favorite text-book employed in the education of girls during the past 1800 years. Pan Chao is also known in history as a model mother. Soon after the birth of her only son, she resumed her studies in order that she might be prepared to take charge of his education. As soon as he was old enough she spent many hours of the day with him, carefully teaching him the duties of every-day life, the wisdom of the ancient sages, with the poetry, philosophy and classic histories of the age in which they lived. She possessed the art of making all study agreeable, and never allowed the boy to leave a lesson until he was perfect master of the style and thought, and conscious of having conquered a difficulty. After her husband's death she passed many years in mourning, but continued the same life of virtue, temperance and modesty, never neglecting home duties nor wasting her time in immoderate grief. She was thus an example of purity and truth, not only to the Court but to the whole empire.

The mother of Mencius displayed rare good sense in the training of her illustrious son, he having been left to her sole care at the early death of his father.

King Wu, founder of the Chow dynasty, A.D. 1122, credits his mother with having instilled good precepts into his mind while he was yet young.

May we not profitably use the above examples in argument with the natives as illustrating the importance of woman's education? It is a well known fact that what a child learns during the first two years of its life is not apt to be easily forgotten. The mother, therefore, has a better opportunity than any one else of moulding the child's character and of bestowing upon it much wholesome and valuable instruction, if she but possess a well-stored mind.

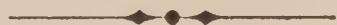
Let us now turn our attention, for a moment, to some of the women who have rendered their names famous on other lines of achievement. The Empress Lui Tsu is generally believed to have lived 2697 B.C., and to have taught her people the art of rearing the silk-worm. Huang Tao-p'o is supposed to have introduced the art of weaving and spinning cotton into Central China about the commencement of the 4th century. She brought the process from Hsian, her native home. P'an Fei, a concubine of Tung Huen-hao,

the last sovereign of the Ts'i dynasty, is by many credited with the origin of the practice of foot-binding.

What are the teachings of the Chinese classics with regard to women? The I-ching tells us that the celestial principle becomes the male, and the terrestrial the female. Chü Fu-tz'e, the great commentator, appends this remark: "It is most manifest that heaven and earth are one and the same principle with father and mother." Although woman, from a Chinese standpoint, is regarded as a human being, she is of a lower state than man, and can never attain to full equality with man. As death and all evils have their origin in the Yin principle, and life and prosperity come from the subjection of it to the control of the Yang, it is regarded as a law of nature that woman should be kept under the power of man and not allowed any will of her own. Only as the mother of a son can a woman escape from her degradation, and become in any degree equal to her husband, but even then only in household affairs, especially of the inner department and ancestral hall.

She is bound to the same laws of existence even in the other world. She belongs to the same husband and is dependent for her happiness upon the sacrifices offered by her descendants.

Women in China, as in all other lands, yield a subtle and irresistible influence upon social and religious life; and does not this fact greatly increase the importance of missionary work among them, as well as add to the promise of a rich harvest?



## *Pioneer Mission Work in the Interior of Korea.*

BY REV. W. G. HALL, M.D.,

[Methodist Episcopal Mission, Seoul.]

**A**T our annual meeting in August I was appointed to the Pyong-yang circuit, which includes the territory from Seoul to Pyong-yang, a distance of 180 miles. We loaded our little pack ponies with drugs and books and started on our tiresome journey over rough roads, fording streams and climbing mountains. I have the privilege of being the first missionary appointed to exclusive work in the interior of Korea. I praise God for the privilege of carrying the Gospel to those who have never heard of it before. My work is entirely pioneer work. On the 30th of Sept. I entered the city of Pyong-yang. As I passed through the streets



throng of Koreans gathered to see the foreigner. After proceeding some distance I came to an inn and was given a room eight feet square, the front door of which opened into the street, the back door into the yard, where the horses, pigs, cattle and poultry are kept. There were no windows, and the only light that entered the room came through the paper which was pasted over the lattice work of the door. This little room, with its mud walls and floor, was my dining room and bedroom. Here I saw all my patients, dispensed my medicines and sold my books. Each day, long before the hour appointed for opening the dispensary, the street was thronged with patients. The street answered as a waiting-room, and one by one I saw the patients in my narrow quarters. How much we need a suitable building for carrying on our work: one which could be used for a hospital, dispensary, book room and chapel! But we are trusting God to open our way, and we know He will supply all our needs.

The people have shown me great kindness, and only once have I received anything like rough treatment. The same might occur from the rabble in any of our large cities in the home land. One evening one of the fishermen took me out for a row on the beautiful river that flows along the outside of the city wall. We had just got out into deep water, when showers of stones came from behind the wall and fell around us. If one had struck us, or the frail fishing skiff, serious results might have followed. But Providence protected us, and we pulled as rapidly as possible over to the other side of the river. Our medical work brings us into great favor with the natives and gives us an opportunity of preaching the Gospel and selling our Christian books to many that we could not otherwise reach.

One day I was called to see a boy who was suffering from dysentery. He had been ill for several days and was now rapidly growing worse. I left him some medicine and came away. The following morning I was sent for in great haste with the message that the boy was dying. I hastened to the house and found him very low. The mother was the widow of a Korean doctor. She told me if I cured her son she would give him to me as a slave, as she was very poor and had nothing else to give. I told her I would do all I could for her boy without expecting anything for it. I then told her why I had come to Korea to give my life to her people. I told her of God, of heaven and the wonderful story of salvation. I was praying for her boy, knowing that He had the power to bless the medicines and restore him to health. God answered my prayer and the family are now diligent searchers after the truth. The Holy Spirit has gone before us and prepared the soil to receive the

precious seed, and will cause it to spring up and yield an abundant harvest.

Ye cannot toil in vain,  
Cold, heat, and moist, and dry,  
Shall foster and mature the grain  
For garnerers in the sky.

I have been invited out to dinner several times by the natives, and they do all in their power to show their friendship and make it pleasant for me. I lived upon native food almost entirely. But a person gets tired of rice three times a day, so to-day I thought I would like some pan-cakes, but I could not obtain any flour. I bought two measures of buckwheat and took it to the hotel mill to be ground. The mill is like those referred to in Scripture, and consists of two round stones about 15 inches in diameter and two inches thick. A hole is drilled in the centre of each stone and a wooden pivot inserted. Another hole is drilled near the outer edge of the upper stone for the wooden handle, and still another hole is drilled a short distance from the centre, in which the grain is dropped. I got a couple of boys to turn the stone, and after grinding for half a day and sifting the flour through a sieve made from horse-hair woven together, I had ten pounds of flour. I had some baking powder with me and very soon I had the mixture ready to fry. I had a fire made from corn-stalks, and upon this I cooked my cakes. I enjoyed them most heartily, and I will be able to have them often. I am the only foreigner in this dark heathen city, and yet amid all these uncongenial surroundings I am happy. "Jesus all the day long is my joy and my song. Oh that all His salvation might see." I look forward to that glad day when in this land "Jesus shall see of the travail of His soul and be satisfied." I am proving His power to keep, no matter what our surroundings are.

Last spring when I first visited Pyong-yang an edict was issued prohibiting the buying of superstitious books, after which we were unable to sell any of our books. This fall I have sold over six hundred copies of Christian books without the slightest opposition. The people appear to be anxious to buy and read. They are manifesting a deep interest in Christianity, and we are looking for glorious results. God is wonderfully opening up our way, for which we praise Him and ascribe to Him all the glory.

We feel deeply grateful to the many friends in the home land who are bearing us up with their prayers and helping us in this glorious work of carrying the Gospel to the "Regions Beyond."

December 16th, 1892.



## The Gospel for Old People.

BY REV. WILLIAM ASHMORE, D.D.

[Baptist Missionary Union, Swatow.]

WE talk much of getting hold of the young. That is all right, but in doing so let us not fail in our duty to the aged. We are in danger of a bias here, chiefly from a malapplication of home experiences. Conversions *there* are largely among younger people. An old minister of our acquaintance, who had been preaching for over fifty years, declared in a public address that the number of persons over 50 years of age whom he had baptized could be counted on his fingers. One of them, who had reached 80 before conversion, was a wonder to the whole country round about. The people had never seen such an old person baptized. The explanation of all this is easy enough. People there have heard the most pungent truths spoken so often,—hundreds and over thousands of times. At first they trembled but did not yield. As time advanced these same truths affected them less and less each utterance, so that at last they produced no more effect than the pattering of rain drops. With most of them the dead line had been crossed before they were fifty. But among those who are not “gospel hardened,” as the well shaped designation puts it, things are not that way. The old people in these lands may have grown old in idolatry, but they are not “*hardened*” in the sense that people are at home. In proof we adduce the following table.

Since our Baptist Mission was started at Swatow there have been baptized into its membership 1670 persons. Out of these nearly half were baptized after they were fifty, and no less than 361 *after they were sixty years old!* The ages of the latter are copied here, in order of entrance on the church record.

75, 62, 64, 64, 82, 61, 67, 69, 74, 70, 74, 60, 60, 65, 65, 61, 65, 62, 65, 71,  
 62, 72, 72, 68, 61, 71, 70, 79, 69, 65, 69, 71, 60, 60, 79, 72, 61, 78, 82, 69,  
 60, 77, 68, 62, 72, 70, 64, 79, 64, 60, 76, 62, 65, 68, 63, 62, 70, 62, 69, 62,  
 64, 75, 68, 69, 65, 61, 69, 62, 65, 61, 78, 75, 62, 79, 69, 71, 60, 68, 61, 60,  
 66, 66, 73, 63, 66, 62, 61, 63, 64, 70, 71, 72, 69, 62, 78, 70, 64, 66, 60, 65,  
 73, 62, 64, 63, 66, 62, 72, 75, 60, 68, 62, 64, 70, 67, 67, 64, 79, 72, 64, 60,  
 62, 84, 60, 70, 64, 64, 65, 62, 73, 61, 62, 72, 60, 62, 75, 72, 64, 62, 61, 60,  
 68, 72, 81, 69, 60, 60, 62, 62, 69, 61, 74, 63, 72, 60, 61, 69, 64, 67, 61, 68,  
 64, 74, 76, 74, 61, 74, 65, 65, 75, 72, 68, 64, 64, 71, 64, 61, 72, 71, 76, 63,  
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 69, 68, 72, 69, 62, 61, 62, 69, 88, 62, 67, 62, 69, 69, 71, 71, 74, 60, 65, 62,  
 66, 60, 68, 65, 71, 71, 70, 62, 71, 75, 62, 72, 65, 65, 61, 69, 61, 69, 61, 60,  
 60, 79, 63, 61, 69, 77, 76, 68, 69, 69, 60, 69, 71, 64, 65, 64, 65, 70, 70, 78,  
 61, 78, 62, 62, 60, 66, 68, 68, 69, 74, 64, 62, 60, 66, 77, 60, 73, 69, 60, 61,  
 63, 60, 65, 68, 73, 60, 67, 68, 64, 60, 77, 65, 64, 66, 63, 75, 67, 61, 67, 76,  
 71, 64, 74, 70, 61, 65, 61, 61, 62, 60, 78, 67, 79, 70, 63, 62, 63, 75, 66, 68,  
 73, 62, 71, 70, 75, 60, 60, 63, 75, 73, 65, 66, 68, 71, 62, 64, 67, 71, 61, 62,  
 62, 69, 64, 69, 61, 61, 61, 65, 66, 74, 63, 76, 75, 66, 61, 60, 62, 66, 68, 77,  
 87.

The table is impressive enough without note or comment. But we must say that it shows the breadth of the mistake we are liable to make if we reason from home conditions. As for ourselves here, we find the old people to be among our most hopeful hearers. When we go to them direct with the word of this salvation we get attention there if we get it at all. Look at the *seventies* among them—no less than 98 baptized after they have passed their three-score and ten. And the *eighties* too,—82, 84, 83, 87. We would have more of the latter to record if they could get away from their own villages to report themselves at some chapel, but they cannot. We take the Gospel to them, in their own streets and in their own doorways and their own houses. They listen, and, as we are fully persuaded, some of them do have their ears opened to hear—and some do accept the truth—and do ask to be taught how to pray to the living God, but they are too feeble and too decrepit to venture even a small distance away from home. We say these things with confidence, because we have heard of some of these very persons afterwards that they turned from idols—from that single hearing—and began to pray to the God and Father of our Lord Jesus Christ.

It will be a blessing if we can stir up our hearts to have more faith in the salvation of old people in heathen lands. It is not wise to make a specialty of any class, but if such a thing had to be, some of us would turn hopefully to the old people. In their forlorn old age they appeal to us pitiously. With them it is now or never. Blessed be the truth. Ours is not only a young people's Gospel but an old folk's Gospel, and everybody's Gospel.

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### *The Decennial Conference in India.*

[Compiled from Reports published in *The Bombay Guardian*.]

THE proceedings opened with words of welcome from Dr. Mackichan, of the Wilson College, Bombay, who presided.

He trusted that the deliberations of the Conference might be held in the unity of the Spirit and the bond of peace. The great object of the Conference was not control, but to strengthen one another's hands, to learn one another's methods, to acknowledge a common brotherhood, and to obtain a refreshing blessing.

### *Work Among the Depressed Classes.*

Papers which were "taken as read," by Rev. Dr. Parker, of the M. E. Church, and Rev. Dr. Martin, Church of Scotland, Sialkot, were distributed among the delegates.



Rev. Andrew Campbell, of the Free Church Mission to the Santhals, spoke from an experience of twenty years. He said that the various castes and clans among the Santhals will tolerate amongst each other almost every kind of religious observance and join in them with others, except that they will not intermarry. The social disabilities are very slight among these aboriginal tribes. The instruction given to converts before baptism should, in his opinion, vary with circumstances. He required that each convert should have an intelligent belief in the plan of Salvation, should renounce his former religion and the use of all intoxicating liquors. He depended more upon the life and obedience of candidates for baptism than upon the amount of doctrinal teaching they were able to absorb. He endeavored to make his instructions practical rather than doctrinal. One man who was totally unable to repeat the catechism or master the Lord's prayer, was one of the most spiritual Christians that he had known. Another young Christian who had stolen a few annas, confessed his sin, with tears, saying that his conscience was so troubled that he could no longer find comfort in reading the Word of God or in prayer. This man is now suffering from an incurable malady, but his Christian experience shows him to be a polished stone in the temple of the Lord. He had converts from heathenism who would compare favorably with the members of the home Churches. Mr. Campbell's speech was pervaded with a refreshing sense of his belief in the power of the simple Gospel to raise the devil-worshipping Santhals.

Rev. W. H. Campbell, L. M. S., Cuddapah, Madras, gave a clear and succinct account of his eight years' experience among the village pariahs. He organized work over a considerable tract of country among the Mahars, aiming at getting whole families to renounce heathenism and put themselves under instruction. Whole villages would come out in this way; when he got a pledge from three or four of the leaders of a community, he had them visited by his circle evangelists, who would in this way have as many as twenty villages under their care at once. All in these communities were taught; only those who shewed an experimental knowledge of the truths of Christ were baptized, but he thought the soundness of their position was shown by the fact that he had only had about six cases of discipline in eight years. After he had a sufficient congregation in a village, pastor-teachers were appointed; the people built their own churches and schools. The higher castes around were impressed with the fruits of Christianity, as evidenced in these poor village Christians, and he found that they had more success in reaching the higher castes where the work among the pariahs had been most faithfully done.

Rev. W. S. Sutherland, Church of Scotland Mission, Kalimpong, said that the commencement of success in the work dated from the time when the founder of the mission, realizing his utter helplessness, after several years of apparently fruitless effort, threw himself upon his face before the Lord and craved to be filled with the Spirit. Soon after that they saw the first Goorkha convert, and then they came in twos and threes, and in larger numbers. It was valuable to discuss methods, but the all important thing was to seek an entire filling of the Holy Spirit, emptying ourselves altogether, and asking God to show His divine approval by working through us. At the Methodist lovefeast last night, some one had said they wished such meetings could be held among Indian Christians. He could introduce them to just such meetings among Sikkim Christians, where the testimonies were as real and as refreshing. Their first convert, baptized at the dead of night, had to flee and hide himself from his relatives' anger. After some months he returned and began to preach the Gospel. When they threatened to kill him, he replied, that they might, if they liked, but if they did the Lord would raise up ten better men in his stead,—so they let him alone. The converts themselves spread the truth among their brethren. They were not electric lights, these poor Christians, but their little lamps shone brightly and now a large proportion of the new applications for admission came through those who were already converted. Though all the members of the mission were themselves abstainers, they did not insist upon a pledge from their converts.

This closed the list of appointed speakers. Others were asked to send up their names to the chair for five-minute speeches. Rev. W. J. Richards, from the same mission, emphasized the importance of instruction before baptism. He had work among four thousand of these people; they came in families; on one occasion he had the names of 200 sent to him written on a palm leaf. He deprecated long sermons for these Christians and advocated the question-and-answer system of instruction. Bishop Thoburn asked if any one realized that there were from forty to fifty millions of what were called the "depressed classes"? His experience corroborated that of Rev. W. H. Campbell, that the largest ingathering of the higher castes was to be had where a successful work among the Pariahs was carried on. He found that trained men from these depressed classes made capital teachers among the higher castes. Dr. T. J. Scott, of Barielly, said that it was often thrown at them that these converts, who came in companies, were merely "nominal Christians." But it was a fact that people who come out in these mass movements do get hold of life in Christ and they develop some of the most



beautiful types of Christian character. This is evident to any one who attends the great North India melas.

Rev. H. U. Weitbrecht, of the C. M. S. in the Punjab, said these mass movements were largely social movements, therefore the converts needed teaching and testing. Dr. Chamberlain, of the American Arcot Mission, eloquently advocated thorough instruction before baptism. He told of three converts who were cruelly ill-used and beaten, but whom nothing could turn; they came out with all their village. A year afterwards the priest of an Hindu temple near sought a private interview with him and asked what power it was in his Vedas that had wrought such a change in the lives of these people.

Rev. Maurice Phillips, L. M. S., Madras, emphasized the importance of this work. The depressed classes are the foundation on which the caste system of India is built; take that away and the Brahmins will become the low castes. Rev. L. L. Uhl, of Guntur, advised caution. Rev. J. Duthie, of Nagercoil, spoke of the permanent character of the mission with which he was connected, which was originally the result of one of these mass movements. The Nagercoil Church had been for thirty years entirely self-supporting and contributed largely to the missionary society. Rev. W. R. Manley, American Baptist mission, compared the rapid increase of converts in their mission to a ride on a locomotive; the mission had great difficulty in keeping up with the work.

### *The Native Church in India.*

Dr. Beatty said it was a matter of extreme thankfulness that in 1892 there were native Churches more or less organized all over India. The question now was how these should become an aggressive power. There are great possibilities for the future, but they must be careful to conserve the spiritual life, so that the Churches were those of living members.

Mr. Banurji said that the first essential for one typical organization is unity—a unity such as that for which our Lord thrice prayed, a unity in the fundamental truths of Christian belief, but not necessarily in the methods of administration or nomenclature. The second essential is organization. Given the fundamental truths of Christianity, upon that let the native Christians rear for themselves, under the guidance of the Holy Spirit, such a superstructure of organizations as is best suited to their needs. Faith is needed for this, faith in God and men, and charity on the part of the various missions and missionaries. The basis of union should be such that a united front could be presented to infidelity, and, therefore, no divisive accentuation of individual points should be tolerated. The

Apostle's Creed and the appointment of committees for Christian ordinances and missionary effort, would suffice for a starting point. In the matter of self-support the danger is in that of considering it from the standpoint of rupees only, or, again, of expecting the native Church to attain at a bound that which has come to the foreign Churches after centuries of struggle. The Church of India should not only support but furnish its own clergy, or else it is a self-support of only a limited nature. If the native Church is not yet able to advance men individually fitted for its necessary ordinances, let it divide these up among several individuals till it can. Meanwhile, let the foreign Churches be patient and charitable, not laying burdens on the native Church which, in the cause of unity, they cannot themselves bear; and leave it to the guidance of the Divine Spirit in its task.

Dr. Chamberlain claimed that the time had arrived for native talent to come to the front. The native Church should be so organized as to develop its talents, train its powers and stir its enthusiasm. Its members should be braced up by great responsibilities. To this end there must be a perfect understanding, full confidence and freedom from jealousy. Especially is this pertinent to the control and expenditure of funds. It is but natural that the foreign donors should prefer their representatives here to have the care of the bestowal of their gifts. Then let the native Church exercise a similar care for all funds raised by its solicitations here. The Arcot Mission, with its nine American and nine native ministers and twenty-three organized Churches, has worked together in perfect harmony on a basis of perfect equality. This example of a Presbyterian mission can be easily adapted to other politics. Let the native Church itself become missionary, with its face towards the future, and with the hope and confidence of ultimate and complete triumph.

Rev. F. Hahn, of Gossner's Mission, Chota Nagpur, who opened the discussion, spoke principally on the question of self-support, and told what was being done in his own community on those lines. They firmly believed in the full development of the spiritual life under the power of the Holy Spirit as a *sine qua non* in the matter of self-support. They organized no Church without the guarantee that that Church would raise at least half the pastor's salary. Some of his people, who were chiefly rice-farmers, worked half the day and preached the other half, receiving a part of their support.

The Rev. T. S. Johnson advocated adapting each Church as at present organized with regard to the greatest benefit to the native Church. It was not necessary nor desirable to secure only one



organization in this or other lands to attain the best results for the world. But all those having the same doctrine should be united into one organization, and it should be their object to evolve out of the surroundings and creeds such an organization as would best glorify God. All missionaries should be freely transferred from the home Church, and become fully identified with the native Church as a part of it on common ground with the native members. The native worker must be allowed to fully share in all the responsibilities and benefits, including financial relations and responsibilities; and to have him in our councils with equal power with the missionaries.

Mr. Joi Govind Shome, of the Calcutta Christian Samaj, said he believed in one Church organization. If they could meet in such a meeting as this and in other union services, why could they not do so always?

The Rev. P. Ireland Jones, Church Mission Society, Calcutta, said there were three great questions connected with their work in India:—(1) Self-support for the Church; (2) Pastoral care of the native Church; and (3) that consecrated natives should become pastors. The policy of the C. M. S. commended itself to the speaker's judgment. The Society's Mission Church in Ceylon was free of all help from England. He had read with much pleasure Mr. Banurji's paper, but he did not agree with him. Were they going to secure Church unity by establishing another? He felt that they had spiritual unity, and, by and bye, they should have corporate unity, thank God!

Mr. Samuel Baker, Society of Friends, Hoshangabad, remarked that Mr. Jones and Dr. Johnson had said a great deal of what was in his own mind on the subject. It would, he thought, be found an utter impossibility to blend the two races in one common Church.

A considerable discussion followed, in which a decided consensus of opinion was expressed in favour of entire self-support for the Indian Church, though some speakers warned against pushing that too far, or introducing it in places that were not ripe for it. While it was practically agreed that Indian pastors should be supported, it was considered desirable that evangelists among non-Christians should still be mainly supported by foreign funds.

The Rev. G. Rouse, English Baptist Mission, Calcutta, said that for twenty years he had looked forward to some form of one Church for India, but did not see it wholly possible. But he thought the divisions should be on native lines instead of English lines. He wished there were one great body for the native Church, to which converts could be handed over by the missionaries.

Bishop Thoburn remarked as to self-support that they were working at the wrong end. The real problem was what to do with the numbers that came.

The Rev. A. G. Diez, Basel Mission, Western India, said they were all one in Christ, and their diversity was a blessing. He advocated waiting, and he held that such unity as was designed by God would come.

### *Christian Literature.*

On Wednesday morning, January 4th, the subject of the meeting was Christian Literature, (a) Vernacular; (b) English; (c) The Scriptures; (d) Colportage. Papers upon the question were written by Rev. H. Haigh, Mysore; J. Murdoch, Esq., Madras; Rev. S. W. Organe, Madras, and the Rev. G. P. Taylor, Ahmedabad.

In the absence of Rev. W. F. Johnson, whose speech was subsequently read, Rev. A. W. Prautch gave the opening address. He said that he would confine his remarks to colportage. He felt that the time had now come when the present system of Bible Society colportage must be stopped, because it is inefficient, extravagant and expensive. Reading at random from a Bible Society's report, he pointed out that the proceeds of one colporteur for the year was Rs. 37, while the salary was Rs. 178, making a cost of Rs. 5 to sell one rupee's worth of Scriptures. Furthermore, the sales from the dépôt to missionaries and others were 54,218 Scriptures, which brought a return to the Bible Society, while colportage only circulated 16,679 and cost Rs. 2233 (less the proceeds, Rs. 709). The fact is that colportage ought to have an honourable place in every mission, and those missionaries who appreciate colportage would continue it, while those who would stop it if the Bible Society should withdraw its grant, *do not deserve to have the money wasted on them*. The speaker said that one Bible Society Secretary had told him "that missionaries gave him the halt, lame and blind as colporteurs simply to have them provided for, thus turning colportage into an almshouse, so now he pays their railway fare simply to see the physical condition of new candidates." Mr. Prautch urged that Scriptures be given to missionaries for almost nothing on strict conditions that they be sold only for catalogue prices, and then the missionary could make his colportage arrangements to suit himself (full price to be paid for those he gives away, so that he be generous at his own expense). This plan is confirmed by the North India Bible Society, which has this system in splendid operation. He urged the importance of circulating literature, and quoted the Basel Mission,—every missionary of which is a book-seller and every mission station has a book-shop, as the ideal to work



up to. Colportage is a trying work, as the colporteur meets rebuffs, insults and contempt, and needs the backing of the missionary. This can best be done by making colportage a part of mission work.

Rev. J. A. Thomson, Bible Society, Allahabad, said that he had been entirely engaged in the work of colportage for fifteen years. They found it necessary in England and in the United States to maintain their colporteurs, and if this was necessary in Christian countries he thought it was a great deal more so in a heathen country such as India. Mr. Thomson spoke of the work of the Society in Japan, where no publications were sold under cost price. In India, he said, it was quite different, for the Society loses from fifty per cent. upon everything that is sold. The speaker urged that gratuitous distribution was hurtful to the spread of Christian literature; he said that the Bible Society was ready to give the Scriptures to missionaries if they would sell them at the fixed price and pay the colporteurs to take them over their districts.

Rev. H. U. Weitbrecht, C. M. S., Punjab, said that there were certain disadvantages that such an important subject as that under discussion should be left for the last day, but there were advantages, for every branch of missionary work leads up to it. Books are more and more needed as Christianity and education advance. They are needed for the native ministry, for schools, to refute Romanism, for the educated classes and for the women of India. The native newspapers which are read more than anything else by the people, are in many cases not worth reading, and if good books are not provided for the students who annually leave the schools their work will eventually end in disaster. The work had in the past been carried on by the British and Foreign Bible Society, Book and Tract Society, etc., but it is now time that India should be doing something for self-support. Colporteurs should be trained as catechists are trained; we should also make our schools distributing agencies, allowing the scholars to sell the books. The great need now is supervision; we want our Secretary, said Mr. Weitbrecht, to give us a superintendent to every language centre, who can give his whole time to this work. The whole missionary field lacks system; we are needing a reserve to fill the gaps as workers drop out. We have created a hunger for literature, and, we believe, moral guidance, and we should supply the need.

Dr. J. L. Phillips then read Dr. Johnson's speech. In enumerating the various hindrances to the spread of Christian literature he mentioned the poverty of the masses. Reading matter is a luxury, a one-pice book means a great deal to a man who only earns Rs. 4 a month. He also suggested that the religious publications were not sufficiently attractive. There is a Hindu proverb

which says that the liquor seller sits still in his shop while the milk-seller has to cry through the streets. The writer encouraged, as several speakers had previously done, that men who were engaged in other employments should take agencies for books and tracts. To make the sales larger and more effective he advocated new books with more pictures. Pictures have the great advantage of speaking without words, and speaking in all languages.

Dr. J. L. Phillips emphasized the need that Dr. Weitbrecht said existed for special supervision over the circulation of Christian literature. They were determined to have a man in Calcutta and had written for him. We, as missionaries, said Dr. Phillips, must make a solid work of it ourselves; by practice as well as precept. When the speaker was doing medical missionary work he took two boxes about with him, one contained surgical instruments and the other books and tracts. We must go ahead ourselves and say, "Come on, boys." Do not let them think you consider selling books *infra dig*. We want book-stalls everywhere, in schools, dispensaries and mission houses. Dr. Phillips said he thought it was the first Czar who said that the press was the fifth European monarchy; he considered it was no longer fifth but first.

Rev. N. E. Lundborg, of the Swedish Mission, began his five minutes' address by quoting the Swedish proverb in his own language, "Tell me what books you are reading, and I will tell you what you are." He advocated plain expositions on the Word of God rather than religious fiction, which he considered humbug. If light reading is necessary, give the people true stories.

Rev. G. H. Rouse, Calcutta, insisted upon a simple style of translation. We have, said he, in Bengal, too much of a John-sonian language. When he translated he thought of the words he would use if a native were sitting before him. More literature is needed for the women of India, which lady missionaries can supply. Mr. Rouse also made the suggestion that native book-sellers should be asked to sell Christian books; they have no objection if they can get the money. If books are sold at the cost price the work can be extended indefinitely. The Rev. J. E. Padfield, C. M. S., Masulipatam, disputed what had been said about colporteurs and their characters. In South India they gave the best of their men to that work. He also spoke of the need for a catalogue of vernacular works.

Rev. M. H. Mody considered that the gratuitous distribution of tracts and Scripture portions should not be abandoned, and mentioned a tract as being the means of his own conversion.

Dr. T. J. Scott, Bareilly, said that the phase of controversy in India is changed. We need books now to contradict the Satanic,



sceptical spirit that is abroad. He had found that the one great power to convince people of sin is God's Book, and he echoed the desire of many of the former speakers that missionaries should themselves be colporteurs and spread the Word of God everywhere they can.

Rev. H. J. Bruce, Satara, encouraged the free distribution of two and four page leaflets, such as he has for many years sent broadcast over the Marathi-speaking country. He had let his men take them to the trains, where the people had time and opportunity to read them; they were taken from house to house and were thus reaching the homes and hearts of the people. Each leaflet contained the pure and simple Gospel.

Rev. J. Duthie, Nagercoil, said that a tract society had been in existence for forty years in his station; during that time five million publications had been sent out. The society was carried on mainly through the efforts of the native Christians.

Dr. Murdoch, who was greeted with long continued cheers, said that for more than forty years the compilation and circulation of Christian literature had been his special work. But long ere the next Decennial Conference meets the pen must drop from his hand, and he prayed that others might be raised to fill his vacant place. He spoke with much warmth of the labors of A. L. O. E., but said that with a few noble exceptions such as Mrs. Bissell and Mrs. E. Hume, lady missionaries and wives of missionaries had done comparatively nothing for their Indian sisters. A series of letters affecting the home and moral life of Indian women is greatly needed.

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### *Temporalities of Missions.*

NOT taking into account, for present purposes, the China Inland Mission, there are in China upwards of a thousand missionaries, representing some thirty-five or forty societies.

For all but a small section, the port of Shanghai is their link with the home lands, for their arrival or departure, their postal communication, as well as the point from which they obtain their monetary and household supplies. Each individual and family needs very much the same kind of supplies,—clothing, provisions, stationery, drugs, &c. Every mission is in need of printing and books, school supplies, &c. A large majority keep their banking account at Shanghai.

All home supplies necessarily have to be landed here and re-shipped to destination.

Hence, it is evident that each society practically requires a depôt, and to be represented at this port. Such representation calls for certain qualifications, such as reliability, promptness, experience and personal disinterestedness. The importance of having one upon whose faithfulness the utmost confidence may be placed, is doubtless the reason for the various large societies operating in the country desiring to appoint one of their own trusted members to such a post. One such individual can do but a limited amount of work personally; hence, would require to employ native assistants for much of the detail work. As already predicated, the requirements of the individual members of each mission are very similar, in kind, if not in degree.

It would from all this, therefore, appear very reasonable to suppose that if the various societies could consolidate their representation for temporalities much advantage would be gained.

One head could oversee quite a number of native assistants in the various departments of work. One financial representative could attend to the operations of each of the missions, forward their funds and pay their accounts. Furthermore, instead of taking off the field several ministerial brethren, each valuable in that work for which he was trained and on which his consecrated desires are bent, it would be competent to find one or more trained business men to undertake such duties, whose previous conditions would not admit of their undertaking direct missionary labors.

Turning now to the subject of the literature required for working our missionary operations. We have a very large demand for printing, publishing, stock-keeping and distributing 'the message' in its varied forms according to the development of local work. Thus, at several points the societies have established their 'Mission Press,' while that in Shanghai has long time passed beyond the provision for its own society and has become very largely the depôt for the missions of China, Japan and Kôrea. Again, much of the time of missionaries is taken up with the duties thrown upon them as local treasurer or mission treasurer, and *extra* hours of weary labor, recalling of forgotten items, have to be spent on return from itinerations to pull up the cash accounts in their hands.

Does not all that has been said, thus briefly, point to the reasonableness of the establishment in Shanghai of *one* general depôt and press under the responsible charge of one or more experienced business men? Such a Temporalities Bureau, adapted to the supply of all the varied requirements of the workers on the field, would be a boon, provided it was carried on with impartiality and faithfulness.

The various societies for whom it stood would contribute to its support, say, so much per head for each missionary on the field, or



so much for each family or station and appoint a board of five or seven missionaries, made up of representatives of the various societies thus associated. Such Board should have access to the accounts and have the appointment of the principal or head, but would not interfere with the management in any way whatever.

The advantages of such consolidation are obvious. Every society, large and small, would have the enjoyment of the most competent business management. The purchase of stores and supplies would have the benefit of experience and judgment. Missionaries residing in the interior would no longer have to trespass on the indulgence of friends residing at the ports to do their business. A general missionary post-office for receipt and despatch of mails would be another valued feature. A small charge for actual work performed, sufficient to meet the expense, might be levied on each transaction, thus leaving only the salary for management, rental, &c., as a charge upon the parent societies. Undoubtedly the usefulness of such a Bureau could be extended. The treasurership of the various societies could be undertaken, as well as the individual account with each missionary, largely taking up the work that is now done through the Banks and local treasurer, cash orders on the Bureau being substituted for checks on the Banks.

Furthermore, some of the provisions which have to be purchased in Shanghai, or imported by individual enterprise, might, in certain limits, be imported and held in stock. Thus in many forms a valuable base of supply would be established for the help of those who are so secluded by residence in the interior from the advantages of living in a settlement.

While there are some of the societies who employ, more or less, individual members of their own mission to take up these duties, a large part of the work is being done by the Presbyterian Mission Press, and a portion of it is undertaken by Mr. Evans, of the Missionary Home and Agency. In so far as it is for other than their own mission, the American Presbyterian Mission Press, it must be admitted, are excessively occupied when attending to the transactions of other societies. That they have done so for years is something that many have reason to be grateful for. The Agency of Mr. Evans again is a private one, and there is no provision for his succession in the work that has been developing in his charge should he from any cause be called to discontinue, and being an unremunerative undertaking, it may be doubted if a successor would easily be found.

This brings into consideration another useful institution for the missionary body that has grown into greater prominence in the past few years, when so many new missionaries have been coming to this

land, that is, the Missionary Home, also conducted by Mr. Evans. There can be no doubt that a quiet Christian home in Shanghai is a most desirable thing for the reception of the newly arrived worker, and is also a grateful improvement upon the hotel or boarding-house life that is the alternative for those who have occasion to return from the interior for various purposes for a time. While the Home hitherto in the hands of the late brother Dalziel and more recently of his successor, has been much appreciated, it is a question if the missionary body should have to depend solely on the private provision thus made for their accommodation, which may from any cause be suddenly withdrawn, and not, rather, have the Home placed on a more permanent footing to insure its continuance. The China Inland Mission have most thoroughly met their need by the well adapted Mission House they have had erected in Shanghai. Should not all the other societies in China have a similar institution, proportioned and adapted to their growing needs? Would not, therefore, the basis suggested for consolidating the provision for supplies, banking, publishing, &c., for the various societies be most legitimately extended to sustaining such a Home?

The responsibility and ownership of the property of a thoroughly equipped Missionary Home, is more fittingly the province of the various societies rather than of a private individual, as it secures not only permanence but a greater independence for those using it, as each and all would feel in a sense that the Home was part and parcel of the provision made for them by their Society, while securing all comfort and usefulness at the smallest cost compatible with meeting expenses.

We throw out these suggestions believing that the time has come for their consideration by the whole body of missions, and trust that in the near future some such institution as has been described will become a feature of the work in Shanghai.

D. S.

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CONFUCIUS died twenty-four hundred years ago. Imagine that his writings had made the Chinese empire what the British empire is to-day. Would philosophic minds look farther to discover the system of morals or religion which is destined to overspread the world?—*Professor Phelps.*



### *Facts about Missionary Work.*

IN the December number of THE RECORDER many will have noticed a very bitter attack upon the China Inland Mission by some one calling himself "*Truth*." Although one cannot but condemn the spirit of that communication, I quite feel that there is something to be said about the great amount of exaggeration, not only in the present-day literature, but also in the pulpit and platform utterances of many missionaries who have from time to time represented China in our native lands. To my mind it is a lamentable fact that only one here and there know the secret of telling the truth, the whole truth, and nothing but the truth. The correspondent referred to would have been not far out if, instead of attacking a beloved mission, he had said that exaggeration was the stock-in-trade of not a few in *every* society who by mouth or pen love to represent China as the Paradise of the East.

Now, in all seriousness, has not the time come for one and all to be on their guard in this matter? I know there are those who think it is a virtue to color up facts. I, for one, think it a most God-dishonoring method. And more than that,—I believe the work of God is hindered and not advanced thereby. At the present time, in England and America, there seems to be a deepened interest in foreign missions. Men and women are just waking up to the great fact of their "*debtorship*" as never before. To withhold real, unvarnished facts from these, is to my mind doing damage to the great work we all are seeking to advance.

Look through the various weekly, monthly or bi-monthly missionary productions, and what do we see? Just this: one or two brief statements of fact and a mass of nonsense which, when read on the field, either provokes a frown or a cynical smile. Why all this? Is it because we think the religious world at home loves *pastry* instead of *solid meat*? or is it, think you, that the recital of difficulties and disappointments, of backslidings and failings, belong to Satan? I think both views fallacious. My conviction is, that the public at home are far more impressed with *fact* than with *fiction*.

How can we possibly expect Christians at home to keep in touch with us, if records of missionary life, either written or spoken, are dressed up with gush and sentiment.

In the *Home lands* they have their difficulties all around them. "Wolves" creep into the Churches, dressed, for the time being, in sheep's clothing. Members are sometimes other than they should be; and often the record of work accomplished, is most disappoint-

ing. But when they read about China, or hear some of the sentimental chatter about this people and the work carried on amongst them, they can but imagine the Land of Sinim to be a second Paradise. But, as a matter of fact, the great missionary band in China find it a tremendous task to reach this people at all. Perfectly true it is that the work of God is spreading in many of the country districts. God is certainly blessing such provinces as Cheh-kiang, Fuhkien and Shantung, and we of the North are believing that greater things shall yet be accomplished in the name of our Lord. But to represent the Chinese people as "thirsting for the Gospel" is pure nonsense. Workers of any experience and judgment in China know full well that in the great majority of cases it is a terrific hand-to-hand fight with Satanic influence. "Satan holds sway in this land," and those of us who have seen the "worn looks" of many a servant of Jesus Christ can tell it is not the hard work which kills, but the daily acts of duplicity, the lying and the low state of morals generally, which worries and breaks down.

Now if these things were represented to our home friends in all faithfulness, I am convinced we should command more *intelligent prayer* for our work. If the people are represented in huge crowds straining their eyes and necks to listen to and drink in the Gospel, then it must not be surprising if the home prayers have no unction in them; and also, that we as missionaries are looked upon as having the easiest mission field in the world. Our Lord when upon earth used plain language to express what He wanted to teach.

Why then cannot we copy Him and represent mission work in all its phases?

Facts will stir men's hearts; fiction will only delude them.

It may be that many who have lately returned home as physical or mental failures, would have been with the missionary force to-day, if in the first place they had been told the truth. Or this: they might never have started for the field at all, if the real facts had been laid before them. Anyway, don't let us be afraid of *Facts*.

In all great and good work there will be difficulty and disappointment. True men will not fear it, and those at home will understand far better how to sympathize with us, if they know that China is not yet angelic, and that Satan is still a power in each of the eighteen provinces. Meanwhile, the Lord reigneth! and despite our difficulties we will work, watch and pray.

S.

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## Correspondence.

*Editor* RECORDER.

DEAR SIR: Would you kindly publish these lines in THE RECORDER? They have come with peculiar interest to myself; perhaps they will help some others.

Yours truly,

F.

HIMSELF.

"HIMSELF HATH DONE IT."

Once it was the blessing,  
Now it is the Lord.

Once it was the feeling,  
Now it is his word.

Once his gifts I wanted,  
Now the Giver own.

Once I sought for healing,  
Now himself alone.

Once 'twas painful trying,  
Now 'tis perfect trust.

Once a half salvation,  
Now the uttermost.

Once 'twas ceaseless holding,  
Now he holds me fast.

Once 'twas constant drifting,  
Now my anchor's cast.

Once 'twas busy planning,  
Now 'tis trustful prayer.

Once 'twas anxious caring,  
Now he has the care.

Once 'twas what I wanted,  
Now what Jesus says.

Once 'twas constant asking,  
Now 'tis ceaseless praise.

Once it was my working,  
His it hence shall be.

Once I tried to use him,  
Now he uses me.

Once the power I wanted,  
Now the mighty One.

Once for self I labored,  
Now for him alone.

Once I hoped in Jesus,  
Now I know he's mine.

Once my lamps were dying,  
Now he makes them shine.

Once for death I waited,  
Now his coming hail.

And my hopes are anchored  
Safe within the veil.

—Rev. A. B. Simpson.

ANNOTATION.—SWEDISH MISSION.

*To the Editor of*

"THE RECORDER,"

Shanghai.

DEAR SIR: (1) Last "RECORDER" carried with it the answer to a prayer which has ascended from many missionaries in China during the last decade. That the National Bible Society of Scotland should at last have consented to publish the 'Annotations' which appeared in THE RECORDER for February is a cause for profound joy and gratitude. A new epoch has commenced with this new departure, and China will be the gainer. The circulation of such aids to the right understanding of the Gospel narrative cannot but make the work of the Bible agent more efficient as an evangelizing agency. The worker himself will henceforth be not a mere mechanical sower,—blessedly useful and necessary as the office of a sower is,—but he will have the joy and privilege, which surely is his right, of reaping a more bountiful harvest from what he so laboriously sows. Like you, I see caution as well as consummate skill in the 'Notes' as accepted by the directorate of the N. B. S.; but I also see the frank and fearless acceptance of a great and far-reaching principle on the part of that energetic society, which I trust the sister institutions in England and America will similarly recognize and hasten to work out.

(2) Allow me also to say how much I sympathize with the timely editorial utterance upon the threatened Chinese invasion, by Swedish friends at the instance of one who is surely possessed of more enthusiasm than sound judg-

ment. Zeal is good, sometimes even when blind; but zeal with knowledge is best at all times. It is to be hoped that the action of the Shanghai Committee will put an end to a scheme which if carried out can only result in disaster or something worse. Given that what you have said is correct, and that there is a moiety of truth in what one hears, is it too much to say that this fresh scheme contains an element of serious danger which might even involve a criminal charge? (Is not this too severe?—ED.) Manifestly the moving spirit in this new enterprise is saddled with a grave responsibility. THE RECORDER has done well to speak out on this matter. Of course China needs Christian workers from the home lands; but her very needs require that they be sent out on wise lines, and the present writer confesses that he sees no wisdom whatever in the scheme associated with Mr. Simpson's name.

Yours very truly,

J. WALLACE WILSON.

NOTE.—The information reaches us that Mr. Simpson is about to make a tour of his missions in Europe, Africa and Asia, and that some time in the latter part of the year he may be expected in China. A very grave problem awaits his attention here.—ED.

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“TRUTH” UNDER REVIEW.

T'ai Ho, Anhwei,  
Jan. 11th, 1893.

DEAR SIR: Your correspondent “Truth” in your December issue, seems to be somewhat perplexed about the exact relation of “facts to fancies,”—a good many of the latter, I am afraid, existing in his own imagination. When will certain people come to understand that China is not the peculiar and

privileged preserve of a few? The day seems long in coming.

Now, what is your correspondent's grievance? A certain young lady has written in a book that a “number of provinces are either in whole or in part without missionaries,” and because there are, in 1892, some considerable time after the issue of the said book, eighteen male missionaries and a Christian community (are they communicants?) of 2000, “Truth” rushes in to disprove the assertion. I do not know the province referred to; but what I do know is, that for *any* province in China the number of missionaries and workers given are utterly inadequate, and in very truth could be said to be “in part without missionaries,” and indeed the same can be said of most of the provinces of China. I fail to see wherein the gifted authoress has “exaggerated.” Does “Truth” want any more laborers in his province, or does he think that thirty stations and out-stations is a fairly good record for even a million inhabitants,—not to speak of the many more millions there must be? If so, then I join issue with him.

Somehow or another this “Society” gets a good deal of gratuitous attention from other folks, but probably its members are not enamored of such quondam friends, especially where they can “highly honour this Society and respect many of its members, etc., etc.,” *ad nauseam*, and then proceed in Bumble-like fashion to “question the motive which exaggerates or minimizes, as the case may be, and which is stock-in-trade of this Society.”

It would not be too much to ask your correspondent to continue his contributions for the enlightenment of us all, which, if they can compare at all with the one under



review, will only prove how far "an exceedingly fine spirit" is wanting in one who can hint at fellow laborers "wilfully trading on a credulous public." Whatever the faults of the C. I. M. may be, and none are more cognizant of

them than the members themselves, I doubt whether any of them would "shoot behind a hedge" even that of "Truth."

Yours sincerely,

ARCHIBALD EWING.

## Our Book Table.

The "Okpyen" (Jade Book), the standard Chinese-Korean dictionary, has been reprinted from blocks in Shanghai under government auspices.

Rev. John Batchelor, a Church of England missionary, in his "The Ainu of Japan," furnishes reliable information about a curious people, now numbering only some sixteen or seventeen thousand.

The "Oriental Catalogue No. III," Kegan Paul, Trench, Trübner & Co., Paternoster House, Charing Cross Road, London, W. C., has an extensive list of new and second-hand books on oriental subjects in the English language.

The Rev. Dr. Hepburn left as his farewell gift to the Japanese a Bible dictionary in Japanese, wholly Japanese in style of paper, type, maps, printing and binding, published by the Tokyo Tract Society. Dr. Hepburn went to Japan in 1859.

"Japan: In History, Folk-lore and Art," by William Elliot Griffis, is a new addition to the Riverside Library for young people, published by Houghton, Mifflin & Co., Boston and New York. The author treats his subject in a manner entertaining and instructive, not only to youthful readers but to those older.

Dr. Fryer has prepared an illustrated account of the Columbian Exposition at Chicago. It is a reprint from late numbers of the "Chinese Scientific and Industrial Magazine," and is so well done that it might readily serve as a guide-book in the hands of any Chinaman visiting the World's Fair. American residents in China should give an impetus to the circulation of this work among the natives. Price 15 cents; sold at the Presbyterian Mission Press.

*Fifth Annual Report of the Society for the Diffusion of Christian and General Knowledge among the Chinese.* For the year ending October 31st, 1892. Shanghai: Printed by Noronha & Sons. 1892.

Gives a full list of the Office-Bearers for the year 1892-3, the Fiscal Account, with donations from friends of the Society. The indefatigable Secretary, Rev. T. Richard, furnishes a deeply interesting account of the work attempted, and vividly describes "the immensity of the need calling on those who have the power to help those who cannot help themselves."

*A Sermon on Christ's Example and Temperance.* By Rev. C. Hartwell, M.A. Preached January 11th, 1891, at West Haven, Connecticut, U. S. A. Revised and printed at Foochow.

Mr. Hartwell treats his subject very fully,—a subject not without interest to those who toil for im-

proved ideals and morals in China. The argument points out that in the miracle at Cana in Galilee God did immediately what He usually accomplishes by the long process of growth, producing the sweet and nourishing juice of the grape, not an intoxicant, and that this was all the miracle naturally required,—the view taken of it by Chrysostom and Augustine fifteen centuries ago. It is wholly improbable that the Divine Saviour could have made alcoholic wine; and from this a number of practical conclusions are drawn.

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萬國公報. (Wan Kwoh Kung Pao). *A Review of the Times*. New Series. Edited by Rev. Dr. Y. J. Allen. Acting Editor: Rev. Timothy Richard.

中西教會報. (Chung Si Kiao Hwui Pao). *Missionary Review*. Published monthly (on or about the 15th). New Series. Edited by Rev. Dr. Y. J. Allen. Acting Editor: Rev. Timothy Richard.

These publications are issued by the Society for the Diffusion of Christian and General Knowledge among the Chinese. Price: \$1.00 per annum; 10 cents per copy; with a liberal discount to book-shops, etc. Every missionary would do well to place copies before influential Chinamen in their neighborhood and ask them to become subscribers. The numbers for January contain a variety of matter, calculated to instruct the reading people of China and to remove many of their ignorant prejudices. We notice that the list of contributors includes a number of well-known missionaries and native writers of ability.

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*Official Minutes of the Twenty-sixth Annual Session of the Central China Mission, Methodist Episcopal Church.* 1892. Kiukiang: The Central China Press.

We have here a record of the usual order of business from day to day of the Annual Session. The Report from a Prize Essay committee mentions the fact that a

fund of \$155 had been raised, and that above one hundred essays were received in response to the circular sent out advertising the subject for a prize competition. The subject announced was "The Christian Religion Compared with the Three Native Systems as a Way of Salvation." The replies, so far as known, were entirely from members of the Christian Church. Some hostility was aroused among the heathen by placing the name of Jesus before the name of Confucius, although it was hoped that a large number of literary folk had been set to thinking of the claims of Christ as the World's Redeemer. A Pastoral Letter, to be rendered into Chinese and to be read in the various congregations, is printed in full,—an excellent specimen of godly advice and faithful admonition.

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*The Sacred Edict, with a Translation of the Colloquial Rendering, Notes and Vocabulary.* By F. W. Baller. Prepared for the use of Junior Members of the China Inland Mission. Shanghai: American Presbyterian Mission Press. 1892.

It has been long understood that the colloquial rendering of the Sacred Edict possesses a value all its own as a text-book for students in the language. Besides containing a thesaurus of every-day words, phrases and idioms, it gives a comprehensive view of Chinese life and character. He who becomes well-grounded in this book is sure to be a good speaker of colloquial, and well-versed in the accepted ideas of "propriety" and the idiosyncrasies of the native mind. Mr. Baller tells us that "The work is intended to serve as a supplement of the Mandarin Primer; and is published to enable those who are beginning to preach the Gospel to acquire such a knowledge of Chinese thought and expression as will give them power to put truth clearly and forcibly before the people." The issuance of this edition is by the



sanction of the provincial authorities, and differs from ordinary editions in having extracts from the Penal Code printed in full in many of the chapters. This work is characterized by thoroughness, the literal translations being a meritorious feature. The Vocabulary, bound in a separate volume, is all that could be desired. The definitions are brief and to the point, and the phrases, carefully collated, are placed each under its first character, all being so arranged as to form a kind of concordance of the whole book. We regard the work as simply indispensable to all students of the Mandarin dialect, and it may have honorable place in the libraries of those who fancy that they have long since passed the state of pupilage.

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舊約課畧. (Chin Yo K'o Liao).? *Lessons from the Old Testament.* Hongkong. 1892.

The Introduction, by Bishop Burdon, so fully explains the scope and character of the work, that we quote in full, as follows:—"This book is an Old Testament History in Scripture language. It is a reproduction in Chinese, by permission of the compiler, of a series of "Lessons from the Old Testament," drawn up for schools in England by the Rev. M. E. Glazebrook, Head-master of Clifton College, Bristol. The Chinese translation, which is in Easy *Wên-li*, is

taken, by permission, from Bishop Schereschewsky's Mandarin Version of the Old Testament. The present issue consists only of 500 copies, and is printed by way of experiment, that it may be seen whether such a form of Old Testament History for China is likely to be appreciated and desired by missionaries or not. If there seems to be a desire to employ the book in schools and otherwise, a larger edition will be printed. Every missionary feels the importance of grounding the children in our Christian schools and the members of our Churches in the facts and the connected history of the Old Testament, in order that they may understand the Life of Christ. That Life is simply unintelligible without the history behind it. But there are many reasons for giving, as a rule, a general summary of the history to young and old in China rather than the books in their entirety. This is found useful and necessary in England; it is much more so in China. At the same time the summary should be in the words of Scripture. Nothing can equal the vividness, the simplicity, the beauty of the original, even when rendered into other languages. We wish to familiarize the Chinese Christians with the form in which the Bible tells its own story, just as much as we have been familiarized with it in our own language from our childhood."

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## Editorial Comment.

It is not sufficient that the missionary should have a definite knowledge of the seed: he must know the soil. If no heed is given to a truth so manifest, much labor will be spent in vain.

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IN dealing with Mohammedanism, we find ourselves antagonized by the severe monotheism in which

its abominations are intrenched. The Koran teaches certain exalted views of the person and offices of Christ, but denies his proper divinity and true priesthood. The great sacrificial feast at Mecca may be said to have a significance at present unknown to the believers of Islam; but may it not some day become to them a convincing proof of the

necessity of the doctrine of atonement? "The Cross of Christ is the missing link in the Moslem's creed."

THE teachers of Christianity in China have generally taken a stand against what they consider to be the actual worship of ancestors. Not only is the sentiment of filial devotion, as popularly understood, thereby treated with seeming indignity, but the literary pride of educated Chinese is outraged by the discredit thrown upon their venerated teachers. Just here is to be the hard grapple which Christianity must have with the more intelligent and moral classes of China. The difficulty of the situation is increased by the fact that Confucianists intrench themselves in the most praiseworthy of all human sentiments, honor to parents. It can be neither right nor expedient to inconsiderately denounce an error so mingled with a great and noble truth.

THE Union Meetings carried on by the missionary body of Shanghai for the benefit of the Chinese, reference to which was made in our columns last month, had a very successful outcome in the concluding service held on the evening of Jan. 27th. The auditorium of one of the largest churches in the city was packed, all the seats being filled and many standing in the aisles. The hymns were sung with fervor; a large number testified of their faith in God and renewed spiritual life, and it was manifest that the Holy Spirit swayed the hearts of the people. We understand that this movement has told with considerable effect on the non-Christian part of the community, while the ordinary means of grace in the various congregations have increased in interest and power. Methods that are successful in the home lands only need faithful and judicious application

to reap success among Asiatics. Remove their ignorance, reach their hearts with the impulse of a common sympathy, present clearly the way of salvation, praying down the divine blessing which alone can give success to our human endeavors, and the seed of the Kingdom cast into this soil shall bring forth a glorious harvest.

PROF. SCHLEGEL tells us that the *Hennin*, which is a sugarloaf or cornet style of headdress for ladies with a long veil of muslin hung from the top, so prevalent in parts of Europe for many years, also obtained for a time in China, during the reign of Jin Tsung of the Sung dynasty, A.D. 1023-1063. During the Mongol dynasty (1206-1367) ladies of quality wore upon their heads the *Kookoo*, made of twist iron wire having a long body and tapering towards the top, covered with red and blue embroidery work or adorned with pearls and jewels. This freak of fashion was probably imported from Asia into Europe by the wealthy Flemish merchants. The Professor proves that the fashion of the *Crinoline* was likewise introduced from Asia; as also the ridiculous fashion of *Mouches*, or patches-of-beauty, which the European ladies pasted upon their faces in the 18th century. All this goes to prove that the relations between Europe and Asia in the Middle Ages were more frequent and intimate than has been generally supposed.

We remember that some years ago, when residing in Peking, we wrote an article for one of the leading home journals on "Mistakes about China," in which we enumerated a long list of such errors that we had discovered in the prints of the day. Of this we are reminded by the following extract from the *St. Louis Globe-Democrat*:—



There are no telegraph poles in China. Not because there are no telegraph lines, nor yet because there is not wood suitable for use as poles. Strangely enough, the reason is purely religious. The Chinese worship their dead fathers and grandfathers, and regard the resting places of their remains as so sacred that they deem it a sacrilege to allow a shadow to be cast upon their graves. When the linemen of the first Chinese telegraph companies began operations, they were greatly embarrassed in their undertaking by crowds of inhabitants who followed them about, and with the most frightful blasphemies cut down the poles as fast as they were erected. For some time no explanation could be obtained, but at last the working parties discovered that in the more thickly settled districts of the Celestial Empire graves were everywhere to be found, and scarcely a pole could be erected anywhere but that at some time of the day it cast its shadow on a grave. The difficulty was insuperable; and the Chinese government, anxious as it was to render assistance, stood powerless. So all wires went underground, and it is said the system proved perfectly efficient.

For the benefit of our readers abroad, it is sufficient to say that the Chinese now have an extensive telegraphic system, and that so far from the wires having been placed under ground because of the deadly opposition of the people, they are carried upon poles through all the provinces of the empire.

*The Missionary Review* for Feb. contains a remarkable statement which we copy, as follows:—

Looking at some missionary pictures lately with a friend who knew Chinese ways, we were puzzled by the quick remark, 'Those are Christians.' We looked closely at the group. There was a Chinese father with a quaint Chinese baby in his arms, and a Chinese woman sitting beside him. 'How do you know?' we asked, failing to see anything in the picture to guide us as to the religion of the family. 'Don't you see the father has the baby in his arms? No heathen Chinaman would think of that!' was the reply. Yes, Christianity is at the bottom of the sacred joys of home.—*Awake* (C. M. S.).

This is wholly misleading. One of the pleasant things an observing traveller in China can hardly fail to notice is the evident fondness of parents for their children. A fre-

quent sight to be met with is a father holding in his arms a little son or daughter, or guiding the tender feet in their first attempts to walk. Indeed, a Chinaman seems never quite so proud and satisfied as when he presents to his neighbors or to the stranger his young offspring, gaily decked in tawdry colors. Even a heathen father may possess the paternal instinct, which is more or less developed in all the higher grades of animal existence.

THE Decennial Conference in India, of which we give a partial report in this number of our magazine, was attended by some 400 representatives from all parts of the mission field. It had been predicted in certain quarters that a discussion of the Missionary Comity question would stir up strife in the Conference. Happily, such was not the case. But it appears that the question of Higher Education excited a good deal of suppressed controversy. Rev. Henry Varley, the noted English evangelist, in a communication to *The Bombay Guardian*, complains that the debate was wholly one-sided, and that there is a wide-spread feeling of regret over the paucity of spiritual results in connection with much of the college work that did not find public expression. He also claims that the great majority of missionaries assembled at the Conference were "opposed to licensed vice by the Government, to the awful opium traffic, and the rapid increase which is taking place in regard to licenses for the sale of intoxicants, and yet through the dominant influence of certain members of the Conference Committee, using in this instance the misleading plea of unity and harmony, the voice of the Conference has either been prevented being heard against these gigantic evils, or has been actually placed, as *e.g.*, in regard to the C. D. acts, on the wrong side." The



editor of the paper, Mr. Alfred S. Dyer, strongly confirms the above. We must express the hope that this is not wholly an impartial representation of what actually occurred.

BISHOP MOULE, in the *Messenger* for February, discourses briefly on the term question. The aim in writing, he declares, is "not to convert my readers to my side, for I am of no side," and further remarks: "I have no scruples in endeavoring to adapt my phraseology to the usage of the Chinese-speaking Christians with whom I happen to be conversing or in whose worship I am joining." The Bishop does not minify the importance, in philosophical and theological discussion, of precision in the use of terms, but he recognizes the fact that usage and definition can so modify a word as to deprive it of the old associations and make it a suitable term to convey a new idea. This has frequently been done in all the leading languages of the world. The early teachers of Christianity did not discard the Greek *θεός* and Latin *deus*, but appropriated them as sufficient equivalents of deity, although more or less soiled by pagan associations. Undoubtedly to the Greeks *θεός* was not the proper term for "the one living and true God eternal," for the simple reason that they had no belief in such a God. The adoption of the word *god* in the Teutonic tongues must have undergone the same difficulty. All the terms in the Chinese language used for Deity are more or less tainted with gross and materialistic ideas. These are considerations, with others named, which should serve to eliminate from our discussions anything like dogmatism and denunciation; especially since it is very evident that the disputants, from Ricci till now, have been orthodox with perfect unanimity in their belief in the one only true and living God. The plea of Bishop Moule, although

essentially irenic, contains in narrow space a comprehensive view of a question which, unhappily, is still far from being determined, although we are glad to know that the impression is growing among missionaries that controversy is hardly worth the while since monotheistic divinity may be distinctly taught whatever term is used.

A FACT of striking interest is the orientalism of the Russian Church. Centuries may come and go, great moral movements in the West may transform national life and progressive science revolutionize the thought of ages, but the real Orient is still the same. Foreign influence, with every kind of innovation, are repelled: there is always and everywhere the same clinging to the venerated past. In Russia the earliest Christian basilica is the pattern for almost every church; and from the highest ecclesiarch down to the peasant worshipper of the White Czar, there is the same unchanging devotion to the old Slavonic superstitions. The pride of the Church in calling itself the orthodox, the changeless, the immutable, was appropriately illustrated when many of the Russian clergy resisted the substitution of printed liturgies for the old manuscripts, which were full of errors of ignorant copyists. "The Protestants of Russia protest not against the corruptions of the established Church, but against the removal of those corruptions." The Moscow Chamber of Commerce has resolved to exclude all Hebrews from the list of city merchants unless they become converted to the orthodox Greek faith; and even then they are to be placed on probation for three years, and to dwell in a village five miles from the city. But this ultra conservatism is far from being invincible. There is evidence that progressive ideas are making their way even in oriental Russia. The display of semi-sav-



age orthodoxy throughout the Muscovite empire in persecuting the unhappy Jews, calling forth protests from the more enlightened peoples of the world; the terrible famines of last year, and likely to be repeated this year, bringing charitable gifts for the suffering from Western Europe and America; the springing up of sects like the Stundists and writers like Tolstoi, who call attention to New Testament principles of faith and charity; and the partial opening of some of the provinces to Protestant missions, are among the indications that Russia is not to be excepted from the community of ideas and interests that will in time transcend the limits of race pride and traditional belief.

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THE Chinese Equal Rights League of New York has called on the American merchants, with other residents, in China, to "make suitable resolutions and return the same for presentation to Congress, so that the monstrous Geary law may be repealed." It has been suggested that the missionaries might also with great propriety give expression to their views; but, unfortunately, it is quite impossible, with the time now before us, to secure anything like a full and fair presentment from the body as a whole. We cannot allow the opportunity to pass, however, without stating certain impressions of our own, which are largely borne out, as we believe, by the general feeling among our co-workers in the mission field of China. Undoubtedly the American States, with a view to self-protection, are fully warranted in the adoption and rigid enforcement of regulations designed to limit immigration from Asia or any other part of the world. The present Chinese Exclusion law aims at something more than "limitation": it points to the extirpation of what is looked

upon by some as a pestilent evil in the body-politic, a menace to the social order. We believe that the situation is far from being correctly interpreted by the law in question. The presence of a few hundreds of thousands of Chinamen in the country can work no particular harm, but may rather serve to supplement many of the urban and rural industries. The Exclusion law is marked by a number of unjust provisions. For example, Chinese laborers are required to register under conditions which, in many instances, are impossible for them to fulfill. They must prove by white witnesses that they are lawfully in the United States; but as the first Exclusion law was passed in 1882, every Chinaman must hunt up a white witness that knew him ten years ago and can swear he was then in the United States. He must register in the district where he resides, and his witness may be three thousand miles away! The law makes every Chinaman a ticket-of-leave man: if he loses his permit to remain in the country, he is at once liable to deportation. These measures are in direct violation of treaty engagement with a friendly nation; they deny the sacred right of *habeas corpus*; and, as Senator Hoare says: "they violate the principles upon which the American Republic rests, striking not at crime nor even at pauperism, but striking at human beings because of their race, and at laboring men because they are laborers." Referring to the Geary law, our contemporary, the *N.-C. Daily News*, utters a sentiment with which we fully agree: "It will be a sheer calamity if the Act is put in force; a calamity for the Chinese, for the people of the United States, and for humanity at large." It is earnestly to be hoped that these considerations, together with others that might be named, will modify the view of Congress before next May.

Some have objected to a public discussion of this matter, lest the facts should come to the knowledge of the natives and so cause trouble, especially in the interior. It is not considered that the nature of the Exclusion law is perfectly understood by the leading officials of

the country; and is it not the part of wisdom, when opportunity occurs, to make the fact manifest to the people and the mandarinates that missionaries are on the side of right and justice in a case like the present?

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## Missionary News.

—There are now 92 Christian Churches in the city of Tokio.

—Prof. T. Headland, of the Peking University, writes to the New York *Independent* a strong indorsement of the projected "Parliament of Religions" in connection with the Columbian Exposition.

—The first missionary work in the Hokkaido, Japan, was due to the influence of President Clark of the Agricultural College, who organized a class of students for the special study of the Bible.

—The most liberal contributor to the M. E. Mission in Singapore is a Chinese banker, Mr. Tan Jiakim. He gave \$1500 for the mission in that city, and collected from his Chinese friends nearly \$5000 more.

—The next meeting of the Synod of China, of the American Presbyterian Church, will be held in Shanghai, May 11th next, at the Mission Press Church, 18 Pekin Road, at 10.30 a.m.—G. F. FITCH, *Stated Clerk*.

—In Karad, India, where the Brahminical influence is very powerful, a Brahmin publicly professed his faith in Christ and received baptism. He was cruelly persecuted by his old-time co-religionists, showing that at least in parts of India it is still a costly matter to publicly profess Christianity.

—Mr. Champness has just despatched four workers to China, a noble revenge upon the Chinese for

the murder of Mr. Argent, who was a *Joyful News* missionary. Mr. Champness has sent his eldest son as one of the four; given as a hostage from his own family for the foreign field.

—The "two-cents-a-week" pledge, originated by Rev. A. A. Fulton, of Canton, has resulted in the addition to the treasuries of the missionary boards of tens of thousands of dollars,—one hundred thousand a year he thinks. Methodical giving is a virtue that should be inculcated upon the converts in China.

—Mrs. Isabella Bird Bishop, after visiting forty-one medical missions, gives unqualified testimony to the value and power of each of them as an evangelizing agency. Much of the good done is like seed cast into the soil,—it will appear after many days. Meantime, a vast amount of ignorance and prejudice is being removed.

—Three Protestant Christian converts resident in the city of Changsha, Hunan province, have been officially and forcibly ejected, with their families, by order of the *Hsien*. It is very evident that Chou Han has not ceased to push his anti-foreign propaganda. More trouble may be anticipated in that quarter.

—A bitter feeling against foreigners has of late grown up in Chungking. A missionary can hardly appear upon the streets without



suffering gross insult. The officials are not interfering, and things appear to be working in the direction of a riot. The same unfavorable aspect of affairs exists in other cities of Szchuen.

—Dr. M. C. Harris, in charge of the Japanese work for the Methodist Episcopal Church on the Pacific Coast, U. S. A., reports that Rev. Kawabe, who was recently sent to labor among the Japanese in Oregon, Washington and Idaho, has been instrumental in the conversion of 300 already. The work is full of encouragement.

—The Sultan of Johore, who some time ago gave the Presbyterian Mission land for a mission-house and school, has now added 1000 dollars of the 3000 dollars the buildings will cost. This is a happy testimony to the worth of the mission work from a quarter where appreciation is peculiarly welcome.

—A scheme for providing homes for missionaries on furlough has been inaugurated in England. It is proposed to have four in London, one on the south coast, one in Oxford or Edinburgh, and one each in Manchester, Bradford and Bristol. A house for the first home has been secured at Catford. The directors of the London Missionary Society commend the scheme.

—The C. I. M. work at Kwei-k'i, Kiangsi province, is prospering. Two out-stations were recently opened by the natives themselves, without pay, excepting one Bible woman. A number of baptisms are the direct result of native effort, in all 61 were baptized during the year on this station. The lady missionaries are active at this point.

—During the past winter, a class of 72 men, from 18 to 72 years of age, in connection with the Presbyterian Mission, were taught in the Scriptures in Chefoo. Dr. Corbett, Rev. W. M. Hayes, Mr. Ed. Tomalin and Mr. Ting, had charge of the instruction. These Bible students represent more than

fifty towns and villages scattered over more than 200 miles of territory.

—Bishop Smythies has stirred English audiences with the vivid accounts of his 400-mile walks, of the splendid powers of the African natives—so often looked down upon—of their talent for languages, and what faithful clergymen the rescued slaves have become. He speaks of carpenters, stonemasons, etc., who are missionaries and of churches built by natives with only one European to direct.

—A Customs officer on returning from an expedition in the interior of Formosa, speaks in the highest terms of the good that is being accomplished by Dr. Mackay. He says, "The savages will do anything for Dr. Mackay." The fifty stations occupied by native preachers, who practice the healing art, are undoubtedly making a profound impression on the population,—savage, aboriginal and "celestial."

—*The Missionary Review* announces that a new idea has taken practical shape in memory of Mr. and Mrs. Chain, of Denver, U. S. A., who were wrecked on the ill-fated steamer *Bokhara* last October. The Endeavorers of Denver have formed a stock company, "The Chain Missionary Boat Company," and are selling ten thousand shares of stock at ten cents a share. It is their design soon to send a missionary boat to the West Coast of Africa.

—At a meeting of Chinese women held at Wenchow, China, a missionary lady read some extracts from the autobiography of James Paton, missionary to the New Hebrides, and suggested that prayer be offered for the degraded people of those islands. Afterwards the women came bringing a contribution, which they had taken up of their own accord for Mr. Paton's work, saying, "We must think not only of those near but also of those afar off, for they also are our brethren."

—The statement is now made that the Centenary Thanksgiving



Fund, in connection with the Baptist Missionary Society, is not to close when the sum, now nearly reached, of £100,000 is obtained. It is proposed to keep this fund open till March 31st, 1893, in order to meet, if possible, the deficiencies of the last two financial years, which amount in the aggregate to over £15,000. The aim is to devote the entire £100,000 to the extension of the Society's operations throughout the world.

—The Rev. Ll. Lloyd, C. M. S., Foochow, visited the Hing-hwa district during October, and was deeply impressed with the progress of the work in the Sieng-in-hien. In that hien alone there are now no less than eleven hundred adherents, and Mr. Lloyd was able to admit sixty-eight persons into the visible Church by baptism. In one village, amongst the mountains, the five Christians of January last have increased to eighty, and the Gospel is spreading from village to village with great rapidity.

—Mr. Isaac Sharp, 86 years of age, a member of the Society of Friends, recently returned to Shanghai from Chungking. He has visited all the mission stations of his Society throughout the world. Sunday evening, Feb. 19, he spoke in Masonic Hall, giving some account of his experiences in Iceland, Greenland, Madagascar, Mexico and Australia. On the following Monday, at the Missionary Prayer-meeting he delivered an address characterized by deep spirituality and beautiful thought. A reception was tendered him at the Mission Home.

—Rev. Geo. B. Smythe writes of the Anglo-Chinese College at Foochow: "You will be glad to hear that the College is doing well, and that our students are getting excellent positions. There are 82 on the roll this year. Two of the class of 1891 have just become, on my recommendation, government interpreters at Singapore. They are

both young men of good attainments and high character. Another of the same class, and a very able man, has just entered the conference on trial. With his education, I expect him to do much for the Church in the future."

—Mr. S. McKee, C. I. M., Tatung, Shansi, communicates to us the following:—"We are all well here, but in the midst of a famine. People are said to be dying by scores, and certainly we see plenty of corpses lying on the streets; wives are being sold at 500 and 1000 cash, and children are being given away to any who will feed them; we would like to be able to help them, but I fear money could not be got from the coast till too late, and we hope the worst will be over by March, if the ground is then in a fair state for cultivation; so we make no appeal, but it is sad to see such sights and be unable to render any assistance."

—A Dalziel telegram from Rome, dated Jan. 7, says:—Father Vincenzo Colli, pro-Vicar of the Italian missions in China, has presented to the Pope, in the name of the Catholic Christians in China, the following presents on the occasion of his episcopal jubilee:—A mantle of white silk, with rich gold embroidery; a table-cover of the same material, with a painting of the Basilica of St. Peter's in the centre; a handsome diamond cross; four large vases of Chinese porcelain, with some of the principal historical events of China painted on them; a Chinese idol carved in wood; a collection of Chinese weapons; and, lastly, five Chinese pheasants, which will be placed in the Pontifical menagerie.—*London and China Express*.

—Rev. John M. Foster, writing home from Swatow, expresses his belief that "The time for God's blessing to fall upon China may not be far distant. It has been my firm conviction these past years that



He has a great residue of grace to pour out upon this people. As yet we only see a little advance here and there, but the past three years have not been without encouragement. Year by year the number of baptisms has increased, and we have seen a marked improvement in the temper, both of native helpers in mission employ and church members at the out-stations; the evangelizing spirit has grown, and the

people are far more self-reliant. The spirit of the work has not been as we could have wished in extent, in opening of new stations and gathering in new congregations, yet the spreading of the Gospel seed has never been so wide here before."

—March 4th. A telegram from America announces the election of Rev. F. R. Graves, of Wuchang, Protestant Episcopal Bishop of Central China.

—A beautiful Tablet has been erected in Trinity Church, Shanghai, wholly at the expense of native Christians, with the following inscription:—

**SACRED TO THE MEMORY**

OF

Rev. J. W. LAMBUTH, D.D.,

Born in Alabama, U. S. A., March 2nd, 1829.

Died at Kobe, Japan, April 28th, 1892.

*A faithful and successful missionary for 32 years in China and  
6 years in Japan.*

His Dying Message to the native Christians was,

*"Be Faithful and meet me in Heaven."*

**藍公碑誌**

公姓藍諱柏美國亞拉白買省人於我  
大清咸豐三年奉 安監督之命來華  
傳教居滬三十二年公德性純粹無疾  
言遽色士族咸傾服之至其繙書設塾  
創立醫院尤足爲教會提倡公之德配  
麥氏隨公來滬開設女塾栽培閨秀助  
夫傳教厥功亦偉光緒十年 惠監督  
派公往駐日本頗著實效惟我會友尙  
冀公之重來得承警欬乃於今夏四月  
初二日忽聞長逝之音無不同聲惋惜  
嗚呼公雖逝矣而遺訓長銘舊規永守  
其忍忘諸爲敢撮舉大略敬勒貞珉以  
見我會友不忍沒公之意并使承其後  
者有所考焉

光緒拾捌年玖月 沐恩華人公立

## EDUCATIONAL ASSOCIATION OF CHINA.

The Triennial General Meeting of the Educational Association of China is arranged to be held at the Presbyterian Mission Press, Shanghai, on the second of May next and subsequent days. The proposed order of exercises is as follows:—

Addresses by the Rev. A. P. Parker, D.D., of Buffington College, Soochow, and Rev. John Ferguson, of Nanking University; Report of the Acting General Secretary; Report of the Treasurer; Report of the General Editor; Report of the Publication Committee; Report of

the Executive Committee; Report of the Committee for rendering Geographical and Biographical Names; Report of the Committee on Technical Terminology; Report of the Committee on the Public Examination Scheme; Revision of the Constitution and By-laws; Discussion on the establishment of an Educational Journal; Papers, suggestions, or propositions from members, with discussion; Election of Officers for the ensuing three years.

JOHN FRYER,

*Acting General Secretary.*

March 23rd, 1893.

## Diary of Events in the Far East.

*January, 1893.*

—The Palaces within the Imperial city, as well as the various gates leading to the "Forbidden City" have lately undergone extensive repairs, and there is quite a change in the aspect of the Imperial quarters with the new ornamentalations and improvements made.

10th.—Seven people were crushed to death by an avalanche in Gifu Ken, Japan, at a place called Asamata, on the 10th inst. Their bodies were not recovered until the 13th, when they were dug out of an immense mass of superincumbent snow.

28th.—The new hospital in connection with the Disciple Mission, was formally opened in the presence of the foreign community of Nanking. Tea and cake were served, after which the community were shown over the building. It is a magnificent structure, such as any community might be proud of, situated on a high elevation overlooking the entire city. Nanking now boasts of two large hospitals, with the prospect of another in the near future.

*February, 1893.*

—On the night of the 28th of last moon a most disastrous fire occurred at Kweiling, the capital of Kuangsi, and destroyed over 200 houses in the busy part of the city.

2nd.—The Deputy who was sent to the country of the Kantien Hsien, Yangchow, to ascertain the exact extent of the distress amongst the poor, and to

whom relief must be given, has submitted his report. According to this there are 155,738 individuals who are destitute. As to the giving of relief to this mass of people, it has been decided to give each adult 2 *teü* of grain and 200 cash, whilst children will be allowed half the amount. The above will be distributed to the distressed population this winter, and a further sum of 500 cash will be given to each adult, and 250 to each young person not having attained manhood next spring. As to the other district, Ih-tcheng, no exact data have so far been obtained.

4th.—A Reuter's telegram states that the Czar is personally pressing the completion of the Siberian railway.

—Several of the sufferers in the Ichang riot of September, 1891, who refused to bargain or accept reductions on their claims for compensation, have received official notice that they will now be paid *in full*. Further, the money for this purpose has been already lodged in the Bank. There is thus every prospect that this too long outstanding matter will be satisfactorily settled at last.

On the 2nd, 3rd and 4th the examinations took place at the Imperial College, Peking, and on the 5th the usual breakfast took place in the College to the foreign professors along with the native professors, assistant teachers and the proctors. The following Ministers took part in the examination: Their Excellencies Hsü, Chang, Hung and Liao, The English, French, Russian and Ger-



man native interpreters, who have returned from the Legations in the West and who are now attached to the interpretorial department, were present and assisted their Excellencies in the examination. This is a new and important departure, indicative of the interest they take in the progress of the College.

22nd.—From a London telegram we learn that Sir E. Grey, Under-Secre-

tary for Foreign Affairs, in a speech said that it was true that the Afghans had expelled the Chinese forces from Soma-tash. The Amir denies carrying off the Kirhiz Chiefs. Communications of the friendliest nature have passed on the above question between China and Great Britain as the representative of the Amir.

## Missionary Journal.

### MARRIAGES.

At Shanghai Cathedral, on Feb. 1st, by the Ven. Archdeacon Moule, B.D., Mr. STANLEY P. SMITH, B. A., to Miss ANNA M. LANG (both of C. I. M.)

At Shanghai Cathedral, on Feb. 16th, by the Ven. Archdeacon Moule, B.D., assisted by the Ven. Archdeacon Thomson, Mr. WALTER B. SLOAN, to Miss M. GRAHAM BROWN (both of C. I. M.)

### BIRTHS.

At Lanchow, Kansuh, on Dec. 15th, 1892, the wife of Mr. F. A. REDFERN, of a son.

At Tientsin, on 15th January, the wife of the late Rev. G. M. K. INNOCENT, Methodist New Connexion, of a son.

At Chinkiang, on 17th January, the wife of Rev. JAS. E. BEAR, Southern Presby. Mission, of a son.

At Tatung, on 28th Jan., the wife of W. S. JOHNSTON, Alliance Mission, of a son.

At Yangchow, on Feb. 21st, the wife of Mr. D. J. MILLS, of a son.

### DEATHS.

ON 30th Jan., Miss E. RAMSAY, of C. I. M., at Chinkiang,

ON 4th March, Mr. F. T. FOUCAR, of C. I. M., at Ichang,

### ARRIVALS.

At Hongkong, on 30th Dec., 1892, Mr. and Mrs. GEO. EDE, of English Presbyterian Mission, for Taiwan-foo, Formosa (returned.)

At Hongkong, on 6th Feb., Rev. THOS. and Mrs. BARCLAY, for Taiwan-foo, Formosa (returned) and Dr. and Mrs. W. MURRAY CAIRNS, for Formosa (all of English Presbyterian Mission.)

At Shanghai, on 7th Feb., Rev. J. C. FERGUSON, wife and family (returned); also Mrs. A. L. DAVIS and Miss GOUCHENOUR, for M. E. Mission, Nanking; Miss L. WILKINSON and Miss

WILSON, for M. E. Mission, Foochow; Rev. J. F. and Mrs. PEAT and Rev. W. E. MANLY, for M. E. Mission, Chungking.

At Shanghai, on 18th Feb., Mr. and Mrs. D. B. THOMPSON and 3 children (returned); Mr. GEO. FRED. WARD, Mr. ANDREW STEWART and Miss E. S. SHERWOOD, for C. I. M.

At Shanghai, 23rd Feb., by s.s. *Neckar*, from Sweden, Messrs. NILS KULLGREN, AUGUST LARSSON, HENNING, JOHANN SVARDSON, KARL G. SODERBOM, CHARLES LUNDQUIST, WILLIAM NOREEN, FRITHIOF SJOLUND, EDWIN ANDERSSON; Misses KLARA HALL, ELIZABETH ERIKSSON, LOTTEN NORBERG, PAULINA BRANDT, AUGUSTA BROLEEN, AUGUSTA SEABERG, ANNA OLSSON, ANNA ALSTERLUND, MARIA ENGH and HELENE BERG, of the International Missionary Alliance of New York.

At Shanghai, on 26th Feb., Miss A. LARSON, M.D., for Presbyterian Mission, Shantung.

At Shanghai, on 28th Feb., CHARLES NORDLING and CHARLES HELLEBERG, of International Missionary Alliance; also Miss R. GIFFORD, M.D. and Miss S. BRACKBELL, for Canadian Methodist Mission, Chungking.

At Shanghai, March 4th, Misses S. A. G. ARDERN, ANNIE WITHEY, ANNA MICHELSEN, JANE MARIA WILKINS, DAGNY AASS, A. M. HOLTH and H. A. ANNERLÖW, for C. I. M.

### DEPARTURES.

FROM Shanghai, on Jan. 28th, Miss R. A. POWER, C. I. M., for U. S. A.

FROM Shanghai, on 11th Feb., Miss SUGDEN, M.D., of Wesleyan Mission, Hankow, for England.

FROM Shanghai, on Feb. 18th, Mr. and Mrs. W. B. SLOAN, C. I. M., for England.

FROM Shanghai, on 24th Feb., Mr. ISAAC SHARP, of Friends' Society, for Japan and U. S. A.

# THE CHINESE RECORDER

AND  
*Missionary Journal.*

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## *Chinese and Mediæval Guilds.*

BY FREDERICK WELLS WILLIAMS.

### II.

LESS must be said, because less is known, about the other class of guilds, the *Kung-so*, or trades-unions. They resemble more closely than the *Wei-kwan* their parallels in Europe and America, where they are quite as common and exert their strength along much the same lines. Their development does not appear to be as perfect in China as in the West, or as in the case of those guilds which we have been considering. Amongst mechanics the unions generally embrace masters and workmen as against society, journeymen or apprentices, except in a few of the largest centres, seldom uniting exclusively by themselves. To account for this would necessitate a careful examination of the whole social system of China, a matter quite beyond our present scope; but there are deep-lying reasons for this phenomenon, among which may be suggested the ignorance and poverty of the menial class, the sharp distinctions in society from the lowest to the highest, the phlegmatic calm of the national temperament, etc., etc. Strikes or combinations against employers are extremely rare, and always peaceably conducted; but in this regard we must remember that large factories and the huge plants they involve are unknown. Industrial life in Asia is practically where it was some two centuries ago in Europe.

The unions are concerned principally with the regulation of work and wages, discountenancing cheating,—for no one appreciates the money value of honesty in the long run better than a Chinaman,—resistance to unjust oppression from officials, arrangements as to apprentices and mutual assistance to members. They do not always possess club houses; their meetings being held in



temples, tea houses, or in any convenient public place. The same tendency towards making fines and penalties cover the expense of a feast, or theatrical show is seen among them as with their superiors, but fines are necessarily ineffectual in the case of a poor laborer who never has and never will have cash in his pocket. As might be expected they are severe in respect to the employment of female labor, which is almost always prohibited in the arts and trades, though women are everywhere great field-hands and shop-keepers. Needle makers allow exceptions in favor of the wives and daughters of their own craft, who are permitted to acquire the difficult art of drilling needle eyes; but should either ever marry out of the union employment would be withheld.

Clannishness is a Chinese characteristic, which renders sectionalism (as we have had a chance to observe) everywhere rampant. Many occupations form unions, membership in which is restricted to fellow-townsmen. Fish-hook making at Wênchow is confined to men of that trade who belong to Fukien, and no Wênchowese is allowed to acquire the art. Needle-makers allow only Taichow and Kiangsu men to work in the city of Wênchow. Tallow-chandlers and tin-foil beaters are cited as the two most truculent classes, owing to their sectional jealousy. These men will not work with others of their craft who happen to belong to another prefecture; as it is, though laboring in different establishments, they are perpetually involved in feuds and fights.

As has been intimated, fining is a practical punishment only when the culprit possesses money to pay a fine. In case he has, the affair is honorably managed by inviting him to visit a tea house, where he suffers no injury, but where he remains under surveillance of successive relays of his fellows, until the money is forthcoming. The practice of boycotting is perfectly understood in these as in the other associations, but it is usually applied without undue cruelty. We seek in vain for a semblance of the old German crafts custom of *Schelten*, or reviling, when master or man who had infringed the rules was called infamous by the whole company and work with or by the sinner denied until atonement had been made.\* As to wereguild, where a murderer is liable for a sum of money to the family of his victim, both its payment and collection, which in mediæval Europe were undertaken by the guild, are in China relegated to the sept or clan. Blood money is not considered to come within the province of either craft or trade guilds among Asiatics.

Instances of trades-union truculency in China are freely quoted in the writings of foreign visitors, but their occurrence is not frequent in proportion to the population and the number of these

\* Compare Brentano in T. Smith's *English Guilds*, p. clvi.

associations. In general their conduct is submissive to a fault, though nothing can equal the savagery of a craft-guild once thoroughly enraged. Dr. Macgowan cites\* a ghastly case, often referred to in China, which well illustrates their behavior under extreme provocation. The affair happened in a gold-beater's union in Soochow, perhaps one of the most law-abiding cities in the empire. It seems that "a novel which gives a fictitious account of the traitor Yo Fi having been bitten to death by an indignant populace, has given rise to the belief in Chehkiang that persons conspiring, and conjointly, in putting a man to death, escape punishment because the crime of murder cannot be brought home to any one of the perpetrators. At this date (1872) the notion was the stronger from the fact that men then living could tell of a magistrate in northern Kiangsu who suffered that awful death for withholding food in a famine, and it was believed—erroneously, no doubt—that none of the conspirators were executed."

"Gold leaf was needed to an unusual amount for the Emperor. One of the craft represented to the magistrate that if he were allowed to take a number of apprentices the work would be greatly expedited, and having obtained permission he proceeded to engage a great number of apprentices. The 'scoundrel,' as our author styles him, violated in a flagrant manner a law of the trade which disallowed an employer to take more than one apprentice at a time. His conduct infuriated the craft, and the word passed round, 'Biting to death is not a capital offence.' One hundred and twenty-three of them rushed on the miserable man, each taking a bite. Death soon relieved the victim of fiendish rancor; but to make sure that none shirked on that occasion, it is related that no one was allowed to quit the shop whose bloody lips and gums did not attest to his fidelity. The murderer who took the first bite was subsequently caught and beheaded." Such a crime as this, it should in justice be added, creates as much abhorrence in China as it would in America, and could not possibly occur there except under extraordinary conditions and under a peculiarly inefficient magistracy. Unions there seldom outrage either moral or civil laws, and in general their effect upon labor is elevating, and renders the workman better fitted for the struggle of existence.

From this summary of a few of its leading features, cursory and deficient as it has of necessity been, the great extent and completeness of the guild system among the Chinese may be conceived. It is difficult in a study where many conditions still remain to be observed to keep consistently to the distinctions between guilds, clubs and secret fraternities, maintained by some

\* Chinese Guilds.



writers, and such distinctions are not always profitably preserved. Associations, founded at first for convenience of trade, have developed in England into boroughs, in Germany into autonomous towns, in Italy, less directly, into states, where they served to counterbalance the power of the nobles. In China, which presents some instances also of their degeneracy into private fellowship and confederacies of crime, they have for the most part preserved their primary function in sustaining civilization and elevating society. Under the incentive of the guild, every trader, every artisan, is made responsible in conduct and work to directors whom he trusts and cheerfully obeys, because he has himself appointed them; who are therefore whole worlds removed from those civil authorities whom he distrusts and tries to withstand. In a society which changes as slowly as that of China or of mediæval Europe, where, in spite of occasional wars, the conditions of industrial life remain fairly stable, but where for various reasons the civil authority is unable or unwilling to maintain justice and equity between man and man, such an institution as the guild, once thoroughly established in the land, commends itself to the community as the sole reasonable resource against oppression on the one hand and anarchy on the other. Its drawback lies in the pretensions that spring from conscious power, and this, as we have seen, is not unrecognized in China. In usurping, as it often must, the province of police authority, it incurs the risk to which every government within a government is liable. Dangers of this sort are partially counterbalanced among the Chinese by their peace-loving temperament and strong sense of obedience to rightful rule. In a country where emotional loyalty to a person or cause is almost unknown, a decent administration that appeals to the good sense of common men stands an excellent chance for continuance.

Apart, however, from its shortcomings, the guild performs the invaluable service of keeping alive a spirit of self-reliance and independence. It teaches the value of personal industry, integrity, mutual aid, and all the elementary virtues of social existence, and with its capacity—within limits—for change and expansion it provides fairly well the mediation, needful for orderly and comfortable living. Whether the institution can withstand the strain involved in the introduction of industrial methods and new ideals from the West, remains to be seen. With this great change will come those awful problems, implied in the relations of capital and labor, that confuse and oppress our side of the globe. China is to-day as innocent and ignorant of this ferment as Europe was, before the use of steam engendered manufacturing on a modern scale. It is impossible to review the relations between employer and employ-

ed amongst us without returning to that landmark of industrial change, the introduction of the steam engine, or associating our present disturbances with the revolution then begun. We have seen how admirably adapted the guild is to present conditions in the Orient, which reproduces past conditions in the Occident. The similarity thus disclosed emphasizes the reflection of Mr. John Fiske,\* that "one of the most important lessons impressed upon us by a long study of comparative mythology is that human minds in different parts of the world, but under the influence of similar circumstances, develop similar ideas and clothe them in similar forms of expression. It is just the same with political institutions, with the development of the arts, with social customs, with culture generally. To repeat the remark of Sir John Lubbock, 'Different races in similar stages of development often present more features of resemblance to one another than the same race does to itself in different stages of its history.'" Economically, the China of to-day is much more like the Europe of the Reformation than is modern Europe itself. In watching the inevitable quickening of her social life, it will be possible to learn something by analogy of the genesis of our own labor problems. We may in our own day witness the decline and disappearance of institutions that now preserve commercial society from collapse. But whatever the needs of the future, the empire at present depends largely for its internal security upon these associations of its industrious inhabitants. They practically represent duty to both church and state, and if they embody and typify the conservatism of Chinese character, they also sustain the elements in it that make for honesty and self-restraint, preserving it, as did their counterparts in Europe two or three centuries ago, for progress towards more liberal government and a regenerated religion.

New Haven, U. S. A.

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### *Feet-binding.*

BY REV. E. FABER, DR. THEOL.

[General Evan. Prot. Miss. Society].

Sect. III, Chap. 28 (enlarged) of "Manners and Customs of the Christians among the Heathen," published in German 1884. The *Messenger* has printed in English Sect. I and II and Chapters 1 and 2 of Sect. III.

IT is with some hesitation that I allow the following somewhat desultory thoughts to be printed out of their connection with the other chapters and sections of the essay mentioned. There, one part throws light on the other. Here, the thoughts stand isolated

\* *The Discovery of America*, i, p. 146.



and more or less abrupt. For this reason I ask the favor of the reader to turn to the pages of the *Messenger*, where a fuller, and I hope clear, development of obscure passages in this paper may be found. A careful study of the whole essay will greatly assist those who are compelled to deal with difficult questions of practical Chinese Christian life to come to a decision of their own. May the grace of God help us all to plant and develop *divine life* among our Christians and be not satisfied with merely human opinions.

### *The Christian Principle.*

I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service (Rom. xii, 1.) Or know ye not that your body is a temple of the Holy Ghost which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body. 1. Corinthians vi, 19-20.

A Christian belongs to Christ entirely, soul and body. If we have served sin before knowing God, it is our duty not only, but the aim of a Christian life, to have all members of this body under the control of the Spirit of God and ready for the service of Christ according to His will and purpose. Feet-binding is deforming members of the body, not for Christ's but for the world's sake; it makes the person unfit for many services. The practice is in plain contradiction to the express will of God.

### *Origin of the Abuse.*

It is of doubtful origin. Chinese writers disagree. But certain it is that it originated in an Imperial harem during the T'ang dynasty. It is said that it was invented to disguise natural deformity. This is a confession that its origin is in *human vanity* and *deceitfulness*.

### *Is it Legal?*

The practice is against the usage of Chinese antiquity. It was not known in the classical period. It made its appearance about 1400 years *after* the time of Confucius. Thus we may say that feet-binding defies the teaching of the Chinese sages.

The emperors of the dynasty now ruling over China have issued prohibitions against this unnatural usage without success. We learn from this fact that it is against the will of the emperor. As in China the published will of the emperor is law to the country, this practice is consequently in defiance of the laws of the country. No Manchu lady binds her feet. The Empress of China and the

highest ladies of the Imperial court allow their feet to grow in their natural form and size. Feet-binding is therefore in defiance of Imperial example.

### *Reasons for its Wide Spread.*

Some court-poets admired it,—“golden lilies,” “graceful bamboo.” Chinese men found it an addition to the attractions of women, not only in regard to beauty but especially to gratification of sensual desires. Women looked upon it as a special prerogative and distinction of the lady. Only ladies who have to command but *not to work* are considered entitled to the privilege. Slave-girls are excluded, and other hard-working females too. Many Chinese women, however, even of the poorer classes, aspire to become ladies and be as such free from toil. Then they find in real life their means insufficient and the bound feet a source of misery.

### *Bodily and Moral Effects.*

Crippling the feet in such a barbarous way interferes of course with the circulation of the blood. Its other effects on the female organism have been indicated by lady physicians, but it seems that the full extent of harm done has not yet been thoroughly investigated by qualified persons. It seems strange that many women with very small feet reach an old age. The practice is now in almost general use in China for one thousand years; is there reliable evidence of any general deformity, weakness or of unhealthy functions among small-footed Chinese women? Its influence on the moral character of these women has also to be impartially examined by competent lady-missionaries.

### *Social Evils arising from Feet-binding.*

The ambition of a little girl to be a noble lady when grown, exempt from hard labour, is easily aroused. If she is in due time married into a well-to-do family her dreams are realized. But how? One or two slave-girls have to be kept to perform all that work for which the crippled feet disable her. As young slave-girls are often unsatisfactory, the husband has an excuse, his wife often urging him, to take one or more secondary wives. Their feet are either natural or large enough not to hinder them in doing all kinds of work required in a family. Can any Christian encourage this kind of family life? Where, on the other hand, there are no means at disposal of acquiring female help in this established Chinese way the misery goes beyond description. The filthiness of Chinese dwellings may be altogether, at least to the greater part, attributable to the crippled feet of Chinese women. Not only this; how can she



as mother properly attend to her children? A great percentage of them must become victims of disease and an early death. A woman with small feet can only be a burden to a poor husband and of no comfort to one with only small means. Can any person of sound reason, not to mention Christian principles, advocate the continuance of such misery within a Christian Church community?

*What is to be done?*

Deeply rooted social evils cannot be removed by external laws or rules of any kind. We, as missionaries, have also too little influence on the masses of Chinese heathen. We should neither expect nor attempt very much among them. We may in books and tracts make them conscious of the social evils which make their family live miserable and point out the cure. I myself have done so in a comprehensive way in my Chinese work on Civilization (5 vols. Presbyterian Mission Press. 50 cents). The first and most important step, however, is: Lead them to Christ! We may use different methods to reach this goal; this does not affect our question; it is the Spirit of Christ which is the Spirit of God dwelling in human hearts that is the all-important factor. We are not social reformers, less political, but *religious* transformers. Souls are turned from sin and from the world to the eternal God, and specially to the Saviour Jesus Christ. All social reforms should be and must be the result of the new life in the new Spirit which new life is encouraged and perfected in a Church of living members.

*Duty of the Christian Churches.*

Though the evils in connection with feet-binding are great, the heathen Chinese are not conscious of it, and they have no idea that any wrong is done by its practice. We may, therefore, accept small-footed women in our Churches, if they break with idolatry and believe in Jesus Christ as their Saviour. When in the Church, they will of course receive fuller instruction and gradually come under the influence of the word of God and of His all-renewing Spirit. Their eyes will then be opened also in regard to their feet. We may patiently wait for that moment. Even if there remain some who will not give up their long accustomed usage, I should not dare to judge them—they will have to appear before the judgment seat of our Lord.

Very different it is when Christians bind the feet of their girls. In such cases I should say, No! The children are now the Lord's, especially those baptized. They have been presented to the Lord by the parents' free consent. The Church being the representative,

as it were, of the Lord, can speak a decisive word. But it should be spoken by the Church and not by the foreign missionaries. Hence the importance of creating sound Christian sentiment in the Church. If the parents persist in their will, then excommunication from the Lord's supper should follow, not exclusion from the Church. If native preachers bind their girls' feet, they show that they are better qualified for something else than preaching the Gospel and should consequently be dismissed. The same should be done with everyone holding an office in the Church. They have not the Spirit of Christ, and are therefore disqualified for any kind of ministry in the Gospel. But I should not exclude them from the Church.

### *Boarding Schools for Girls.*

Schools differ from preaching halls. In the latter the Gospel is presented in a suitable form to persons who are still strangers to it. The aim is to win their consent and convert them. Schools are established for teaching and education. Every school must have its standard, its method and its plan for daily instruction and exercises. Mission schools all bear, without exception, the Christian character. Their methods and plans, means and success, may differ widely; their aim is the same,—to lead their pupils deeper into an understanding of the Christian truth and accustom them to behave in accordance with Christian usage. Some other instruction is given to qualify them for the requirements of practical life. Injurious heathenish customs cannot be tolerated in a Christian school. They exclude one another. The conditions on which pupils are received into a Christian school, especially where they receive the additional advantage of free board and perhaps of books and clothing, must be an expressed desire on their part to receive Christian instruction and their willingness to submit to Christian discipline. Schools where heathen customs are allowed in order to please the Chinese and thus gain a few more pupils, are not more on the solid basis of Christian faith, but on the sandy ground of human consideration. Human consideration, of Christian people, is well meant, but leads into corruption and estrangement from God, as the history of the Roman Catholic Church amply proves. These few thoughts may suffice for the intelligent reader.

NOTE.—Since writing the above, I have met with the following passage in Dr. Legge's "The Religions of China," p. 112: "It is to the honour of the second emperor of the present dynasty that he prepared an edict commanding its suppression. The representations of his ministers about the opposition which it would encounter, however, made him withdraw it."

This passage makes it uncertain whether the edict has been published or not. The Imperial *opinion* and *will* became nevertheless known among the people. If any one of my readers should be in possession of authentic Chinese records he would do a favor to all interested in the subject by publishing them.

E. F.



*Collectanea.*

THE KOREAN ALPHABET.—The Korean characters number twenty-five, 14 consonants and eleven vowels, reducible to sixteen (10 consonants and six vowels) primary characters. Their ultimately Indian pattern cannot be doubted, but the peculiar form of some of them, such for instance that of the *l*, show that they were only derived through an intermediary such as the Tibetan, which was established in 632. The matter does not require any further demonstration, and it may be looked upon as an established fact that the Korean Alphabet was one of the many instances of an adaptation to local exigences of a system of written characters derived or imitated from the Indian fountain-head, in its case like the Tibetan, *i.e.*, after 632, A.D., under the influence of the Buddhist missionaries, or pilgrims.—*Pirrie de Lacouperie in T'oung Pao.*

\* \* \*

INDIAN TEMPLES CHISELED FROM SOLID STONE.—Mayalipuram, India, is graced with seven of the most remarkable temples in the world, each of these unique places of worship having been fashioned from solid granite boulders. Some idea of their size may be gleaned from the fact that the smallest of the seven is twenty-four feet high, seventeen feet long, and twelve feet wide, and is divided into upper and lower stories. The “Hevasa Goda-Cla,” the largest of the seven, is three and a half stories high, its outlines resembling those of an Atlantic steamship. The inside of the boulder has been chiseled away until the walls do not exceed eight inches in thickness. The two floors above that of the foundation are each about a foot in thickness, and seem as solid as the rock of ages. The upper stories are reached by a spiral stairway carved from the same piece of granite. The second largest of these single stone temples has a portico eleven feet wide and seventeen feet long, ornamented with four crouching lions and two elephants, all carved from the same boulder, which goes to make up the main building.—*Scientific American.*

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FAME AND GAIN.—On the first page of the Chinese Primer the story of the mother of Mencius, who broke the thread in her loom because her son would not study, meets the eye of the schoolboy; and incidents from the lives of ancient kings and sages, enforcing prudential maxims, are familiar to all classes of the people. The moral, or “teaching,” is often condensed into a terse phrase, and these phrases are in everybody’s mouth. Take, for example, the expression: “Fame, gain, two men.” These four words standing

alone have little meaning, but they suggest the following story: A celebrated emperor desired to know the number of people that passed through one of the gates of Peking in one day, and sent out one of his ministers to count them. The man took his stand at the entrance and endeavored to count the people, but the crowd was so great that it was impossible. Finding that he could not count the people he spent the day in thinking what answer to give the emperor, and the next morning, when called to account, told him that only two men had passed through the gate during the day. The emperor was astonished and demanded an explanation. "It is just as I said," he replied, "there were two men; one seeking fame and the other seeking gain; for those not seeking fame were seeking gain, and those not seeking gain were seeking fame." I told the story to a crowd of uneducated men in the street chapel one day when one man spoke up and said: "Yes; fame, gain, two men."—*Rev. Francis Price, in The Independent.*

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SHALL WE USE THE WORD HEATHEN?—One of our most esteemed missionaries in Japan sends us a vigorous protest against the use of the term heathen, as applied to the non-Christian peoples of Asia. Our brother says: "The Japanese are very sensitive over this word. It seems to them an offensive and rude term, a word of inferiority or even of contempt. It was from our English Bible, doubtless, that it came so widely into use. Yes; but go to the Revised Version and not one single passage in the New Testament can be found with this word in it. Christ and his disciples never used it. They spoke of *nations* with respect and hope; never of *heathen*, *pagans*, *outsiders*. The revised Old Testament, too, has largely done the same. Our new Bible is pretty well cleared up, so far as the word *heathen* is concerned. The worst people in our so-called Christian civilization use this word most freely. Gamblers, hard drinkers, pharisaical moralists, and low politicians cannot ring changes enough on it. 'The heathen Chinese,' 'the heathen Jap,' are the words of human beings who never had a noble thought toward the people of another nation, nor a spark of true patriotism. So that I would raise the question: Isn't it time that we missionaries part company with those who roll the word *heathen* under their tongues as a sweet morsel of contempt? Shall we Christians at home or in mission fields be courteous in preaching the gladdest tidings on earth, or not?" The editor of the *Missionary Herald* will accordingly take a little more liberty than he has hitherto done in revising the manuscripts that are sent him. Yet there are instances where the word is more appropriate than any other, as expressing the true condition of the people. Certainly it should never be used as a term of



contempt. Our brother in Japan relates an incident which happened at Northfield, when he was moved, after a remark of Mr. Moody, "Don't let's call them heathen," to rise and ask that a resolution be passed discouraging the use of the word. To which Mr. Moody replied, "Oh, no; don't let's have any resolution; let's act it." To all which we say, Amen!—*The Missionary Herald*.

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### *Annotated Scriptures.*

BY REV. JOHN CHALMERS, M.A., LL.D.

[London Mission, Hongkong.]

THE agitation which has been raised, and kept up for some years, by many China missionaries against the printing and circulation of the Old and New Testaments without note or comment, and especially the bearing of this agitation against Bible Societies, is, I am convinced, unnatural and unhealthy. That grand old institution, the British and Foreign Bible Society, should stick to its colours. Nay, in these days of criticism, higher and lower, it should be more careful than ever to confine its attention strictly to the canonical Scriptures,—the Hebrew Book which has come down from before the Christian era and the Greek Book which has come from the 1st century or thereabout,—the Bible and nothing but the Bible. The best translation of the Bible in any language is—that which says most nearly in that language what the Hebrew or Greek says, *neither more nor less*. The Revised English Bible which ignores as far as possible the divisions of chapters and verses, thereby makes a great step towards literary honesty. The traditional practice of the British and Foreign Bible Society of printing Bibles with the Address to King James, Usher's Chronology, chapter and paragraph headings, and copious references (in all probability adapted to a favoured system of theology) can only be defended on the ground of old custom. When we consider the uncritical manner in which the average man or woman views a printed book, it can scarcely be reconciled with literary honesty for a Bible Society to adopt a Bible like that. It should belong to an exegetical Society. How much authority, for example, will the average reader allow to the chapter headings of 'the Song of Songs,' beginning with 'The Church's Love unto Christ'? Is it not likely that multitudes will attribute them to a sort of secondary inspiration? I, as an honest man, could not issue a Bible to the heathen with such remarks in it. I could not tell any one that such a Bible was without note or comment. Even if I were

convinced that 'the Song of Songs which is Solomon's' describes 'the Church's Love,' I could have no right to seek that my opinion be backed up by a Bible Society. If all Protestant missionaries in China were agreed on any comment on any passage, even that would not justify them in demanding its insertion in a Bible Society's publication. Marginal readings or mere helps to incomplete translation, such as giving the value of a coin in the currency of a country, are not in question. No one need ever have written a sentence or given any Bible Society a moment's trouble about such, because they come legitimately within a translator's duties. Let any man or company of men make a list of defects in these respects, as the German missionaries did thirty-five years ago, and there will not be an objection made to mending them. Where an ambiguity in the original cannot be represented in Chinese and two or more meanings are admissible, it is the translator's duty to put in a marginal reading, rather than not, common sense in the first instance being his only guide as to the importance of a second meaning and the necessity of inserting it in the margin. But since any claim on this score is sure to have fair consideration, it seems evident that the present clamorous call is 'for more,' and is unwarrantable. As far as I can see there is no material difference in this respect between Chinese on the one hand and Japanese, Korean, Manchurian, Hindustani, or any of the hundreds of languages into which the British and Foreign Bible Society has had the Scriptures translated, on the other. The great distinction between a translation and a commentary must be the same for all countries and for all time.

The objection to scattering Bibles or portions of the Bible without note or comment broadcast over China, will lie equally against the same sort of thing in Japan or India, or any heathen country. The missionaries who feel this objection strongly have the remedy in their own hands, only they must not try to prevent us from doing as much as we deem prudent. They may abstain themselves and exhort others to abstain. On the other hand, the objection to confounding any annotations with the Sacred Text which holds good everywhere else, is specially strong in China, where commentaries of all grades of authority, from equality with the Text downwards, are familiar. If the great Bible Societies give their sanction to annotations, they will naturally be permanent as the Chinese Text, and the coming generations will be committed to them, whether they like them or not, as we are to the often faulty and sometimes irrational divisions into chapters and verses. But here also all sections of missionaries have the remedy in their own hands. Those who want to circulate the Bible with explanations (and who does not?) may explain and comment by word of mouth and



in print to their hearts' content, so long as they find the funds somewhere else and not in the Bible House.

It will perhaps be time enough for the whole body of missionaries to endeavour after a common commentary when they have accepted a common Chinese Bible. At present I am sure that such an endeavour will lead only to division and jealousy, trouble and sorrows; and it is with a sincere desire, and with prayer to God for the peace and success of all the missionaries, that I write and publish these plain words.

Hongkong, 21st Feb., 1893.

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### *Evangelization in Japan.*

BY REV. H. LOOMIS.

THE work of the Presbyterian missionaries in the Island of Shikoku has been one of the most remarkable and successful of all the efforts made for the evangelization of Japan. It was fortunate in the beginning in having the active sympathy and support of men of national reputation and influence. Some of these have become leaders in religious matters as they have likewise been in political life. With their advice and hearty coöperation a special effort has recently been inaugurated for the extension of the Gospel in that part of the field.

Rev. Dr. Verbeck was invited to open the campaign by a series of meetings lasting for five weeks. He began these services at Kochi on the night of the 13th of November, and went through the whole programme that had been prepared for him without a single break. With the exception of one day (which was required for travel only) he preached twice on Sunday and once on all other days during the whole time. The most of the meetings were held at night, and the days were occupied in travel. Much of the journeying was done on foot, and often up and down steep mountain paths or through the soft sand of the sea-shore. Some of the places he only saw by moonlight, as he reached there just in time for the evening service and left at the close for the next place to be visited. Some of these journeys were not completed until after midnight.

The meetings were invariably attended by deeply interested hearers, and when time allowed inquiry meetings were held, showing real earnestness on the part of both old and young. The audiences differed greatly in size and composition; and the places of gathering included not only churches and preaching places but private

houses, hotels, club-rooms and even theatres. In some of the places visited the influence of Buddhism is very strong, but at Kochi neither Buddhism or Confucianism are prosperous. The minds of the people were therefore unoccupied and ready to receive religious teachings.

So great was the interest in, and influence of, these meetings, that counter efforts were made to draw the people away and prevent their being turned from their old and false systems to embrace the new and foreign doctrine. At one place a Shinto lecturer held forth at one end of the town while Dr. Verbeck was preaching at the other. It is reported that the Shintoist ranted like a crazy man, and in the midst of his discourse tore some leaves from a copy of the Japanese Bible which he had brought for the purpose and then stamped upon them. During the services at the town of Kochi the Saviour was burnt in effigy, as a method of expressing hatred and contempt for the Christian religion. This is an indication how much Christianity is feared and how futile are the means employed to check its progress. It is said, however, that the best and most sensible of the people have no sympathy with such demonstrations, and in not a few instances such foolish conduct has led persons to inquire seriously into the truth of Christianity and eventually to their conversion.

The result of these meetings was a conviction in the mind of Dr. Verbeck that whatever may be the condition of the people in other parts of Japan the Island of Shikoku is ripe for the harvest. Since his return to Tokyo a most pressing invitation has been received to return and conduct another series of evangelistic services similar to the first. It is to be regretted that the educational work in which he is engaged does not permit his absence. It is to be hoped that by other means and with other laborers the good work may be pushed forward.

In a recent copy of the *Japan Mail* is a synopsis of an article by the Rev. Mr. Tsunashima on "The Evangelization of Japan." The article says: "There is a remarkable display of confidence throughout the Christian press as to the future of their faith in this country. The comparative insignificance of the results of Christian propagandism so far are not concealed by any of the writers; the imperfections of church organization and of the lives of professed believers are frankly acknowledged; the formidable character of the obstacles to Christian progress are freely admitted; but these notwithstanding, there seems to be no discouragement of faltering. Mr. Tsunashima declares that Japanese Christians lack independence; are poor and do not labor for their faith as they should; that there are many intellectual differences among them; that they are more



like scattered groups of weak soldiers than like an army. But he believes, for all that, that there is no fear justified concerning the issue. As Japanese society advances he sees all the more a place in it for Christian influences. The social problems of this people can find solution only through religion. The Christianization of Japan, however, must include more than the salvation of the souls. To save this nation really, social and political interests should be brought under religious guidance."

In an article by the president of the Doshisha, Rev. Mr. Kozaki, on "New Japan and Christianity," the author begins by quoting Franklin's saying at the founding of the American Republic: "'Unless the country is established by the aid of God, it will be like a bubble.' Nations founded by force, and for force, fail. The Christian civilization of the world has never failed and is steadily progressive. The revolution that inaugurated the present government in Japan astonished the world, but with that revolution religious and moral power decreased and in large part became impotent here. Religion is the conscience of the nation. Japan has not yet undergone its true revolution. The great work of establishing the new Japan lies still in the future. A noble ideal for the nation is necessary. Like the Puritans we must aim to establish an ideal kingdom. Although in one sense old, as a member of the fraternity of nations, Japan is young. The finest parts of Western civilization are at our command. Here too is an opportunity to establish the Kingdom of Christ. The Christians of the land are as yet few in number, but the few best are always the soul of society. In old times the Samurai (the scholars and soldiers) were the gold of the realm. Let the forty thousand Christians but dedicate themselves to the welfare of the country, in politics, business and social life in all its relations, and the true New Japan will be founded."

Among the Buddhist writers the tone of the articles is generally very different. They are mostly hopeless, combative and complaining. The contributors to the *Bukkyo Koron* take matters very seriously and see but little light for anything anywhere. The annual retrospect is like a look into a ravine, whose gloom is dense and whose dangers are horrible to remember! A Mr. Suzuki writes thus: "The light of morality is gone, the nation's spirit is corrupt. All are conspiring to ruin the country. The national destruction has already begun. Can not Diogenes find one man?"

One Buddhist writer, Mr. Makanishi, exalts Christ as the world's great moral teacher. "It is," he says, "the glory of mankind that Jesus lived. Much that Christ taught will never decay. Sometimes the wonder arises, Did Christ's teaching come from man or from

above man? Every word, every phrase of Christ's should influence us. In the four Gospels the noblest and wisest morality of the world appears. So simple is it, so easily understood and applied. Love God and love man as central principles, suffice to regenerate society and lead man to heaven. Christ's character and teachings stand forever."

With such views of Christ and his teachings, how short is the step to true and complete discipleship?

Yokohama, Feb. 27th, 1893.

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*Chinese Hymnology—(Rev. J. Lees.)*

(聖教詩歌).

BY REV. G. T. CANDLIN.

[Methodist New Connexion Mission, Tientsin.]

**H**YMNOLGY in the Chinese language is a very difficult subject to discuss. Of its importance there are no two opinions. Without dwelling upon the very trite remark as to the advantage he who makes the people's songs enjoys over him who merely makes its laws, an observation which the place taken by the Book of Odes in Chinese literature shows to be as applicable to China as to any country in the world, and the bearing of which is again confirmed by the high place which verse-making takes in the examinations for literary honours, it is obvious to all that the spread of Christianity in the empire, and the character of Christian worship wherever Christianity is founded, must be profoundly affected by the kind of hymns we are able to give the Chinese. The day seems yet far distant when the sanctified genius of native Christians will create a repertory of spiritual song worthy to carry the glad message of the Kingdom of Jesus to the ears and hearts of a nation which, however lacking it may be in the glowing warmth of the highest poetry, is not anywhere surpassed in nicety of taste for the elegance and musical rhythm of felicitous expression. It is therefore clear that for many years to come this want must be supplied by drawing copiously upon the practically exhaustless treasures of English hymnology.

It is equally obvious to all that the task of translating such high things into a language so far removed as Chinese is from English, is one the difficulty of which it is impossible to exaggerate. It is like the handling of costly rare and fragile treasures which common hands should not be allowed to touch. The ideal man for



such a work has yet to appear, or rather in a world so imperfect as this we may conclude he never will appear. He would require to be subject to the divine afflatus himself, for only a poet can translate a poet. He would need to be a saint as well as a genius, for to carry across so rough a chasm as the gulf between the two languages such sacred, precious and tender gems, he must love them with his whole heart. He would need to have made careful study of the wide range of native poetry with a view to understand its capabilities and limitations, for though it goes without saying that the frigid fetters of Chinese poetry must be broken through, it is only thus that he can know how to do it. 'Genius is a law unto itself,' not by breaking the law, but by knowing when, where and how it may be broken. He must have a deep, genuine admiration for the choicer forms of Chinese diction and phraseology. He must have the true lyric spirit which will make his heart swiftly responsive to the sentiment and keep his ear true to the mystical charm of the rhythm. He must know how to lift the measured line to the loftiness of praise, to sink it with the weight of solemnity, or to set it quivering with the ecstasy of uncontrollable joy. 'The time would fail,' to use the quaint phrase of Scripture, to wait for such a man. Meanwhile the work must perforce be done, and all sympathy and indulgence is due to those who, more conscious perhaps than others can be of their own incompetence for the work, but concerned for its imperative necessity, have thrown themselves into the breach.

The hymn-books which have appeared in the Chinese language may now almost be said to be numerous. We have the collection published in Shanghai by Rev. W. Muirhead, 1888, containing 132 hymns with a supplement of 11 children's hymns; we have the large book published by Mr. Woodruff with accompanying tunes; we have the interesting collection by the Ven. Archdeacon Moule, containing 221 hymns; the volume by Drs. Nevius and Mateer, containing 221 hymns besides doxologies and chants, and which displaced a hymn-book by Dr. Nevius which was in the field as early as 1864; the Hankow hymn-book by Dr. Griffith John, 1876, containing exactly 200 hymns; the Peking hymn-book by Messrs. Goodrich and Blodget, 1877, including 315 hymns, 11 doxologies and 12 chants. There are probably others in use with which we are not acquainted.

Mr. Lees' new hymn-book is the latest published, Tientsin, 1891, and is by far the largest collection of hymns in the Chinese language. Indeed one is tempted to say that, given quality, here is as much in the way of quantity as we shall ever want. It contains 429 hymns and chants. The volume is neatly and clearly printed and sold at 20 cents. This is cost price, and that its production is purely a labour of love will appear from the circumstance that if every single volume

the edition contains were sold Mr. Lees would not realize a farthing of profit, whereas he has already sacrificed a considerable sum by selling to first purchasers nearly 1000 copies at 25 per cent. less than cost price.

The book is now accompanied by a Companion, containing a selection of 100 of its hymns, sold at 65 large cash, suitable for use in country stations, where the larger collection might prove embarrassing as well as costly. The terms used in both books are 上帝 and 聖神.

The large hymn-book has been the growth of years. Its first germ was a hymn-book published in 1862 by the sainted Burns and the revered Dr. Edkins, containing 56 hymns by the former and 61 by the latter. This was superseded in 1872 by the 頌主聖詩, which after a process of amalgamation and omission retained a total of 103 hymns from the former book and added 163 new translations, which were almost entirely Mr. Lees' work. The 1891 edition has again retained 207 hymns from its predecessor, all of them however carefully revised, and has more than doubled its wealth by the addition of 222 new translations. To these earlier editions the various hymn-books published in China have been not a little indebted. In some instances the obligation has been faithfully acknowledged, in others it has not. In the absence of literary copyright people will regard such matters variously, but the author complains not unnaturally of alterations in hymns adopted from him, which have not improved the rendering. There is *prima facie* reason in this, for hymn-tinkering is proverbially an unsuccessful business.

One very important question is that of the character of hymns selected for translation. We may be sure that so extensive a choice as this hymn-book affords, furnishes us with translations of *all* the hymns of first rate importance in use in Western lands. We may also be certain on a further point. It is evident from the Index that the principle of selection has been thoroughly Catholic and comprehensive, and we have here as good a compilation as it is possible to secure of such hymns as have been endeared by usage and sanctioned by popular favour throughout the different branches of the Christian Church. Comparing it with popular English hymnals, it has 174 out of 651 in Fleming Stevenson; 238 out of 1281 New Cong. Hymn-book; 150 out of 829 from Sankey and C. C.; 186 out of 775 from Cong. Church Hymnal; 46 out of 273 from Ancient and Modern. There exists a list of 62 famous hymns, selected from 50,000 hymns collated, on the ground that they were contained in all of ten leading Church hymnals. Of these 62 the new hymnal contains 45. Some time back a plebiscit was published



in the 'Leisure Hour,' which determined by the vote of 35,000 persons (presumed we suppose to be judges) the 100 most famous hymns in the English language. Of these it contains no less than 78. There can be no question then that we have here the hymns we want.

The all-important question which remains is as to the general merits of the translations. On this head one must speak with more caution, and the author's modesty must not be unduly imposed on. The fact is that only here and there has a solitary hymn been so put into Chinese by any translator as to kindle spontaneous enthusiasm and constrain the confession that it has reached high-water mark. Apart from the ordinary difficulties of hymn translation, which are enough for any man to wrestle with, the peculiar difficulties arising from the specific characteristics of Chinese are an enormous supererogatory burden. The term question we will leave out as having nothing properly to do with it, but the double syllable for God, the somewhat uncouth and unmusical transliteration for Christ, the awful issues which hang about the different uses of the pronoun, and the tantalizing dilemma as to the classical or vulgar forms of the same, are enough to discourage at the outset. But these are only 'the beginning of troubles.' There is the whole question of style, and whether it is to be 'Wên-li' or 'Kuan-hwa' or neither. The particles are particularly obstreperous. The 之, 乎, 者, 也, 其, 焉, 耳, 矣, 斯 of classic style have about as much poetry about them as algebraic formulæ. Let  $x$  equal  $y + 7$ . How are you going to make melodious verse with such stuff? Shakespeare himself would have stood aghast and confounded at the task. But your fate is worse and your condemnation more utter, especially in the judgment of southern sinologues, if you try the 了, 麼, 的, 著, 也 of the colloquial. Then, indeed, to use a phrase also colloquial, 'you have done it,' and blood would not wash out the dark stains of your moral turpitude. The Chinese versifiers seem to meet this difficulty in a most characteristic manner. With a guilefulness which only a Celestial *can* emulate they contrive to wriggle through and give them the slip altogether. This is doubtless the true method, its sole drawback being that when the upright downright minded Briton tries it the result is complete unintelligibility. In a similar way we have no doubt that the ideal for hymns is neither 文理 nor 官話 but a happy medium and blending of both, which shall snatch from the one its dignity, terseness and precision, and from the other its warmth, simplicity and homely grace, all right enough in theory, but equally ruinous in practice, when, as is too apt to be the case, your dignity parades on stilts and your simplicity smacks of irredeemable vulgarity.

Then there are all the requirements of metre, rhythm, tone, rhyme, about which a Western ear may well despair. The regular alternations of tone throughout the line, required by the conventional rules of modern Chinese poetry, are not to be thought of whatever their value may be. There is then nothing for it but to apply as best we may the ordinary test of English prosody. But it may be questioned whether our method of measuring feet by accented and unaccented syllables is not really inapplicable to Chinese words, each of these monosyllabic signs insisting as it will on having its due weight. We have always thought that the peculiar metres, the trochee, dactyl and anapest, lent themselves with greater readiness to Chinese verse than the ordinary iambus. Rhyme you would think easier, the sounds in Chinese being so much alike and there being so many of the same sound. But this is a mistake. There are far more rhymes in English than in Chinese.

Of Mr. Lees' qualifications for meeting these difficulties it would not become us to say much. It is well known, however, to his friends that while not pretending to any high endowment as a poet, he belongs to the 'sacred band' to the extent of a very warm poetic taste and fervour, and has never quite laid aside the lyre. Verses of his have from time to time appeared, which unquestionably possess unpretentious merit, and in the mechanical part of the art he is not to be criticised. He has also had much experience in the practical use of the Chinese language, an advantage for the end in view much greater than technical scholarship. Above all, this work has had his dearest heart's love, and he has held to it through long years of toil and trial. The highest and strongest ambition he has had in a long and laborious ministry in Tientsin has been to give Christian song to China.

What measure of success has been achieved those of our readers into whose hands his book may come must judge for themselves. We will not venture further than to say that in our modest judgment, looking at the quality of his work as well as the quantity, he has accomplished more than any other single worker in this department. Let any one examine hymns 20, 70, 76, 77, 116, 160, 182, 260, which the author himself regards as among his happiest efforts, or his translation of 'Forward be our watchward,' 'Rock of ages,' 'Never be afraid to speak for Jesus,' 'The God of Abraham praise,' 'O, worship the King' or 'Mighty God, while angels bless thee,' let him make due allowance for the loss which these lovely gems must inevitably suffer in translation by the best of hands, and he will not be without a sense of the value of our author's work. It may be that here and there a false quantity may be detected, and that often the line will read bold and mean beside the exquisiteness of the original, keyed as that is to associations tenderest,



subtlest, sweetest, in our Christian life. This could not have been avoided; but after the fullest deduction has been made, and the confessed aim of the translator realized of keeping his standard well within the comprehension of the average mind of the native Christian, we must acknowledge that his work has been most painstaking, most honourable and most efficient.

A word as to the amount of work involved in the production of this book. Out of these 429 hymns, 348 have been translated by Mr. Lees himself. This is really an enormous amount of work. Many of our readers have probably tried to translate a hymn; some few no doubt have succeeded. It is quite gratuitous for the present writer to unduly expose his own weakness. We also have tried and do not like the work. Every line is a difficulty, every rhyme an embarrassing perplexity, every word a point for the selection of twenty alternatives of varying strength, shade, fitness, &c. We have puzzled, tortured, turned, twisted it about, inverted the order of the sentiments, transposed the words, fretted and vexed ourselves and disturbed our sleep for a week over it, and at the end produced something which seeming sunlight-clear to our own mind gave us an intense throb of satisfaction, until submitting it to an intelligent Chinese teacher, and modestly concealing from him the fact that it was our own production, he has read it through several times and then with an exasperating innocence of perplexity, has asked, 'Will the 牧師 kindly explain to him what it means?' It is evidently not in the order of Providence that we should translate Chinese hymns. Yet here are 348 translations, and whatever else we may say about them their diction is wonderfully simple, and their meaning transparently clear. It is the result and could only be the result of years of painful, patient, loving labour.

Mr. Lees' merit is that in a field where failure is almost inevitable, and only partial success attainable, he has wrought and striven with an unselfish perseverance and diligence, with an ambition equally unobtrusive and unflagging, has not grown faint or weary though recognition has been scanty and criticism abundant, while help was grudging and rare. His guerdon of reward is that he has done something to give to the increasing number of Christian believers in China, and eventually we trust to her many millions of people, the songs which will swell the sanctuary and bless the home, something to make the faith of his Master a life as well as a creed, a passion as well as a system, to fill it with beauty as well as truth, to make it loved as well as known, to provide a fitting vehicle for the joy which is its predominant note, to send it winged with bright pinions to traverse the deeper regions of the imagination and the heart instead of lingering on the outer threshold of the understand-

ing, to give to this generation and to many succeeding ones the material by which the 'Glad Tidings' may yet ring, not through the house of God alone, but through street and workshop, and over furrowed field at morn, transforming the followers of Jesus, young and old, into sons of gladness, who in many a snatch of sacred song will tell their unpremeditated message, witnessing to the deep fountain of delight from which they daily draw, 'making melody in their hearts to God.'

Tientsin, March 13th, 1893.

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### *General Hygiene and Associated Questions.*

BY S. R. HODGE, M.R.C.S., L.R.C.P.

[London.]

SUN-STROKE and heat-stroke are somewhat popular terms which it is convenient, in a series of articles such as this, to retain, although they are but different manifestations of the effect of exposure to heat. Such effect may manifest itself in more ways than one, but to go into a long disquisition on the subject would but needlessly confuse my readers. Remember, then, these two well-marked types (leaving varieties of forms to doctors): one, *heat-stroke* resembling an ordinary fainting fit, with pale face, cold hands and feet, quick, feeble and intermittent pulse, and sighing or irregular respiration; and another, *sun-stroke*, with flushed face, burning hot dry skin, strong full pulse and regular or else snoring respiration. The treatment of the former is largely that of a fainting fit:—Recumbent position, removal to a cool place, ventilation and fanning, loosening of all clothing, friction, hot sponge or mustard plaster over heart and stimulants; that of the latter ice, or ice-cold water to head, a purge of ten grains of calomel put on the tongue, fifteen or twenty grains of quinine suspended in an ounce of milk given by enema after bowels have acted, perfect quiet, coolness and rest in the recumbent form. A large number of cases of heat-stroke quickly recover, but some pass on into the second form with flushed face, etc., and are more dangerous. In many cases of sun-stroke, hyperpyrexia, a temperature of 106° and considerably over being registered, supervenes, and then the case becomes very grave. If a doctor can be reached he should be at once sent for, if not you must do your best with such measures as I have stated, adding ice-cold enemata into the rectum, ice-cold baths, continuous dry friction and blisters to the neck. "The reduction of temperature should be watched with a thermometer in the axilla, mouth



or rectum. Care should be taken not to continue the cold application too long, as danger arises from depressing the temperature below the normal standard" (Fayrer). These grave cases are frequently fatal, and, in the rare cases of recovery, often leave the patient a life-long sufferer and *render removal to a cooler climate imperative*. In the slighter forms care will be needed for some time after recovery, and "rest, freedom from exposure to over exertion, fatigue or great heat should be afterwards enjoined." A person who has once had sun-stroke is always, for the rest of his life, very susceptible to sun. This I know from personal experience. I got a slight sun-stroke on my way to China, six years ago, in Hongkong at 5 o'clock in the afternoon, and to this day a very little sun will bring on headache, sickness and giddiness. I have had this happen to me on a warm day in the middle of January. And now some may ask what has all this to do with General Hygiene—a very great deal. It has to do with ventilation of rooms, with the kind and size of houses one lives in, with the dress one wears, the food one eats, the amount of work one does and a number of other things. Sun-stroke and heat-stroke are like malaria in this, that they catch a man when he is below par: if you want to avoid all these things you must not only take common sense precautions but you must *keep in health*. I know that to give any advice on the subject of what kind of house a missionary should live in is to touch on a very debateable subject. I am not going to give any decision as to whether foreign or native houses are the best, though I believe the general consensus of old and experienced missionaries is towards houses as nearly native in their external and internal arrangement as is consistent with carpet and hearth. I decidedly lean towards this for all inland stations, and every man must be left to his own judgment how to interpret such general directions. Certain principles, however, should be borne in mind. There is little for instance doubt that in *malarious places* a foreigner should not sleep on the ground floor. It is generally laid down that the malarial miasm does not rise to a greater height than five feet from the ground, and therefore one's sleeping apartment should be one foot higher at least. In foreign built houses this is accomplished by a second storey, and the first floor being six feet from the ground gives greater safety during the evenings. Were I to live in an interior city I should build a bungalow without verandahs, of native exterior, &c., raised six feet from the ground; the general height of the building would not exceed that of many native houses, whilst in Hankow, at least, many of the better class of native houses, especially salt-hongs, are raised above the ground. If that were inadvisable I should sleep hammock-fashion, or have my bed the requisite distance from the ground. I have seen a native house

built by foreign missionaries, in which without increasing the height of the building or altering its general native appearance a second storey was obtained; but the bed-rooms were very small, very low, close to roof, badly ventilated, with windows level with ground, and I felt I should prefer fresh air *with* the malaria to a close unhealthy atmosphere with a chance of escaping it. In connection with the size and ventilation of rooms it should be known that confinement in a small badly ventilated, intensely hot room, on a tropical night, may bring on all the symptoms of severe sun-stroke which may prove *fatal*. Fire-places are useful as ventilators as well as heaters; it is a common mistake to consider ventilation and draught synonymous; mud floors are damp and breed rheumatism; native concrete being made from porous brick and air slaked lime, is not much better; boards should have a free ventilation of air beneath them; felt and coal tar form an inexpensive and useful damp course in the walls and should be laid *below level of floors*. Chimneys are frequently constructed so as to really ask the wind to come down them and blow the smoke in the room and put the fire out; this is really not the object of a chimney, which should be thus built: (1) it should be two feet above the pitch of the roof; (2) the opening of the fire-places should be considerably *less* than the calibre of the chimney; (3) the inside should be plastered *perfectly* smooth; (4) any bend in the chimney should be gradual and not sunken; and (5) chimneys should be on *inside* and not *outside* walls.

On the subject of *Food*, a very important subject, I will only state after general principles. People's digestive powers vary as much as their noses, therefore all cannot feed alike. It does not follow that because Mr. A. can live on 50 cash a day that therefore I can, and not only that I be foolish in trying to do this when experience teaches me I cannot, but I should be equally foolish to attempt it till I have good reason to believe from my past history and present knowledge of myself that I can. It is a false economy to *underfeed*, it is fatal to *overfeed*. Good food by no means necessitates the luxuries of the table, neither does it give any preference to either native or foreign styles of living; it is quite possible (except in a few out of the way places) to live native fashion and have good nourishing food. Plain food, sufficient in quantity and *well-cooked*, is the thing to be aimed at, and the fault is as frequently in the last condition as in the first two—whilst pronouncing no judgment as how a missionary lady should employ her time, I am not inclined to adjudge her, who superintends the cooking, as either wasting her time, or not contributing very materially to the success of her husband's work. Whilst I am on this point I may express a strong opinion in favour of a good vegetable garden being




attached to every mission house. Good vegetables, and plenty of them, are an important part of a healthy dietary, but whilst vegetables abound in China they are fruitful sources of danger and disease.

One would have thought it unnecessary to point out the importance of all water being boiled and filtered, and yet this very simple precaution is not uncommonly either neglected altogether, or so imperfectly carried out as to give a false sense of security. *On no account should unfiltered and unboiled water be used.* The first thing of importance is *not to leave yourself in the hands of your cook.* Keep your filter in your sitting room and see that the boiled water is brought *hot* to you every morning and put it in the filter yourself when cold. . . . .

One more word is necessary; filters should be regularly cleansed and the filtering medium changed. This operation should be *personally supervised.* The home-made one should be changed every three months, and a Maignen's filter at least every six. Before leaving the subject of water, I would just call attention to three things on the subject of bathing: (1) that it is exceedingly important, in a tropical country, that the skin be kept clean and the pores of the skin well acting; the whole body should be cleansed and soaped once a day, and see that you do not use a common cheap soap; Pear's soap and the premier Vinolia soap are both good,—I prefer the latter, which is a superfatted soap; (2) that a man who has once had congestion of the liver should discard the Englishman's cold tub; (3) that the Chinamen know a thing or two, and one of them is very hot water for bathing; this will not give you prickly heat, and if it is *very* hot you will not get chill after it. My last word of warning is against charcoal fires. These are commonly used by our native-dressed brethren who live in native houses. My advice is, *don't.* They are poor things at the best and are not without danger, as they give off carbonic oxide, which is a deadly poison.—*The China Medical Missionary Journal.*

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### A Parable.—The Runaway Wife and her Ecclesiastical Lawyer.

 COMPANY of strolling actors came to a country village and gave a performance. A certain woman of the place, whose reputation for sense and discretion was yet to be made, being captivated by the antics of the leader of the gang, deserted her home and followed him off. The injured husband pursued her, had her arrested and haled before the judge. A lawyer, posted in the new ecclesiastical ethics, came to her defence. He produced witnesses

to show that the runaway wife was exhibiting the utmost devotion to the actor who had enticed her away, and on that account he asked the judge to respect her feelings and to appreciate the real sincerity of her present demeanor. He said—

Your Honor: The fact of the woman's prolonged absence from her husband is freely admitted; her infidelity, if infidelity you insist on calling it, is not denied. But now we beg to call your Honor's attention to the fact that infidelity, so called, in the one case, is really fidelity in the other, and we have testimony to prove the very deep attachment the woman is now exhibiting towards the man she now has who is not her husband. Note, Your Honor, that love is one of the loftiest exercises of the human heart, and the love bestowed on this actor is an expression of the highest part of her woman's nature. On that account it should be treated with the utmost respect as being indeed something sacred and not to be profaned by harsh and unseemly criticism. I repeat the thought, Your Honor, that no one can go into her new home—her new domestic shrine—without being impressed beyond the impression that would be formed in most other, and in legitimate homes, with the sincerity of the woman,—the solemnity of her purpose, and the devotion of her heart in her new and theatrical surroundings. It is quite right, Your Honor, to exhort her to return to her proper relations. I myself have framed a neat epistle, having that end in view, which I have presented to her for consideration. It is written on tinted and perfumed paper. On that account, and by reason of its not being a rough "*call to repentance*" after the style of that shaggy coated man of the wilderness, but a mildly-worded persuasive full of sweetness and light, I am hopeful of its having a good moral effect. Meanwhile, this roaming after a theatrical star ought to be appreciated by the husband, for its power of developing his wife's capacity for affection, from which he may hope to profit if he ever succeeds in getting her back. Therefore I pray the court not to adjudge her grievously reprehensible but look upon her as one being brought by a unique experience a long way in the path of virtue.

The Court decided: What you put forward may have come to be accepted ethics among ecclesiastics, but they are very poor legal ethics, and still worse common sense ethics. Your defence is—that fidelity is fidelity, provided it is the sort of feeling that usually goes under that name, but the subject towards which the fidelity is exercised is of secondary moment. Love, you say, is a lofty thing, one of the highest exercises of which our nature is capable; but it does not seem to make much difference to you whether that love is given to her plighted lord or to a dissolute vagabond. Further, you argue that the moral essence of her conduct lies in her sincerity. If she were



hypocritical and only half in earnest in her devotion to the fellow, she would be open to animadversion; but since she is wholly in earnest it alters the situation, changes the moral character of her conduct and leaves the poor husband with a defective case in consequence. Not so! It is just the other way—disloyalty of heart makes disloyalty of conduct only the more aggravated. The woman is an offender, and as an offender she must be dealt with.


Show unto us the parable. It is when some missionaries and ministers teach a doctrine to this effect that if the heathen only believe really and truly in the godship of, say, snakes, and monkeys, and crocodiles,—then the worship of such creatures involves the *essence of true faith*;—that sacrificing unto a net, and burning incense to a drag, and bowing down to a molten calf, have lofty affinities to the worship of an over ruling Providence and the adoration of Jehovah the Living God!

W. A.

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### *Shansi Conference of Protestant Missionaries.*

September 29th to October 5th, 1892.

 VERY helpful Conference of Protestant missionaries labouring in Shansi was held in the city of T'ai-üen-fu, from Sept. 29th to Oct. 5th. Whilst not a few who had hoped to be with us were prevented by sickness and other unforeseen circumstances, there were representatives of all the societies labouring in the province. We also had the presence of one, Mr. Griffith, from the neighbouring province of Chihli.

### *Instruction of Enquirers and Converts.*

Papers were read by Mr. Duncan Kay, C. I. M. and Mr. Alex. R. Saunders, C. I. M.

Mr. Kay said: No one plan could be laid down; the spirit was more essential than the method; should not forget that a converted Chinaman was still a Chinaman with the natural shortcomings of a Chinaman. Teaching should be adapted to growth, to appetite and to desire of the convert; and our ways of teaching and working should conform with their ideas. Never forget that they received the Holy Spirit, and though differing from us may yet be right. Might well place foreign funds for hire of evangelists in the hands of the Chinese Church; the Church to appoint evangelists. Conversion was "turning round," and we should keep back converts solely for teaching not for testing.

Mr. Saunders, C. I. M., followed with a paper emphasizing the importance of systematic teaching. All had not the same knowledge,

therefore wherever it could possibly be done classes should be formed. By pursuing a definite system of class-work, as the work widens and the need arises, there will be natives ready to help in the teaching. As a guide, merely, text-books should be selected. More use should be made of the catechising method of teaching than is done now-a-days. By-and-by, as the work grows, there will arise a need for pastors, evangelists, &c., but great care should be exercised in their choice. "Lay hands suddenly on no man" we do well to heed. We can *never* by instruction make a man into a pastor: we must watch for the manifestation of the gift and then commence to teach. A man should never be chosen for any office in the Church simply because of the years he has been in the Church.

Mr. Hoste, C. I. M., pointed out that native preachers prefer expounding passages to preaching from a single text. One great difficulty lies in not comprehending the native spiritual environment. But though mere Bible knowledge will not make strong Christians, we must persevere with instruction. Power is more than mere knowledge, and power comes direct from God.

Miss Stevens, C. I. M., said: Our life had more influence than our words, and gave most practical instruction in the Christian walk.

Rev. G. B. Farthing, B. M. S., emphasized the above, and added that our lives illustrate to the Chinese the new senses in which missionaries use old words and phrases. Knowledge must precede preaching—with him classes precede the preaching service. It helps us greatly to learn their difficulties.

### *Itineration.*

Mr. Griffith, C. I. M., Chihli, kindly opened the subject. Christ went about villages teaching. We must ask what are the things we are to teach? What is the best way to do it? What are the best places for teaching,—villages, towns, cities or theatres? Like Noah and Jonah, we must preach repentance; regeneration and redemption follow. Like Paul must proclaim their "unknown God." Irrelevant questions must be patiently answered. Generally two objects in view, viz., preaching and book-selling, and the former is the most important. Books are unreadable by the many. Fairs often unprofitable owing to gambling and rush of business, but *market* towns very encouraging.

Mr. Gustafsen, Scandinavian Alliance Mission, said he found fairs and markets both profitable. Give up all thought of rest when on a trip. Rest at home.

Mr. Peat said he had found the following a good plan:—Go to a city, stay in an inn, ask questions. Then go on the street and



invite individuals to your room. In the evenings many came. Had found a native assistant useful.

Mr. Kay said native preachers of other religions can gather and hold crowds. Pictures and large tracts and texts were most useful.

"What should be the attitude of native Christians towards customs, not in themselves idolatrous but usually connected with idolatry, such as 辭靈, music at funerals?"

Rev. H. Dixon, B. M. S., opened the discussion. He said: It is better to take each case as it comes up to the Bible than to formulate creeds. You cannot legislate against public opinion; hence must teach, not force.

Mr. Dixon read I. Cor. x, and said that everything had to be tested by the 23, 31 and 32 verses: "All things lawful but not expedient," "Do all to the glory of God," and "Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God." Music at funerals, apart from idolatry, he could not forbid. We have music at funerals at home. He said that, at least in Hsin-cheo, music at weddings was to frighten or soothe spirits, therefore could not be allowed.

Mr. Saunders asked the following three questions: 1st, If ancestral tablets were retained in the home would there be any danger of these becoming a snare to any who had turned to God? 2nd, Is music at weddings or funerals superstitious? 3rd, Is there anything superstitious in the putting new clothes on a person just dying?

Dr. Wilson asked: 1st, Is the binding of feet contrary to Scripture? 2nd, Will feet that have been bound grow all right if unbound?

Mr. Hoste said that the native Christians in his district looked upon lucky days, &c., as being of the devil; they pray and ask God to choose a day for them. Of music at marriages, he said there are two distinct kinds: 1st, While the bride and bridegroom are worshipping music is the accompaniment of idolatry; 2nd, On a guest entering music is not idolatrous but an act of courtesy.

Mr. Peat said he thought a Christian to keep the ancestral tablet, if he did not worship it, was much the same as at home having a family register in the family Bible.

Mr. Hoste said there was a difficulty in destroying the ancestral tablet, as it was not the property of one person but the whole family; so better to hand it over to another member of the family.

Mr. Farthing said that as a rule Christians did not want to keep the ancestral tablet. He knew of a Christian who, when a child was born, had to live in a room where the tablet was, and he would not take the communion until such time as he did not require to live

in that room. As a rule the tablets were cast out with other idols.

Mr. Dixon said that new clothes must be put on the person before death, because the spirit takes the clothes with it, therefore was superstitious.

### *Voluntaryism and Self-extension.*

A paper written by Mr. A. Lutley, C. I. M., Kih-cheo, was read by Mr. W. G. Peat. Mr. Lutley's fitness to write on this subject was frequently remarked. Indeed Mr. Lutley had been assigned this subject in consequence of the success which had followed the adoption of his plans by the native Christians. Mr. Lutley in his paper said that our object is two-fold. Generally speaking it is to preach the Gospel and to plant Churches, and the latter in order to secure the perpetuity of the former. Mr. Lutley on the ground of a too short experience having eschewed the practice of elaborating a scheme, then dwelt on the three following points:—

1. *Churches must be self-supporting*, hence giving must be encouraged. In the Ta-ning district there was formerly a weekly collection in the *city* only; the box being in the deacon's hands, and money handed over by him later on to the missionary. Lately the collecting book had been exchanged for a quarterly subscription, by which more had been realized. All the money collected goes toward the support of the native pastor. The sum collected last year was 40,000 cash. This year two-thirds of the pastor's salary had been guaranteed by the native Church. The pastor gets no stated salary since being appointed pastor, that is, nothing has ever been promised him. The membership stands now between 70 and 80. Discourage the paying of natives to preach in their own district.

2. *Churches should be self-propagating*. The people must be encouraged to impart the one to the other. Let careful note be made of attainment and progress, in order to spur on to effort. This is not what would deem best, but seems suited to the purpose. Our plan is this: We have seven meeting places—the teaching staff is small—and truth must run as from vessel to vessel, hence the leading Christian in each station is made responsible to see that it does so. He keeps a book in which he registers not only the attendance of members and adherents, but attention also as shown in their own progress in instruction and spiritual life and also in their efforts to impart to others. Hitherto the work has spread through the natives. Has an intention to equip a voluntary band of evangelists.

3. *Churches must be self-governing*. Hence in our work all discipline has been given into their own hands. Best leaders are at present doing the work of deacons and elders. Best left so for the



present, since only very exceptional circumstances can justify the calling of men to preach the Gospel.

In the discussion of the paper some questions were first put, in order to get a clearer knowledge of the work in Mr. Lutley's district. It was elicited (*a*) that in the earlier years when the Church organization was less in hand and the membership smaller, the native pastor's salary had been arranged thus: The mission promised 35,000 cash the first year, the native Church being responsible for the rest, the mission giving 5000 less each year until the native Church should pay the whole salary, and that throughout the native Church has nobly kept to its agreement. (*b*) That any foreign contributions in the money raised were purposely very small so as to not vitiate the principle aimed at of securing a native-paid ministry. (*c*) That subscriptions were sometimes paid in kind; one of them having been a sheep.

R. H. Dixon, B. M. S.: In the matter of giving let every man do as suits him best. At Hsin-cheo we take up weekly contributions by sending a basin round. Then we have quarterly subscriptions by which men pay up towards an amount promised in the spring of what they will contribute during the year. The promises are posted up in public and the paid up amounts afterwards checked. The communion collection forms a poor fund. With a membership of 20 we raise 35,000 cash a year. Some of this is given by men in employ. A volunteer band of evangelists has been formed in Hsin-cheo. One man in independent circumstances set up as a pedler of tapes and trimming, in order to get opportunity to preach the Gospel at houses at which he could not otherwise have called.

Dr. Wilson, Independent,: In matter of debt disagrees *in toto* with Mr. Dixon. Though temple dues might have been given, they were in support of falsehood, not truth, and the argument was vain. First pay your debts, and until you do you cannot rightly subscribe a cash to God's cause, is my ground.

Dr. Edwards, C. I. M.: Dr. Corbett and Dr. Nevius did not believe in paying native workers. Mr. Hudson Taylor also disapproved of payment. In matter of contribution felt he could not ask for promises. In T'ai-üen-fu (C. I. M.) had a box in chapel and another in the dispensary for medical work.

### *The Spiritual Life of the Missionary.*

A paper written by Mrs. Goldsbury was read by Miss Bird, A. B. C. F. M. Mrs. Goldsbury dwelt upon the need of intense and robust spiritual life in the missionary, if the natives were to advance in grace as we would have them. The missionary gave the standard to his converts. The natives read our lives. "Mrs. So-

and-So has a very bad temper," and "Mrs. — does not like to be bothered with callers," are things known to have dropped from Chinese lips. The paper then discussed three things mainly: 1, The telling power of Christ-likeness; 2, The need of close and constant Bible study to assist us in the Christ life; 3, Difficulties should be no hindrance to spiritual life. Doubt and dismay were alike of the wicked one.

Mr. Duncan Kay, C. I. M., would like to give a little of his own experience. First year so busy with the language that became utterly exhausted; then expected the Chinese to be ready to hear the Gospel and was grievously disappointed. After five years in China only baptized *three*. Second, third and fourth years were years of darkness and despondency. The Chinese proved such desperate hypocrites. During the last three years had revived and been blessed in soul, spite of all things, whether cheerful or sad.

Mr. D. M. Robertson, C. I. M., had in England been told and thought that spiritual tone must necessarily be lost through contact with heathenism and that furlough was as indispensable for recruiting spiritual as bodily strength, but by God's good help had not found it so. His experience was that a man could live as near to God and keep in spiritual touch as much here as at home.

Supplementary to Report of Saturday, 1st Oct., forenoon session, on Voluntaryism and Self-support, Dr. Wilson, speaking on the subject of debt, said that he referred *only* to a man's personal debts. He did not know enough of the Chinese to speak about debts handed down from his ancestry.

### *Education as an Evangelistic Agency.*

Paper by Rev. D. Clapp, A. B. C. F. M., T'ai-kuh, read, in his absence, by Mrs. Clapp.

1. Education must be Christian in its general tone, though not necessarily confined to subjects directly theological or religious. Such education is now generally recognized as helpful, and even essential for the spread of the Gospel in China. For how else can the children be reached? Heathenism only thrives when the masses are illiterate, hence the importance of teaching the children, whose minds are more receptive than those of full-grown men and women. It will be only thus that the idolatrous and superstitious ideas of the country can be eradicated from the rising generation. Romanists recognize the importance of this work, hence their power.

2. In the present day when so many are coming out to the mission field, there will be not a few earnest consecrated workers not qualified for the work of the preacher or evangelist but gifted



as teachers. In this educational work a large field lies open for all such. The gifts of the teacher, though differing from those of the pastor or evangelist, are none the less valuable and useful. Teaching work affords opportunity for the personal influence of the teacher to tell upon the scholars, and this is a great advantage. The teaching both of our Lord and the Apostle Paul indicate that "teaching" is to be recognized as a special part of the great ministry of spreading the Gospel.

*Opium: its Medical, Moral and Church Aspects.*

A paper by Mr. W. G. Peat, C. I. M., Sih-cheo. Mr. Peat narrated his experience of Opium Refuge work at P'ing-iao and what he had seen at Ta-ning. At the former place of 100 cases 2 had stood, but there all who came had been received, while at Ta-ning, where patients were chiefly enquirers or friends of church members, the great majority had stood. At P'ing-iao they had withdrawn all narcotics at once and simply encouraged the patients to hold out, but this method he would not now employ. In the course of his paper, Mr. Peat protested against the indiscriminate opening of refuges by men whose Christianity had not been previously tested. As far as possible he would have such a work under foreign supervision. Would make the refuges as bright and comfortable as could be, and would use morphia and tonics in the breaking off. Though looking on this work as important, he did not think any missionary should make this his sole work.

*Medical Work.*

A paper was read by Dr. Edwards, C. I. M., T'ai-üen-fu. Dr. Edwards called attention to the fact that it is only within the last 50 years that the Christian Church has thought of medical work as an evangelizing agency. Drawing attention to the fact that our Lord's life was made up, not merely of teaching and preaching, but also of doing good, he believed that this was one of the strongest grounds for medical mission work. He was glad that he was a medical missionary, for, although words may not at times have much weight, the good deeds of the Christian Church must tell powerfully and cannot fail to be appreciated. The question had been raised, "Who are to engage in this work?" Should those who are inexperienced or have only a partial knowledge of medicine give themselves to such work? While formerly opposed to those who were inexperienced or who had only a partial knowledge of medicine engaging in this work, Dr. Edwards would now advise those who could help the sick in any way to do all they can. The only stipulation that he would make was that such persons should distinctly say

that they are not doctors. Put all responsibility on the patient. When you can't diagnose the sickness, or don't know what to prescribe, don't pretend to know, but say plainly that you can't do anything to help. With regard to results of medical work in T'ai-üen-fu, very little could be said, for whilst he could not point to many known cases of conversion, yet a great deal of prejudice had been removed.

The second argument that he would bring forward in favor of medical work was the fact that the Lord in sending forth his disciples (Mt. x, and Luke ix and x) commanded them not only to preach but also to heal; and in the early days of Christianity the healing of the sick was very common and tended to establish and build up the Church (Acts iv, 29). The principal event recorded of Paul's work on the island of Malta was the healing of the sick (Acts xxviii, 8-10), and although we do not read of any conversions we know that the hearts of the people were touched by the kindness shown them in the healing of their diseases. A third argument was that Christ in His last commission to His disciples (Acts i, 8) said, "Ye shall be my witnesses." In medical work we can, in a very important way, witness for Christ. Witness-bearing includes much more than preaching; it includes our whole life in every detail. In closing, Dr. Edwards emphasized the importance of training young native Christians for medical mission work among their own people, and said that he would be glad to receive communications from any station in the province recommending earnest Christian young men from the native Church, who would be willing to come to T'ai-üen-fu and act as his assistants and at the same time receive training and experience in medical work for 4 or 5 years, with the hope that at the end of that time they would be able to return to their own districts and act as medical missionaries to their own people. The expenses of these young men during their medical training to be defrayed either by themselves or the native Church from which they have been sent.

During the discussion on this subject the question was asked as to the advisability of compelling in-patients to attend the daily religious services. The general opinion seemed to be to strictly hold to this custom. The importance of bringing the patients into direct touch with God by definite prayer, not only in private but also in the public services, was dwelt upon. Mr. Kay mentioned that when any one comes to him for healing, he asks them first if they are willing to kneel down with him and pray to God; he then gives them medicine, and if he can't help them with medicine he still prays that they may be healed.



*Resolutions passed by the Shansi Conference.*

I. "That we, Christian missionaries of various societies—American, British and Swedish—located in the province of Shansi, North China, and now gathered in Conference, record that as far as we can judge opium has most seriously damaged, physically and morally, a large proportion of the population of this province; has sadly crippled legitimate trade, and threatens yet more serious consequences in the future. We therefore press on Christians everywhere the urgent need of united action to suppress the growth of opium throughout the world."

II. "That this Conference views with alarm the indiscriminate sale, in Opium Refuges and otherwise, of medicines containing opium and its alkaloids, and urge every Christian in the province to do his utmost to put an end to the practice."

ALEX. R. SAUNDERS,  
*Secretary.*

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*Yunnan and Kwei-cheo Convention.*

Held at Ch'iu-ch'en-fu, December 24th, 1892, to January 1st, 1893.

**E**ARLY in the year it was felt by some that a convention for the deepening of spiritual life and the mutual encouragement of the missionaries of the two provinces should be held. The suggestion met with hearty support, and on Saturday, Dec. 24th, it was our joy to meet together at Ch'iu-ch'en-fu to the number of fourteen workers:—

*Yunnan-fu*, Messrs. Allen and Graham and Miss Aspinall; *Ta-li-fu*, Mr. J. A. and Miss Anderson and Mr. Foucar; *Tong-ch'uan-fu*, Mr. F. J. Dymond; *Ch'iu-ch'en-fu*, Mr. and Mrs. Curnow and Mr. O. Stevenson; *Kwei-yang-fu*, Messrs. Windsor, Rogers and Burden; *Ngan-suen-fu*, Mr. J. R. Adam.

A programme was drawn up, and we commenced a series of meetings that have proved a great blessing in bringing us nearer God and increasing our love for the work.

Wednesday was taken up with "Reports from the different stations." The first was from Kwei-yang-fu. Mr. Windsor gave us a most cheering account of what he had seen of the power of God amongst the Chinese. He related a remarkable case of death-bed repentance and restitution. The person in question of her own accord confessed to one act of petty theft after another extending over a period of ten years; the husband willingly making all the restitution in his power. The woman a few days afterwards peacefully fell

asleep in Jesus. Ngan-suen-fu was reported next by Mr. Adam. An interesting account of the opening and development of the station was given. We cannot enter into details of all we heard of what God had done, and was doing, but we all felt encouraged to go on, and whilst in some stations there is little apparent success we rest in Him, for He has called us to the work, and we doubt not, "in due time we shall reap, if we faint not."

Thursday was a free day.

Friday was spent in considering the different branches of work. Women's work was first dealt with. In Kwei-yang it was said to be more encouraging than amongst the men; the women on the whole seem to be more steadfast than the men. One said he thought that the male missionaries should preach to the women whenever it can be done without arousing suspicion, and not confine themselves exclusively to the men. Mrs. Curnow, Miss Aspinall and Miss Anderson spoke of the difficulty they experienced in getting the women to remember the Truth.

Then came a paper from Mr. Windsor on "Opium Refuge Work." He thought the work was most valuable, not only in winning souls to Christ but in breaking down prejudice and getting at all classes of society. He said that a thoroughly trustworthy doorkeeper was indispensable, and that much time must be given to the patients night and day. Strict rules should be kept that no distinction should be made between ex-mandarins and the poorer people, but that all must conform to the same rules. Mr. Anderson spoke of what he had seen at Chung-king, going more minutely into the best means to effect a cure, but all were unanimous that apart from the grace of God there is no power that can effectually cure and keep men from this terribly depraving habit.

The next in order was "Medical Work." Many instances were given by one and another showing how useful medical work is in gaining entrance into the houses of the higher and influential classes. We were all agreed that, considering the influence the medical man has over the patient, and the confidence many of the patients place in him, that he should, when possible, be the preacher. The remaining part of the day was taken up with the consideration of itinerant work and the methods best calculated to make it a success. Mr. Windsor read a paper on this subject. A few of the thoughts were:—Visit places systematically. If a city is anti-foreign, lodge about 20 *li* from it; next morning enter and sell books; you will then be able to judge if it is wise or not to stay over night. Be careful how you preach against idols in a new place. If a hostile crowd gathers, keep selling books but "move on." On Saturday morning Mr. Graham read a paper on, "How can we best help the Native Christians to become



earnest workers?" He thanked God because the door is more widely open than ever before for preaching the Gospel in China; but owing to the fewness of the foreign missionaries the hope for the future lies in the Native Church. Eighteen centuries after Christ's command to "Go into all the world," finds Yunnan with five stations and seventeen workers; Kwei-cheo with three stations and fourteen workers. During the next ten years we may expect at least to have the stations and number of workers doubled; but our hope is, that the natives in each centre will be preachers. Men who will work at their trades during the week and devote Sunday to evangelistic work. We want native regiments with foreign officers. If we are to be officers we must show by word and deed that salvation is more than being saved from hell. It is being saved from everything worldly and un-Christian. We must ourselves be living in the fulness of blessing. It is our duty to help, fit and encourage each member of our Church to be a worker. We want, not hangers-on but men and women saved to save. The devil tempts men; but a man with nothing to do tempts the devil.

Sixty years ago there was not a single Christian in Fiji; now not a single heathen. By a late report there were only nine white missionaries on those islands with over 3,000 native preachers. We want something like this in China. How can we help our native Christians to be workers? Let the weekly meeting not only aim at definite study and instruction but a deepening of their spiritual life. Let us arrange for them to help us in the street chapel and going out two by two in Sabbath village work. One or two of the women should be appointed weekly to visit with the lady missionary.

Look after Sunday-school work, and if there are native teachers get a teacher's class started. Let us remember that we are as dependent on God for training the natives as for winning them from heathenism. In the discussion that followed the need for manifesting our sympathy and extending our coöperation to the natives in their efforts to serve the Lord were specially emphasized.

In the afternoon Mr. Allen opened a general conversation on how far "unity of action" can be secured. He said it was too late to doubt the benefits of 'unity of action,' and proceeded to show some of the advantages accruing therefrom. Amongst other things he demonstrated that if local initiative be encouraged much time would be saved. Successive, frequent and systematic visitation of centres would prevent waste of energy. Some thoughts were suggested in which unity of action might be secured, as follows:—An annual meeting for the two provinces. An exchange of a quarterly letter between the stations, to secure more intelligent and united

prayer. The observance of the Lord's day. In the reception, suspension and excommunication of members the native Church might be consulted as far as possible. In itinerations strongly manned stations should help the weaker. A quarterly meeting held in each station for inquiring into, and deepening of, spiritual life of the native Christians. A conversation followed, in which general assent was given to the above; and upon the invitation of Mr. Adam it was decided to hold the next convention at Ngansuen-fu in the week including March 31st, 1894, D. V.

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*"God's Acre."*

I like that ancient Saxon phrase, which calls  
The burial-ground 'God's Acre'! It is just;  
It consecrates each grave within its walls  
And breathes a benison o'er the sleeping dust.

LONGFELLOW.

FOUR miles from Chentu the ground slopes sufficiently to form a beautiful hill. At its base a small river winds among the trees, darting from view into the plains. On one bank of the river a Buddhist temple is situated, surrounded by a grove. Across the stream a strongly built stone bridge stretches, with dragon heads protruding. The outlook from the bridge is truly picturesque. This hill may be rightly called the "city of the dead." Mounds of departed Chinamen fill nearly every eminence. Bamboo groves adorn the brow of the hill as with a laurel crown. On the summit, shaded by evergreen trees, is situated "God's Acre" of the Canadian Methodist Mission. The first flower to be planted "in the fair garden of that second birth," occupies a natural elevation within the plot.

Friday, January 28th, the remains of Mrs. O. L. Kilborn were removed from their temporary resting place to this beautiful spot. As we passed through the streets, this morning, there seemed to be a noticeable hush as if the people realized that within the breast of the foreigner there was sadness similar to their own. Just outside the city we overtook a Chinese funeral. Conspicuous in the showy procession were paper-men held aloof on sticks, paper houses fastened to the chairs, and paper cash carried by attendants. The first were burned over the grave to attend the departed spirits, the houses for dwelling places, the cash to procure necessities in the spirit world. Such were the prospects of the heathen dead. How different were the feelings of the few who followed the dust of one who died with faith in her Saviour's promise that—"In my Father's house are many mansions. I go to prepare a place for you."



She is not dead, the child of our affection,  
 But gone into that school  
 Where she no longer needs our poor protection  
 And Christ himself doth rule.

Around the open grave over one hundred Chinamen and twelve foreigners stood, as Dr. V. C. Hart read the burial service and explained the hope of the resurrection. At the close of the service two Buddhist priests requested that the Holy Book which taught such precious doctrines might be brought to them. It may seem lonely to be thus left among the dead of a strange people, but what a joy it will be upon that glorious resurrection morn to be near the thousands of the redeemed that shall yet occupy the vacant spaces around about !

Chentu, Feb. 1st, 1893.

GEO. E. HARTWELL.

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## Correspondence.

### QUERY ANSWERED.

Chungking, 8th March, 1893.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: In reply to Mr. J. H. Laughlin's letter in the February RECORDER, I can afford him a little information about the two Englishmen whose names he found on the tablet in a temple at Tsi-ming-chow, signed T. Buttle and G. Herbert.

Both men were gunners in a battery of British artillery, and joined the Chinese army during the Taiping rebellion. Thomas Buttle saw a great deal of active service; was present at Alma, Inkerman, Balaclava and siege of Sebastopol, Indian mutiny, and China war, 1860. George Herbert was also in the mutiny and China war. The latter died in Shantung, I think. Mr. Buttle arrived in Tientsin in 1867 with Tso T'sung-tang's army, which was then *en route* for the North-West; employment was found for him by Chung How, who gave him a field battery to drill. As near as I can remember, he died in the Shanghai General Hospital in 1869 or 70.

Both men were entitled to nearly four hundred pounds each, as prize money, for services in the mutiny, and both were excellent soldiers.

"UBIQUE."

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### SLIGHT ERRORS CORRECTED.

Hongkong, 21st March, 1893.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: You may be interested in seeing the enclosed letter which I wrote to one of the local papers here, on the republication in it of a paragraph from a recent number of your magazine.

Yours sincerely,

J. DYER BALL.

THE BISHOP AND THE CHINESE  
 BAPTIST CHURCH.

*To the Editor of the "Daily Press."*

DEAR SIR: As you have expressed a desire to know the precise facts concerning the statement you republish from the CHINESE RECORDER in your issue of to-day, allow me as one well acquainted with the matter to correct one or two slight errors in the account—slight errors

doubtless due to Dr. Baldwin, on whose authority it is published, being a stranger in the colony. In the first place it was not Miss but Mrs. Johnson who was in charge of the Baptist Church here. The island on which the church was built is Cheung-chau, the long "Double Island," a short distance out of the harbour which the Macao steamer passes on the outside passage to the Portuguese Settlement. Though the Bishop did most kindly assist Mrs. Johnson very materially, the

whole of the money was not collected by him, as I collected a large part of it myself from Government officials and foreign and Chinese residents. The Chinese converts themselves also assisted in the erection of the building, principally in the way of labour. I have visited the church and found it to be a neat little building, well adapted for the requirements of the place.

Yours sincerely,

J. DYER BALL.

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## Our Book Table.

Rev. A. F. H. Saw, of Ch'uchow, near Nanking, Foreign Christian Mission, has produced an excellent calendar for the present year.

"Bible, Book and Tract Dépôt, Hongkong," is made up of Reports of the Committees for 1892, showing a useful work accomplished at small expense.

"The First Annual Report and Catalogue of the North Fukien Religious Tract Society, for the year ending Dec. 31, 1892." The address of the President, Rev. Chas. Hartwell, is devoted to reminiscences of early tract distribution at Foochow. The list of books and tracts, published in Wên-li and Colloquial, numbers thirty-five.

"The Seventeenth Annual Report of the Central China Religious Tract Society, for the year ending Dec. 31st, 1892." Head-quarters at Hankow and Wuchang; Dépôts, Hankow and Chungking. Much information is given about the constitution and work of this energetic Society. We are pleased to note the long list of China subscriptions, amounting to a total of \$2,729.65, making possible a prompt recovery from the effects of the late fire.

"Fourteenth Annual Report of the Chinese Religious Tract Society, 1892." Dr. Farnham, Corresponding Secretary, gives a full and most encouraging account of operations in the field, which embraces not only the empire of China but a number of foreign countries where the Chinese people have located. The Annual Sermon, by the Rev. John Stevens, Minister of Union Church, Shanghai, is an eloquent setting of the words: "His spirit was stirred in him."

"Year Book of the Presbyterian Church, Singapore, for the year ending 31st Dec., 1892." Report of the Session, by Rev. George M. Reith, Moderator, gives a brief but comprehensive view of what is being done by this body of Christian workers. The Report of the Mission to the Chinese, Rev. J. A. B. Cook in charge, shows a membership of 240; all the communicants being Chinese, except five Eurasians, five Malays, one Burmese and one Siamese. The contributions for self-support amounted to \$527.96.

"Minutes of the Sixteenth Session of the Foochow Conference of the Methodist Episcopal Church, held at Foochow, Nov. 10th, 1892." The



Journal of Daily Proceedings includes every item of business, from "Opening" to "Adjournment." The Reports of two foreign and five native Presiding Elders, of Standing and Miscellaneous Committees, from the Woman's Foreign Missionary Society and the Superannuated Preacher's Aid Society, with Memorials and finally the Statistical Tables, constitute a well printed volume of 77 pages, replete with information and invaluable to the future historian of the Church in China.

"Report of the Medical Society in China, for the year 1892." The minutes of the fifty-fourth annual meeting held in Canton, Jan. 25th, 1893, refer in appropriate terms to the absence in America, by reason of ill health, of Dr. John Kerr, who has been at the head of the hospital since 1855. The dissemination of valuable information in the form of hospital literature in the Chinese language, embodying the best results of medical, surgical and scientific achievements, together with the education and training of Chinese students in Western methods of medical and surgical knowledge, are among the valuable

features of the work of this the oldest and the most successful institution of the kind in the world.

"Annual Report of the C. M. S. Hangchow Medical Mission, for 1892." Dr. Main says that in the dispensary he and his assistants passed through their hands about 10,000 new patients. In the hospital over 600 in-patients were treated, and most of them were suffering from long standing chronic diseases which had baffled the Chinese physicians. Not a few were brought in the last stages of diseases, and some were actually carried into the compound after life was extinct. The Doctor speaks of the Refuge as a practical protest against the opium traffic. "It affords the Chinese an ocular demonstration of our good intentions, and we hope we are doing good in trying to rescue those who have struck on the Opium Rock, and are stranded and in misery on the shores of life. In their distress they call upon us to lend them a helping hand and make them safe. We can speak of a few reclaimed and renewed into decent members of society and many wretched homes made happy."

## Editorial Comment.

THE editor of the *Korean Repository* announces the suspension of that publication with its 12th issue. We heartily second the hope expressed by Mr. Ohlinger that it may be continued later on as a quarterly.

REV. MR. JULIAN, author of the *Dictionary of Hymnology*, estimates the number of Christian hymns at about four hundred thousand, and constantly increasing. This great service of song is destined more and more to be an element of joy, and so of strength, in the Church of

God. Happy are those who can lead the praises of a people redeemed out of heathenism.

MAHOMMED forbade the translation of the Koran, at the same time making it the duty of all his followers to repeat five times every day the opening prayer of the book. Devout Mussulmans of to-day, scattered as they are through many countries, if they would be intelligent as to worship and faith, must either learn Arabic or begin and maintain their discipleship by violating the Prophet's express command.

WHILE it cannot be fairly claimed for Christianity that it is the only religion which has overstepped national boundaries, we are safe in affirming that it is the only faith which carries with it a new energy into the life of nations and a power to govern human conduct. Buddhism and Islam may be said to compete with Christianity, the former in Central and Eastern Asia, the latter in Asia and Northern Africa; but there is no indication that they can naturalize elsewhere and become truly Catholic.

DR. ASHMORE, in a home paper, argues strongly that Szechuan is the real heart of Central Asia. For this reason it is important that Christian missions should hold that province in force, and should do it speedily. "The battle for religious ascendancy in Central Asia will not be fought and won among any of the hills and spurs of the Himalayas, but in rich and fertile Szechuan . . . among the well-organized and well-governed forty millions, of one civilization and one speech, who are established . . . up toward the headwaters and along the tributaries of the upper Yangtze."

A CHRISTIAN traveller from the West wandered once into an Arminian church in Constantinople. The language, dress and details of the service, were all strange to him. The people sang one hymn with peculiar earnestness, while tears started and trickled down some of the swarthy faces. The visitor was deeply impressed, and upon subsequent inquiry learned that the song which had so moved the little Eastern congregation was none other than that noble and lofty refrain heard in all Western temples of worship, "Rock of Ages, cleft for me!" So a hymn goes round the world; and so, too, the subtle power of a sacred lyric, "attuned

spontaneous to the will of God,' can touch and sway human hearts of whatever creed or race.

THE Statistical Tables of Protestant Missions in India, for the last decade, do not supply sufficient data for calculating in how many years the whole of that country will be Christianized, but they are prophetic of near and great triumphs of the Gospel. It is by no means a discouraging fact that in many cases a considerable proportion of the ingathering into the number of communicants has been not directly from the outlying mass of heathenism, but from the immediate circle of non-communicants, or the "Native Christian Community." As one writer says: "The work of the past nine years would appear to have been *intensive* as well as *extensive*, or, in other words, to a very large extent a work of consolidation."

IN Abyssinia, it is said, the illustrated editions of the Bible all have the original man ebony-hued, while the devil is always white; the meaning, first and last, being simply this—"We are the people." Nothing could be more according to nature, unless it is a Chinaman's *amour propre* as shown in his exaltation of the "black-haired race" above all other humans. The Anglo-Saxon does not hesitate to claim for himself the premier position. Although self-love and love of country are often conceived in a very narrow sense, they are not without place among the elements that constitute the source and inspiration of progress. And yet, something more is needed as impulsive to the better and the best: not the pride of race, but—the brotherhood of man.

AMONG the reasons given by a writer in the *Paris Revue des Revues* why we should cultivate an interest



in comparative religions are those which may be termed scientific, colonial and religious. In regard to oriental nations, it is important to learn in what manner the family and society live under the influence of religious ideas. European nations attach great importance to the conquest of countries beyond the seas. The time will come when no government will dare show a lack of interest in this subject, as it will be in the direct line of self-defence to "search the causes of the rousing of fanaticism among 175,000,000 of sectarians who would be able to start a movement analogous to the old Crusades." And while the study of religions would be favorable to the progress of colonial establishments, it would also aid in "the development of Catholic missions." That distinguished orientalist, Max Müller, in a lecture on the Vedas, points out another consideration of great value. He says that as one result of a careful and impartial study of the religions of the East, "we shall learn to appreciate better than ever our own religion. No one who has not examined patiently and honestly the other religions of the world can know what Christianity really is, or can join with such truth and sincerity in the words of St. Paul: 'I am not ashamed of the Gospel of Christ.'"

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It is not so very long ago that a bishop of the Church of England said he had in his diocese a very good clergyman, but one who was very eccentric, and instanced as proof of his assertion the fact that said clergyman actually believed the red Indians of North America could be converted! Less than a hundred years ago the Assembly of the Church of Scotland denounced the scheme of foreign missions as "illusory," "dangerous to the good order of society," and as "improper and absurd to propagate the Gospel abroad so long as there

remained a single individual at home without the means of religious knowledge." When it was proposed in the Massachusetts Legislature to charter the American Board of Commissioners for Foreign Missions, the objection was raised that "it would export religion, whereas there was none to spare away from ourselves," to which the rejoinder was made—and it contains the real philosophy of this modern movement—that "religion is a commodity, the more of which is exported the more we have remaining." It is indeed marvellous that in so comparatively brief a period after the question of modern missions had been fairly broached, the Christian world has united in striving to obey the Lord's command, "Go, disciple all nations." But it is even more significant that the best thought of the age, outside of religious circles, has come to a favorable view of this forward movement in heathen lands. For example, Mr. Darwin testifies his appreciation of what has been done, and what is likely to be accomplished, in lifting the degraded tribes of South America. The *Asiatic Quarterly Review*, although sharing to a certain extent the prejudice against missionaries, is led to speak of them as "an unrivalled disintegrating force," "true alchemists, possessors of the philosopher's stone." And the editor asks: "Is this *magnum opus*, on which the teaching of several hundred sects converges, a small matter? Is it naught to take the base metal, the outward civilization, the pomp and riches from the heathen, and to convert this dross for his benefit into blessing everlasting?" The London *Times* is no longer the great antagonist of missions. In its editorial columns there recently appeared an article applauding in unmeasured terms the work of Moffatt, Livingstone, and others, in South Africa, both as preachers and pioneers of civilization. Referring to the evidences of great

advance in India, the interesting and suggestive comment is made: "After such unique testimony as this we need not attempt to show any more of the progress of the *Divine drama of missionary work* in India. This is a state of things simply inconceivable in an Indian presidency half a century ago. The faithful preaching of the Gospel is slowly but surely effecting a complete transformation in the life of humanity there."

A CORRESPONDENT sends us a mild criticism of our note in the February issue of this journal on the advent of Mr. Simpson's 200 Swedish missionaries. We cheerfully recognize the right of any and all to dissent from our opinions as editorially expressed; indeed, it is inevitable that men, viewing a subject from differing standpoints and with a varying amount of information, should fail to wholly agree in reaching conclusions. And we would not have it otherwise, for knowledge is increased by friendly debate, and "in the multitude of counselors there is safety." In the present instance, and unfortunately for his avowed object in writing, we for the most part agree with our friend in his main contention. For example, the saying is undoubtedly true that "God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, and things which are not, to bring to nought things that are: that no flesh should glory in his presence." "Nothings and nobodies,"—so viewed by the world,—through the divine gift, would become the *realities* that should have power to overthrow paganism and establish Christianity. And the Apostle meant far more than many read into his words, even the surpassing spiritual power of Christ and his religion to regenerate the human

soul and raise it to immortality and heaven. "Not many wise men" of Corinth, a city boasting its proud aristocracy, were called to membership in the Church of Christ: these *sophoi* were wise "after the flesh"; but the fact that few of the higher class in the early days humbled their pride to accept the holy truth, has nothing whatever to do with a question of method or policy in conducting a modern evangelistic enterprise. It is wide of the mark to infer from the editorial in question that "only well educated, high salaried, well governed men" are wanted. We wrote appreciative and commendatory words of what had been accomplished on economic lines by the China Inland Mission. No one shall be more free than this editor to recognize the fact that there is place and opportunity in the great mission field for soul-winners of every sort, and certainly for all who are called of God to this work. Not a few who have come to China without scientific training, have proved themselves preëminently intelligent and successful in various departments of the work; but that is hardly a reason why great care should not be exercised both in selecting men and adopting the methods most likely to conserve and promote their usefulness when in the field. Our critic looks with some disfavor on the action of the Conference Committee in writing to Mr. Simpson. It is significant, however, that steps are already taken by that gentleman in the direction of some of the ends thought desirable by those who from the field point of view ventured to offer their suggestions. The plan to send out new recruits in batches of twenty each month, without adequate provision being made for their comfort and safe direction, has been reconsidered; and the head of the Mission will himself ere long visit China, with the



purpose of giving personal attention to a number of practical questions which are calling for adjustment. It is also stated that the next installment of young missionaries will be detained in England for a brief course of study.

A VETERAN and well known missionary is credited with saying that China needs, not so much "educated men," whose success has not measured up to the faith and hope of the Church, as a class of workers more especially endowed with qualifications of a spiritual kind. The implication is that many possessing the advantage of the schools are yet measurably disqualified for the best achievements by reason of a too formal and perfunctory service to the Master. Is it true that for this reason Providence is constrained in these latter days to raise up and send forth men who have entered into the larger life and are in very deed

co-workers with God? Perhaps time will show that the divine anointing has come upon not a few who by erring human judgment have been excluded from the special favor of Heaven. Whatever may be said for or against the departure from earlier standards of qualification, the movement has reached a magnitude and momentum that challenges respectful attention. It does seem a matter of regret that in connection with certain recent advances into the interior, there is a sentiment antagonistic to some of the well-tried and successful methods of missionary work. Be this as it may, anything like hypercriticism should be deprecated, and a spirit of charity, each for all, may appropriately find place among us, since the blessing of God has been vouchsafed to every form of Christian work and to all the Missions. "And let us consider one another to provoke unto love and to good works."

## Missionary News.

—Since its organization, in 1799, the Church Missionary Society has sent out more than 1000 missionaries, wives not included.

—The net increase in the Telugu Mission of the S. P. G. for 1891 was 2412, or nearly as great as during the whole previous decade.

—Since 1812 the American Board has sent out upward of 2000 missionaries and their assistants, and has gathered more than 100,000 into Churches.

—Count Inouye has made the liberal donation of 1000 yen to the Doshisha College at Kyoto. Count Ito, the leading statesman of Japan, signifies his approval of the work and promises his aid.

—Dr. Hunter Corbett, of Chefoo, speaks of the going forth of ten men of good education from the

Normal School, to preach the Gospel. They go two by two, and their salaries will be \$50 a year.

—Miss Leitch, the author of "Seven Years in Ceylon," has, with her sister, raised more than \$150,000 for foreign missions during her visit to the United States of America and Great Britain.

—Rev. C. F. Reid, of the Methodist Episcopal Church, South, Shanghai, not long ago took a class of probationers through Pilgrim's Progress,—a mode of instruction found to be interesting and helpful to inquirers.

—The Anglo-Chinese College at Foochow opened on the 9th of March with a new class of 26, all very promising boys. Some 10 applications were rejected as not

being able to come up to the required standards in Chinese.

—It is said that all India is crying out for Christian teachers; all classes are eager for instruction. The majority of the teaching staff must be native, but the best American and European teachers are wanted to train this native agency.

—Twenty years ago Dr. Mackay, missionary of the Canadian Presbyterian Church, began to labor in North Formosa. The result is in that part of the island at this day 2605 baptized Christians, fifty native preachers, two ordained pastors, and many other workers.

—It has been said that Moham-medanism is impregnable against Christianity, but the English Church Mission Society has 1000 Moslem converts, the Rhenish Society in Sumatra has nearly 6000, and nearly all the 12,000 converts in Java have been won from Islam.

—The Presbyterian Church in Japan is not divided into half a dozen factions with one polity and many creeds. In Japan it is one Church having six presbyteries, seventy-three Churches and 10,903 communicants. Able and discreet men are coming forward from among the natives to be leaders in the Churches.

—*The London Presbyterian* says: "Mr. Lamont is attempting to reach the Singapore 'Babas' through the avenue of their desire for an English education. He has organized evening classes for these Straits-born Chinamen, and hopes by winning their confidence as a friend to win a way for Christ into their hearts."

—Of the three Missions to different classes of Immigrants in Hawaii, that to the Chinese is much the oldest, the Japanese mission being the next, and the Portuguese mission the latest. All of these missions are eminently successful and promising. In the Chinese mission, however, the work has assumed much larger proportions than in the others.

—Some of the missionaries in India find the Bengali edition of the Pilgrim's Progress very popular. One tells that he has known cases where one Hindu has recommended it to another, saying that it was not specially a *Christian* book but one which would suit the people of all religions. This is another way of saying that it possesses that universality which is the mark of the highest literature.

—Says the *Bombay Guardian*: The late George Bowen once remarked that he did not know of any Hindus who had been converted through his preaching in the streets and bazaars of Bombay. But Dr. Fairbank knew of one remarkable case, perhaps only one of many. A Hindu from Ceylon came to Bombay and heard the word from the lips of George Bowen, went back to Jaffna, confessed Christ, and the Lord had used him there to do a remarkable work.

—News has been received from Szechuan that, owing to a popular rumor spread through sections of the country that the missionaries had imported poisoned foreign wine, a large mob gathered before the doors of the mission house at Shunch'ing demanding explanations. But for the fortunate interference of the local authorities, a riot might easily have occurred. It is not known who invented the false rumors, but the authorities are said to be on the lookout for them.

—Rev. F. Brown, M. E. M., Tientsin, when on the point of leaving for a home furlough, was presented by his district (Shantung) with a "Robe of Honor" (*Wan-ming-i-fu*). It is mauve silk and gold; attached there is a white satin scarf, on which is written 180 names of the leaders; with it comes a letter requesting Mr. B. to wear it on all "public occasions as an evidence of their love and regard for him." Wesley Chapel has presented him with a banner, also the City Charge, Tientsin; while Mrs. B. has



received many tokens of love from the people among whom they have worked.

—*The Malaysia Message* informs us that the island of Java is divided into 21 provinces and into three divisions—West Java, or the Sundaland, consisting of 5 provinces; Middle Java, inhabited principally by Javanese, consisting of 11 provinces; and East Java or Java proper, consisting of 5 provinces. The native population of Java is 22,139,624, including 13,219 Christians, and the Chinese population is 232,683, including 153 Christians. There are hundreds of native chiefs (Regents, Vice-regents, etc.), who are all Mahommedans and leaders of the Faith of Islam. If these men enter the Christian religion they are discharged from the Government service by law.

—Our German brethren greatly admire the American and English institution of medical missions, to which, for want of suitable candidates, they themselves have not as yet been able to give any wide extension. *The Unitas Fratrum*, however, has its first, and, at present, its only trained medical missionary, in Carl Marx, who is established in Leh, in connection with its Thibetan Mission. The different German societies are making special effort to come up in time with the Anglo-Saxons in what may be called this left-hand of Christ's work, which now, as with the Lord Himself, has always so mightily supported the work of His right hand.—*Ex.*

—A "Native Christian Gospel Propagating Association" has existed in Madras, India, for the last twelve years, the members of which now appear to be showing a prayerful desire to extend its usefulness. At a recent meeting Mr. Raju Naidu spoke on the duty of Indian Christians to put forth greater personal efforts for the salvation of their country people. An English visitor spoke upon the

same subject from the English Christian's point of view; and the principle enforced by those speakers was sustained by the president of the meeting.

—Rev. A. W. Parker relates the story of the remarkable caste movement in Benares during the past four years, under the influence of the Mahant of Benares, by which thousands of natives had become pledged abstainers, and the revenue from intoxicating liquors had been reduced yearly by thousands of rupees, 32,000 last year. Every one knew that one of the earliest vices into which English-educated Indians fall, is that of drinking English liquor. A missionary by taking up the cause of temperance gains the sympathy of all right-minded educated men who have the welfare of the people at heart, on the platform of common humanity.

—The rescue and protection of Chinese girls on the Pacific Coast is no easy task. It calls for the utmost vigilance, and frequently involves humiliating and trying experiences. Recently Mrs. Holt, the wife of the Rev. W. S. Holt, of our Chinese Mission in Portland, was sued for \$2000, on the charge of "harboring a runaway wife"; she, with others of our ladies having refused to surrender a Chinese girl who had sought the shelter of our Portland Home. The prosecution failed to establish its case, but one of the friends of Mrs. Holt had to pay \$100 for costs. When will these iniquities cease?—*The Church at Home and Abroad.*

—Rev. D. N. Lyon, of Soochow, writes Feb. 10th: "We have just closed up the schools for the C. N. Y. The examinations passed off with the usual interest. Our country school is the only one in the village. It would seem as if we ought to get a pretty good hold of the rising generation. The people here have given me a hearty welcome, and I feel

that there is a blessing in store for us and for many of the poor people around us. One old lady 68 years of age comes about a mile to Church, and is learning to pray. Her nephew is lying sick in the next house, and heard one of our members teaching the old lady the little prayer, *Dz-pæ chen weh Zhen*. He immediately asked if he might learn it. He learned to repeat the first two stanzas. Perhaps the Lord will hear him even as he heard the thief on the cross. His disease is dropsy, and will take him off before long. There have been two deaths in the village since I went away in May last."

—Mr. T. Gatrell, of the A. B. S., writes from Kalgan as follows, under date of Feb. 1st.: "We have had extremely cold weather during the past six weeks. The thermometer stood 14 below zero for days. It only rose to 2 above zero at noon, and that in the sun. I want to tell you a little about the state of the country. Great distress prevails everywhere. At one place, some 200 *li* from Kalgan, whole families were frozen to death as they laid upon their k'angs at night. Now the men of that place are selling off their wives and daughters to any one who will buy. Carts full of women and girls are daily brought into Kalgan for sale. A heathen, who rents a part of some mission premises in Kalgan, has been trading with them, and has wanted a Christian Church member to help him dispose of some. Needless to say, as soon as the fact became known he was told to leave the house. South of Kalgan things are just as bad. A convert who came from there recently said that he saw women and girls standing in the market place just the same as though they had been donkeys or any other animal. They were being sold at prices ranging from two to thirty-five dollars. Such is the present state of affairs in this

region. I had a letter from Mr. Ament a few days ago, in which he said that 1700 beggars had been frozen to death in Peking. Of course food is more than double the usual price. The missionaries have a little money in hand for distribution, but on account of its being so little they are afraid to use it; the demand would be overwhelming and disastrous if it was once known that relief was being given. The authorities are doing a little to help the starving. I am surrounded by crowds of wretched people every day. But there is one thing to cheer and encourage the farmers. We have had a very large quantity of snow this year, and they are looking forward to better crops next harvest. May God grant that it may be so! I have been preaching to them about the way they use the good fertile ground to grow opium instead of corn, and they have not a word to say in defence."

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#### THE EDUCATIONAL ASSOCIATION OF CHINA.

The following subjects have been suggested for the consideration of the Association at the Triennial General Meeting of the 2nd of May, in addition to the business and other matters announced in the last issue of the "RECORDER":—

"The moral influence of Christian education," paper by the Rev. F. R. Graves of Wuchang; "Phonetic representation of Chinese sounds," paper by Rev. J. A. Silsby, Shanghai; The duty of the Association to pay careful attention to the special requirements of Girls' Schools and Colleges, and to ask ladies engaged in educational work to become members of the different Committees; Ways and means for establishing, conducting and supporting industrial schools in connection with missionary work; Practical sanitary measure to ensure the health and comfort of



teachers and pupils in mission schools; A treatise on school methods and management, adapted to the use of native teachers; A large collection of magic lantern slides with readings in Chinese, sets of which can be hired by mission schools at reasonable rates; Schools, systems and books for the blind and for deaf-mutes; Easy stenographic methods for writing Chinese, suitable for teaching in mission schools; A comprehensive series of illustrated and interesting story books in different grades, suitable for Chinese children or adults to read on Sundays or in leisure hours; Selections from the Chinese classics with commentary, proper for use in mission schools; The advantages this Association might derive by affiliating with various teachers or educational societies in the home lands, and endeavouring to work on their lines as far as it is advisable in China; The difficulties experienced in conducting mission schools, with suggestions as to how they can be overcome; A descriptive catalogue and price-list of all available works, whether published or recommended by the Association. It is earnestly requested that educationalists who cannot attend this Conference, whether already members or not, will take these and other equally important educational matters into their careful consideration, and at least send a statement of their views on any points they feel interested in, to be laid before the Association.

JOHN FRYER,  
*Acting General Secretary.*

FROM PEKING.

The Peking community has been greatly saddened at the sudden death of Rev. J. Newton Young of the Presbyterian Mission. His was a case of virulent small-pox; taken sick on Sunday, the 12th of Feb., he died on Friday, the 17th. He was a recent arrival on the field, a young man of most excellent spirit,

and from his splendid physical appearance you would conclude that he had many years of work before him. The mission could ill afford to lose him at this juncture, being few in numbers and with a growing work on their hands. Mr. Young had just been elected Treasurer of the Anti-opium Society, and it was hoped that he would have been able to be of great service to the society whose interests he had deeply at heart. This society at a recent meeting listened to an interesting and profitable address from Dr. Dudgeon, describing the progress of the anti-opium agitation in England and India. He also urged greater activity on the part of native philanthropists in Peking and thought there was a great work for the society to perform. Previously a letter had been written by this society to friends in England, and had been of considerable use as a campaign document. At the suggestion of Mr. Alfred Dyer it is proposed to write another letter to the Christians of India, and do what is possible to assist them in their heroic efforts to do away with the traffic and production of opium. Peking has been very quiet during the winter; only one meeting of the Missionary Association, with an interesting paper by Mr. Taft on "The Ainos of Japan." The week of prayer was observed with more zeal and enthusiasm than before in many years. The meetings were all well-attended, well-conducted, both native and foreign. An unusual interest was manifested in the Girls' School, care of Miss Newton, Presbyterian Mission, and in other missions as well. The Chinese Christians are certainly growing in their ability to conduct meetings and in the appreciation of the need of spiritual warmth in order to successful work. The meetings for the foreign community were continued three evenings beyond the usual eight meetings; the coming on of Chinese New Year

and the scattering of several missionaries on distant tours interfering with their further continuance. Tungcho College has been made glad by the reception of a sum of money, the accumulations from the sale of Williams' Dictionary, which, together with other sums on hand, will make about \$15,000, to be applied to the immediate enlargement of the school. The new lot of twelve acres, just outside the walls of the city, will now be occupied by the college buildings and the residences of the instructors. Thus this school, so long in cramped and unsatisfactory quart-

ers, can now branch out and do the work for which it is designed. The literary entertainment given by the students of Peking University was well attended by both foreigners and Chinese. The speakers showed a growing proficiency in the use of the English language. The programme was well sustained throughout. This school is enjoying its fine new building, Durbin Hall, and, doubtless, before long other buildings will adorn its roomy and well located campus, purchased from the Italian Legation.

W. S. AMENT.

Feb. 21st, 1893.

## Diary of Events in the Far East.

*February, 1893.*

—Since the commencement of winter throat diseases of a virulent type have prevailed in Peking. So large is the demand for physicians that they find it difficult to make all the calls. The drug-shops of the city are doing a big business.

14th.—Annual examination of the boys and girls in Rev. W. Murray's Blind School, Peking. They acquitted themselves with credit at the examinations. Much of their work could not be shown. The girls had to acquire the new process of reading by the two-letter plan, and read from top to bottom of the paper, as well as the ordinary horizontal way, and then teach some new pupils and several with sight (thus putting several memorized works aside). They showed specimens of knitting. The boys showed several books printed, embossed and lately brought into use, viz., the smaller Epistles and also one just finished stereotyping, viz., the Book of Revelations. Two boys read a piece by fingering the brass sheets. There was an industrial specimen from the boys, in the shape of a rope door-mat (not a few of which have been sold during the year).

27th.—His Majesty the Emperor entertained at the Tze Kuang Ko a large company of tributary Princes and nobles. The chief feature of the entertainment was a banquet, while some theatrical performances were also included in the programme. Among those present were the two Legates from Corea.

—The few missionaries in the famine region of Shansi are doing all they can to help those about them, but the most they can do is but little. They can at the best save but a few out of the many. Every day in Tait'ung Fu the missionaries see two and even more lying dead in the streets near by. Some of the prices are as follows: millet, 56 cash per catty, the former price was 18 cash; oatmeal, 56 cash, former price 12 cash; potatoes, 10 cash, former price 4 cash; black beans, 800 cash per *tau*, former price 250 cash. The prices are much higher than usual pretty well over the whole province; as a consequence there is an unusual amount of suffering and want.

—No sooner was the new hospital of the Disciple Mission, Nanking, opened, than one of the first patients admitted, an opium smoker, hanged himself in one of the out-houses on the premises. Immediately on his being discovered news was sent to the officials, who came and held an examination over him and had him taken away. Regardless of the fact that the officials found it to be a genuine case of suicide, much talk was indulged in on the streets and in the tea shops, that he had met with foul play by the foreigners, who had just opened their hospital and were in need of medicine, so they had made away with the man for medical purposes.

*March, 1893.*

—Since the new year holidays the line building party of the Chinese telegraphs has been assiduously engaged in the



work of constructing the line between Lüchow Fu and Yingkawei. The work was begun last winter, but owing to the inclement weather it was delayed till now. By the middle of the second moon connection between the native place of the Chihli Viceroy and the trunk line of the telegraph system at Yingkawei will reach completion.

14th.—In order to be prepared for the dry season the Chingkiang prefect has deputed an officer to go to the country and make ditches and ponds at places within short reach of the fields where cereals are cultivated.

16th.—The Hongkong papers report that there has been an outbreak of anti-Christian feeling near Amoy, in which a female native convert was murdered and her husband's *queue* torn out by the roots, while several others were injured. The Rev. R. M. Ross was pelted with stones, and had to get protection from the magistrate's *yamen*.

17th.—The *Shen-pao* reports that the Huangho has again been behaving badly. On the 28th of the 12th moon the river

broke its bank at a place in Wuming Hsien, Shantung, and wrought terrible destruction. As many as 400 villages and hamlets were submerged, with great loss of life. On the 28th ultimo two other breaches occurred on the northern bank at a place named Sonkatoo. The extent of the damage done this time is still greater than at former periods. The refugees from the inundated districts are now directing their steps to Tientsin. These occurrences at this time of year are regarded as most unusual.

—A batch of 50 young men, ranging from 16 to 17 years of age, arrived from Hankow by the *Tatung*, to go to the Shanghai Cotton Cloth Mill, where they are to receive instruction and learn to manipulate the machinery. During their apprenticeship period here, each lad is to receive \$1.50 per month, and as soon as they become accomplished operatives, they will go to the Wuchang Mill, where they will get from \$7 to \$10 per month. The thirty lads who came last winter have returned home.

## Missionary Journal.

### MARRIAGE.

At the Cathedral, Shanghai, on 24th March, by the Ven. Archdeacon Moule, JAMES E. DUFF, to CHARLOTTE L. WILLIAMS, both of C. I. M.

### BIRTHS.

At Han-chong Fu, on 24th Dec., 1892, the wife of Dr. WILSON, China Inland Mission, of a son (Robert Henry Wilson.)

At Hankow, on 15th March, the wife of WILLIAM G. TERRELL, London Mission, of a son.

### DEATHS.

At Peking, on 18th February, of small-pox, the Rev. JOHN NEWTON YOUNG, Am. Presbyterian Mission, in the 26th year of his age.

At Chefoo, on 3rd March, DULCIE MILDRED, only daughter of Paul H. King, Esq., of I. M. Customs, Great Queen Street, Westminster, London, England, aged 8 years and 8 months.

At Soochow, March 18th, of diphtheria, after an illness of about two weeks, HATTIE ABBOTT HAYES, aged eight years the 29th of last October. She was the only living daughter of Rev. J. N. and Mrs. M. B. Hayes, of the Am. Northern Presby. Mission, Soochow. Her loving unselfish life had endeared her to all that knew her. Though so young she was already a little missionary at heart and was beginning to talk and plan for the time when she should take up missionary work herself, but the Saviour had other and better plans for her and has

in love taken the little lamb home to himself.

### ARRIVALS.

At Shanghai, 13th March, Mrs. S. COULING and two children, English Baptist Mission, Shantung (returned,) Dr. A. G. and Mrs. PARROTT and family (returned), also Mrs. RUTH FARWIG, unconnected, for Si-ngan, Shansi.

At Shanghai, 14th March, Rev. and Mrs. HENRY M. WOODS and family, Southern Presbyterian Mission, Tsingkiang-poo (returned).

At Shanghai, 17th March, Rev. and Mrs. COULTAS and family, C. M. S. (returned) and Rev. E. WILLIAMS, Foreign Christian Mission, Nanking (returned).

At Shanghai, 19th March, Misses CHARLOTTE HOFF and L. S. SIMONSEN, C. I. M.

### DEPARTURES.

From Shanghai, 3rd March, Rev. J. A. LEYENBERGER, of Am. Presbyterian Mission, for U. S. A.

From Shanghai, 16th March, Rev. and Mrs. ELWIN and family, C. M. S., also Rev. and Mrs. BROWN and family.

From Shanghai, 19th March, Misses C. K. MURRAY and M. MURRAY, of C. I. M.

From Shanghai, 24th March, Mrs. MCCARTHY, Misses L. MCFARLANE, JEANNIE WEBB, O. BRADBURY, GATES and WILLIAMSON, Mr. JOHN BROCK, Mr. and Mrs. D. KAY and 3 children and Master CHARLIE JUDD, of C. I. M.

From Shanghai, 24th March, Mrs. WALKER and family, also Mr. A. S. ANNAND, of Nat. Bible Society of Scotland.

**THE CHINESE CHURCH HYMNAL.**

*429 Hymns and Chants.*

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# THE CHINESE RECORDER

AND

## Missionary Journal.

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### *Some Thoughts on the Study of Chinese.\**

BY REV. O. F. WISNER.

American Presbyterian Mission, Canton.]

#### I.

THESE are thoughts by a missionary for missionaries. It is assumed that our object in the study of this language is not that of the mere linguist, nor of the mere sinologue. It is something higher than an ambition to speak the language like a native, or to comprehend and interpret the literature better than the natives. We are *missionaries* called and commissioned by God; and if we have any business here it is to use the language of this empire to proclaim the Gospel to every creature in it. Whether this is done with the tongue or with the pen the main object remains the same,—*evangelization*; and the acquisition of this language should remain a means to this end and not become in itself the main end. Great as is the field for, and the need of, distinctly literary work in connection with the Chinese language, still sinologues are not needed nearly as badly as preachers, and no missionary has the right to make philology and literature his chief business here without the distinct knowledge and consent of his home society. The vast majority of us are to get this language as a medium of publishing the truths of Christianity in the chapels, schools, hospitals and homes, or through the printed page. Missionaries are picked men, and should be earnest, devoted men. Confronted with a literature the most voluminous, a written character the most complicated, a spoken language the most cut up into dialects and difficult to acquire of any on the face of the globe, a consideration of methods ought not at least to be thought out of place.

The initial question of the relative importance of the written and the spoken language is, I believe, a stone of stumbling to some new missionaries. The talkative man is apt to say, "I am here as a

\* A paper read before the Canton Missionary Conference, Feb. 8th, 1893.



preacher, a speaker. I don't care anything about these stupid hieroglyphics, and there is nothing new for me in all this batch of rubbish called Chinese literature; I'll give myself to the language of the people." And so this man sits down and studies tones and colloquial, wading through the foreign-Chinese books and leaving the purely Chinese works severely alone. Whether or not he ever discovers it, he has made a tremendous blunder. We come here as educated men and as educators. We are to "teach" a new religion. But in China education is at least evidenced by a knowledge of characters, and often consists of that alone. Coolies and loafers can talk glibly, and many of them can read fairly well; and the missionary who fails to get a creditable command of the written language will be classed as an ignorant barbarian, lower than the lowest of the natives, and he only brings contempt on himself and his message. The bookish man, however, is liable to go to the opposite extreme and bury himself in the literature, to the neglect of the spoken language. No doubt most of us can call to mind men of vast erudition, who, to save their lives, could not speak a correct, idiomatic sentence of Chinese. To call these men failures as missionaries would be too strong a use of language, but may we not question whether, with all their hard digging, they have made the most of themselves? The fact is, a true perspective is what is wanted at the beginning. The unwelcome fact that we are foreigners is sufficiently conspicuous to this people in our personal appearance, without being constantly thrust in their faces by our ignorance of their literature and our execrable and often unintelligible pronunciation of their language.

Two things then are important,—to speak accurately, idiomatically; to read fluently, understandingly. And a man *should learn to speak first*. If he doesn't learn then, he never will. The first year determines a man's character as speaker of Chinese. Early negligence of the written language may, to some extent, be repaired in later years, but early neglect of the spoken language cripples a man for life. I believe that this point cannot be put too strongly. To the beginner I would say: Conform everything—if necessary, sacrifice everything—to this main object for the first year. Within that time determine to lay in yourself the foundation of a good speaker. Don't be satisfied until the words with their tones and all the other peculiarities of pronunciation come spontaneously and group themselves into sentences,—in other words, until you begin to think some in good Chinese and speak it out intelligently and intelligibly. This is *foundation work*, and should be done most carefully. Also the time required will vary in different cases, but never mind the time element; it is of little importance here, whether it be a month or a twelve-month. The all-important thing in beginning

with the tones and the idiom is *thoroughness*. Until one feels a sense of mastery the chief attention should be given to learning to talk. I should say one is safe as soon as he can promptly tell what he knows and ask about what he does not know and be understood. Then and then only should he begin seriously to study the literature. Once legitimately begun, this work will grow in importance and in absorbing interest. It is not by any means a dull work, and it pays. The man who can read and write their language commands the respect of the Chinese the instant they know of it. He ceases to be a 番鬼老 and becomes a 先生. To one and all I would say, after learning to speak *get as much of the written language as possible*. Requirements of course differ with one's occupation. Ministers and teachers require a vastly wider knowledge of literature than physicians. But then, on the other hand, doctors are dragged into the work, while the rest of us have to push ourselves in. As a rule, doctors get little time for study after they begin to practice, while the rest of us may keep studying some and should as long as we live here. I believe that at least two years' preparatory and uninterrupted study should be insisted upon for a physician, and will be found far more economical than six months or a year. Other missionaries should have at least three years of preparatory study. But our study should not stop there. We should become riper students of Chinese literature, and especially of the classics, as the years go on. As time passes more and more will the work of preaching devolve on native assistants, while the foreigner will become more of a trainer, director, organizer and furnisher of materials. He will be head and fountain, and will need to be always full, and in all ways the head of his helpers. There is no reason why we should not know their classics sufficiently well to save ourselves at least from humiliation in the presence of our helpers. If we don't it is because we don't study them, and in that case we are the losers.

Let us now proceed to an investigation of *methods*.

I. And we begin naturally with the spoken language.

1. The first problem to be solved is that of the teacher. And here the beginner needs to be forewarned that this title is apt to be misleading to a Western mind when applied to a Chinese scholar. We think of a teacher as not only a man full of his subject but as acquainted with the best means of imparting his knowledge to others. With us in schooling two words are significant—*instruct* and *educate*; filling in and drawing out. In China the significant term is 教, to instruct. Schooling here is a filling-in process, not a "leading-out." Moreover, facts are bulked, not grouped; erudition is massive, not precise. Of what we call the scientific method they know nothing. Knowledge is heaped up, not classified. The



teacher is information on tap. When the beginner employs a teacher then he is to think of him as a mere receptacle. He is a well; you must draw, or go thirsty. He is a boat; you must row and steer, or drift. He is an organ; you must have the skill to draw the right stops and press the right keys in the right time, or you'll not get the symphony.

But now as to the selection of this most essential *tool*.

(i). The thing of first importance for the beginner is *purity of dialect*. For Canton, I should say, secure a pure *Sai Kwan* pronunciation, if only your coolie or boy. Of course as soon as possible a man of some degree of scholarship should be obtained. But for the first year scholarship should be decidedly subordinated to purity of dialect. In fact too great erudition on the part of the teacher would rather tend to unfit than fit him to help beginners. The petty details of the work would be irksome to him. Herbert Spencer, for example, would probably make a very poor teacher of the alphabet.

(ii). A second essential for a successful teacher of beginners is a clear, *distinct enunciation*. No muffling or mumbling of words. Every word should be coined, should come out milled, stamped, polished and ringing; so that it cannot be mistaken nor counterfeited.

(iii). We might add as a third essential, *industry, faithfulness*. A man who constantly breaks his appointments should not be tolerated. This beginning work is a serious business. For the young missionary this is a critical period, and he cannot afford to waste a single moment. In this connection it is appropriate to consider that most trying creature, the sleepy teacher. This nodding business may or may not be the fault of the teacher. If he is an habitual theatre-goer, or opium-smoker, or general carouser, it is hopeless to try to keep him awake. But often the fault is more in the pupil than in the teacher. I have seen a poor Celestial expected to keep awake and animated six hours every day over the felicities of expression, the delightful imagery, the thrilling narrative of Ball's "Cantonese Made Easy," or the "Peep of Day." Confucius himself couldn't have kept awake with such a lesson and such a pupil. If I were beginning again, the moment I discovered signs of drowsiness in my teacher I would drop the book and start some subject of conversation; if that failed I would try to get more fresh air into the room; if that didn't succeed I would get him to move about, if possible out of doors; and if still unsuccessful I would conclude that he was either not well or had been up too late the night before. But I think it is at least due to the drowsy teacher to give him a chance to wake up.

2. Another point of considerable importance to beginners is the *change of teachers*. Most teachers of beginners, knowing exactly the

expressions which their pupils understand, fall into the habit of using those expressions almost exclusively rather than undertake the sometimes difficult explanation of a new one. This is easier for the pupil, too, but is fatal to rapid progress. Whenever this fault is discovered and becomes confirmed, a change is very desirable. Then aside from this tendency is the fact that every teacher will have his own pet phrases and words, and these the learner necessarily reproduces. For the sake then of securing a proper proportion in one's vocabulary an occasional change of teachers is desirable. As a broad rule I should say one change a year for the first three years is not too often, always provided you do not lose in the exchange. After three years, secure a good man and keep him.

3. The next question of importance is, How to become and remain a good speaker of Chinese. I say "remain a good speaker" because there is danger of deterioration. In Chinese, as in some other things, it behooves him that thinketh he standeth to take heed lest he fall. No foreigner learning this language will ever reach a point where he can dispense with the greatest painstaking and care. Vastness of vocabulary, or the fascination of literary work, or the engrossing cares of the work, should not crowd out accuracy of speech. A man should be a better speaker at 20 years than at 10, at 30 than at 20, and at 40 years he should speak like a native. I feel this to be a matter of such importance that I will ask your indulgence while I lay down ten rules which, if carefully observed and faithfully persisted in, I think cannot fail to produce good speakers of Chinese at the end of ten years, and almost perfect speakers at the end of twenty years.

Rule 1st reads: "*Keep in Sympathy with the People.*" I put this first because it is fundamental to success. What I mean is to keep in touch with the thought, the heart of the Chinaman. They are tedious and trying, and often tiresome; but we have everything about themselves and their language to learn from them, and we cannot afford to seal the mouth of our chief informant by our evident sense of superiority or lack of interest. I mean to make this point so broad as to cover interested inquiry into everything that is Chinese. If your man sees he has a good listener he will usually be only too glad to communicate; while on the other hand indifference, superciliousness, or lack of sympathy on your part, will probably stop his talking unless he has some ulterior motive in proceeding.

Rule 2nd is: "*Listen.*" This is an art that needs cultivation. It is a mistake to suppose that it requires a musical ear or any other rare gift to learn Chinese. A moment's reflection should dispel any such delusion. All Chinese children learn it, and so do all children of foreigners. But they must hear it correctly in order to learn it



correctly. It would be indeed a strange natural defect of hearing that would affect only adult foreigners! No, I believe that this hearing of tones is a matter perfectly within the control of each one. We sometimes hear that children hear and speak the language perfectly; but they don't. My little daughter says 't'án for orange and tsám for three, and omits all her ls; yet I know the Chinese think she speaks better Chinese than her father, and I suppose she does. Her intonation is perfect, but not her vocalization. Moreover, I have found that if I say 'ch'áng very distinctly she repeats it correctly, and so of other words; so that I am persuaded that "baby talk" is more due to faults in hearing, or you may say in observation, than to defects in, or lack of, control of the vocal organs. Hearing and speaking accurately is as much a progressive matter with children as with adults. With care I believe that a trained adult ought to reproduce the words of any language more accurately than the child. But how can a man control his hearing? I answer, (1) first, by giving *attention*, absolutely undistracted attention. The mind must not be preoccupied with other things, not even with the thought that "I must make haste to learn this language." A certain abandon, and sense of leisure is indispensable to success here. One must feel "I have abundant time to learn to speak this word correctly if it takes all summer." But simple attention, mere receptivity, is not enough. I should add (2) *instant mental reproduction* of the thing heard. This is most important, as it whets the blade of attention and fixes the sound as your own. The man who does this keeps his mind alert, active, and catches the passing impression of the moment with photographic permanence. (3) *Reflect* on what you hear. Constantly reproduce it in your walks and leisure moments. (4) Keep *reviewing* with your teacher to correct mistakes as well as to fix things in memory. (5) *Hear much*. Go among the people. Mingle freely with all classes. The brain should become saturated with the sounds of the language. Knowledge of Chinese, like that of divine truth, cometh by hearing. It never comes by intuition nor inspiration. Therefore the more one hears the better prospect of being able to speak. (6) Be able to *hear yourself*. Here is the real difficulty with us in much of our murdering of the Emperor's Chinese. We don't hear the effect of our own voices. This is partly due to inattention and partly to the fact that the voice is expelled from the mouth away from, not towards, the ear. The physical difficulty can be overcome by holding a book, or some reflecting surface, in front of the mouth, at from six to twelve inches distance, so as to turn back the sound to the ear. The mental difficulty can be overcome by strict self-discipline. Compel yourself to attend to the peculiarities of your own pronunciation.

Rule 3rd says : "*Talk.*" It is safe advice for anywhere in China to "stop your nose and open your eyes, ears and mouth." Dr. Goodrich, in the Jan. RECORDER, puts it truly : "Just as one learns to walk by walking, to swim by swimming, to do anything by *doing* it, so one learns to talk by talking." But I should say that eyes, ears and mouth should be open all together or closed all together. The idea is never to speak without using one's eyes to observe the teacher's method of molding the sounds and one's ears to discover whether you have accurately reproduced them or not. It is all imitation at first, so imitate everything you hear; only beware of imitating foreigners until verified by a Chinaman, lest in copying their excellencies you also adopt some of their faults. Above all, talk incessantly with your teacher. It is his business to correct you, and he will do it much more readily in animated conversation than nodding over a phrase-book. Don't be afraid to talk anywhere, not even in the presence of older missionaries. It is far better to speak out before them and invite their criticism. It will usually be given sympathetically and found helpful.

Rule 4th : *Speak in public.* The first public effort is a trying ordeal, from which the young missionary shrinks too much. The confidence gained and the knowledge acquired are well worth the early effort. One never knows how well he can do until he does it. Set a goal,—at the end of six months a prayer-meeting talk, at one year a sermon, and some public exercise at least every three months after that. The first exercises are of course chiefly profitable to the performer, but not exclusively so. The simple story of the cross, simply told by one whose face and voice are not yet familiar, has often a peculiar charm and power with an audience.

Rule 5th is : *Commit your Addresses.* This rule, I think, should be universally observed for the first two or three years. The advantage is that it fixes idioms, tones, inflections, everything. In committing, imitate as nearly as possible the pitch, time, emphasis and intonation of the teacher. Sink your own individuality for the present. Be content to be a parrot, only be a thinking parrot. Individuality will come out soon enough, and will have enough to do when it has a good cargo of good Chinese words and idiom in tow.

Rule 6th enjoins : *Humility.* As years go on and we find there are a great many things that we ought to know and don't know, there is danger of our losing the courage to ask questions. This danger sometimes increases when we come to assume positions of responsibility, say as pastors and teachers, and dread the humiliation of confessing to those under us that there is anything that we don't know, or feel that to take criticism or instruction from them would be compromising the dignity of our high office. That kind of spirit is very easily developed



and ought to be kept down. We can always learn something about speaking Chinese from every coolie and beggar we meet, so it becomes us to be humble. One of the hardest things to do is to accept just criticism. Sometimes a man is caught up in an error that he thought had been long ago corrected by painstaking and care, or perhaps in an error of which he had never been conscious; and then it is hard to calmly and graciously accept the correction. Still, if one must have pride it had better be a pride in accepting criticism from any source. That kind of pride will be least often wounded, and is no hindrance to the acquisition of the language.

Rule 7th relates to *Perseverance*. This is a hard task, but it can be done. Undertake it with the dogged determination to succeed, and you will succeed. Too much is sometimes said of the difficulties in learning the language. There are difficulties in the way, but they are all surmountable difficulties. The man who after a short trial sits down and says "can't," ought to resign his appointment and leave the field. He doesn't deserve to have a part in the grand work of the missionary. There is no one that has passed through the preliminary training now usually required of missionaries who with plodding, patient, persistent effort need fail to become a good speaker.

Rule 8th says: *Be severe with yourself*. Never allow a mistake of your own to go uncorrected. And one needs to cultivate the habit of looking out for his own mistakes. There will be plenty of them at first, and then the danger is not so great. The trouble is by and by, when we begin to speak tolerably well. In an evil hour we hear a compliment passed on our Chinese, it may be even by a Chinaman, and we cease to be on our guard, either thinking that we have reached perfection or that we can speak well enough. It would be interesting and perhaps a corrective to false pride to know how many missionaries had at the end of ten years been told by some flattering Chinaman that he or she was the best speaker of Chinese among all the foreigners. Even if all these encomiums were true, it ought not to relax in the least the rigour of self-watchfulness and self-discipline on the part of the person so praised. There is no degree of excellence too great for the cause which we represent. The missionary should always be very exacting with himself, however lenient he may be with others.

Rule 9th warns against allowing the fascination of the study of characters to crowd out the *most careful attention to the spoken language*. The written language is thought embalmed; the spoken language conveys thought for daily use. Characters are mummies as compared with the living, moving, pulsing words of daily life and speech. The best English-speaking pulpit orators give most laborious

and life-long pains to the matter of accurate pronunciation of their mother-tongue ; and they do it because it pays in results of their ministry. Chinese students of their own language exhibit the same painstaking care in pronunciation. And shall we who are studying an alien tongue rest satisfied with the attainments of three or four years' work, and then, giving ourselves entirely to the study of the ancient thoughts of this people, allow ourselves to carelessly cripple or criminally slaughter with our clumsy tongues the speech of the common people ? Surely we ought to be students of the literature, but above all and before all a *preacher* should be a fluent, accurate *speaker*, and to accomplish this he should give it his most careful and constant attention.

Rule 10th prescribes the *Study of Chinese Etiquette*. There is a two-fold advantage in this. It helps one's vocabulary directly, making it full and chaste, and indirectly by giving one a willing audience with the better class of Chinese. I don't mean that we should not learn the language of the streets, of the lower classes, for I believe that in so far as that means simplicity and directness we should be masters in the use of it, and this in order to effectively tell the story of love and life to the poor, the suffering, the dying. But our duty is not done until we have preached the Gospel to "*every creature ;*" to the rich as well as to the poor, to the educated as well as to the ignorant. But in order to converse with an educated man we have got to speak the language of educated men. The Chinese feel about pidgin Chinese very much as Europeans do about pidgin English ; they will converse with the man who uses it only so long as it is necessary, and will cut off the "talkee talkee" as quickly as possible. Politeness, civilities, forms have far more to do with our own every-day life than we are ordinarily aware of until we pronounce the man a boor who omits them. I am sure that it is not saying too much to assert that there is a lack of polish in our intercourse with the Chinese that not only presents us in an unfavorable light but goes far to discredit our message.

[To be concluded next month.]

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THE AINU OF JAPAN.—The Ainu is one, though not the only one, of the primitive races of Japan who inhabited the country prior to the coming of the Japanese. They are much under the average size of even the low statured Japanese. Remnants of them can still be found, though they are rapidly dying out despite the efforts of the Japanese government to foster them. This is partly owing to the same cause that probably dwarfed and deteriorated the race in the past, namely, their marrying within close family lines, so that the people of a neighborhood are all relatives, and the whole nation is but an extended family.



## *Improve the Time! or How to set our Clocks.*

BY DAVID W. STEVENSON, M.D.

[Canadian Methodist Mission, Chentu.]

**M**ISSIONARIES have all possible variations of time. When they have a union prayer-meeting it has been found necessary to send a clock around beforehand, or else some will come very late or early. As nobody knows, everybody thinks his watch keeps sun-time. Perhaps some American friend has lately arrived from Shanghai with a new watch, which does not improve matters. He may claim that it is "compensated for heat, cold and position, non-magnetic, stem-wind and stem-set (Boston people call "keyless" a Briticism), screw-level, thoroughly dust-proof" and all the rest of it.

Nearly always when called to a wealthy or official residence in this city for medical aid, one of the first questions is, "What is the foreigner's true time?" One old patient in the last stages of consumption, to whom I gave no hope, showed me a fine watch, as well as two others which his sons carried. When he noticed my time, he had all the clocks and watches moved back. Since this I have reckoned I was about  $1\frac{1}{2}$  hours wrong. I hope he never found it out, but I determined that henceforth I would make an attempt to get true mean sun-time.

Possibly I may be excused for making the attempt, as well as writing this paper, on the score that before I ever thought of becoming a missionary, I was trained in Toronto University for a civil engineer, as well as having some experience in the wild woods following a theodolite. Some missionaries depend on a foreign sun-dial or even a Chinese instrument to regulate their time. Most of them are practically worthless, being far too small. Four things are required of them :—

1. Horizontal plate must be absolutely level.
2. Style must be exactly vertical.
3. Plane of style must pass through the axis of the earth, not the magnetic axis.
4. For other time than twelve o'clock the elevation of the style must be the latitude of the place. Even then, owing to the thickness of style, they may err a few minutes.

The simple method I use requires no instruments. Yet I think, by it, any missionary, male or female, may make sure of the time to within half a minute. A narrow board, say two feet long, two inches wide and one inch thick is nailed to the roof or eave of a building on the north side overlooking a court or garden. From the end of the

board is suspended a fine string or wire, with a weight attached, nearly touching the ground. The stick is so arranged that its shadow will fall on the ground or pavement below. It could of course be nailed to a post or tree; the higher the better. If attached to a roof, it should be so that a person can stand five or ten feet south of the string and look at the north star, with the string in line. The idea is to have a line scratched on the pavement running absolutely north from the string; so that when the shadow of the top of the stick crosses the line it will be apparent noon. An ordinary compass is useless for this purpose, and if we do not know the variation of the compass where we are living, even a good one will not give a true result. I have a prismatic compass worth \$20, yet it gave me line five minutes wrong.

The axis of the earth passes through a point in the sky  $1\frac{1}{4}$  degrees from the north star. So the north star, as well as all other stars, each day apparently turns around the pole. Of course the circle made by the north star is very small,  $2\frac{1}{2}$  degrees in diameter, and all the other stars make circles in size relative to their distance from the pole. From this it will be understood that only twice in every twenty-four hours is the north star exactly in the north, once above and once below. The desire is to know just when this occurs. I have chosen two other easily found stars, which also lie in the plane running through the pole when the north star is above or below. Anybody can find them, and only one is needed. Ursa Major (Zeta  $\zeta$ ) or the middle star in the handle of the dipper or plow, lies on the other side of the pole from the north star. In other words join these two with a straight line and it will pass through the pole. The other star is Cassiopeia (Delta  $\delta$ ), which forms the angle of the chair. Cassiopeia (the lady in the chair) is a noted group lying in the milky way. Its five brightest stars are represented as indicating the outlines of a chair or throne in which the queen sits. The pole star lies just between Cassiopeia and Ursa Major. I have chosen two stars, because in some courtyards and also in low latitudes only the upper star can be seen. During the fore part of the night, in the spring months, Cassiopeia is the upper star; while the Great Bear or Dipper is the upper during autumn.

Standing some feet back of the plumb line erected, we can tell when the pole star and either of the selected stars lie in the plane of the plumb line. At that minute we are looking exactly north. We can use either of two ways to fix this line. A friend holds a candle or match against the north wall, which may be from twenty feet to  $\frac{1}{4}$  of a mile away. He can then stick in a tack; or, by suspending a small plummet from the back of a chair, the chair, about ten feet south, can be moved till the two plummets are exactly in line with



the north star and pole. I may just state here that a very good test for a watch's regularity, say for a week's time, may be had by this second method. This great world of ours turns around exactly in 23 hours, 54 minutes and 4.09156 seconds. It does not vary the  $\frac{1}{1000}$  part of a second. Therefore each star ought to return to the plane of the strings during or at this time. Carry this test on for ten days and you have a very accurate one.

A line can now be scratched on the pavement, using a board for a straight edge. If you have taken a little care you can well feel proud of this line, for the shadow of the stick, when it falls on it, gives apparent noon; moreover, the yearly variation, as well as the accuracy of any compass may be tested thereby. The *line* has been determined by a star so far away that the light from it takes 25 long years to reach us, although light travels the distance of eight times the circumference of our earth in one second.

But our desire is not to get apparent time, for that differs daily. The earth moves on its orbit round the sun at varying velocities; at one time, in winter in the northern hemisphere, moving much faster. It is impossible and not desirable to make a time piece show the irregular time of the sun due to the variation of its motion, as well as the obliquity of the ecliptic. If a race is to be run on time, it is desirable that hours and minutes shall be of equal length at all times of the year. So astronomers, as well as court laws, have decided our days shall be the average of all the days in a year or even centuries. So we have to add to, or subtract from, the apparent noon of each day a few minutes called the "equation of time." You can obtain this from any good civil or nautical almanac. But I give a table, which will suit well enough for our purpose in China for the next fifteen years. There are four days in each year in which clock time and apparent time are the same. Of course no correction is needed for these days. While there are four others which have a maximum difference between these dates, by proportion the correction may be found for any day. I may state that on January 1st it is necessary to add four minutes; that is, when the shadow shows apparent noon, the true mean time is four minutes past twelve.

The Same. No correction.	Maximum Equation of Time.			
			Minutes.	Seconds.
	Feb. 11th	Add	14	28
April 15th	May 14th	Subtract	3	50
June 14th	July 26th	Add	6	16
Sept. 1st	Nov. 2nd	Subtract	16	20
Dec. 24th				

If you have gathered enough directions from the preceding to furnish each happy mission home with the true time, I shall be well repaid.

But may we for a minute think of the worlds we have been using. No missionary in China! Nay! The man never lived who can comprehend the full meaning of the wondrous messages, which the sun flashes to us upon the wings of light, of the sun's majestic power or its unthinkable immensity. Let me place before you an original but simple illustration. The distance to the moon is two hundred and thirty-eight thousand, eight hundred and eighteen miles (238,818 miles). Quite a distance. How long would it take you to walk it? Yet, if it were possible, we could take our world and place it inside our sun at its north axis, and then take the moon and place it right down through the sun the same distance as from us (238,818 miles). Then take a similar moon and push it down another 238,818 miles, and yet take another similar moon and extend it down south through the sun a like distance. Yet you would have thousands of miles to spare before you would reach the other side of the sun. For the sun's diameter is only 852,900 miles. Think of it! You could take our world and three moons and swing them around inside the sun, and you might not have even a ripple or a smile to pass over its surface. Yet *He* takes care of it as well as the sparrows. Astronomy makes a man feel small. Teach our Chinese literary friends astronomy and their pride and dignity will dwindle. For their benefit I give an illustration from Herschel as to our little solar or planetary system. Choose any well-leveled field. On it place a globe two feet in diameter to represent the sun. Mercury will be represented by a grain of mustard seed, on the circumference of a circle 164 feet in diameter for its orbit; Venus a pea, on a circle 284 feet in diameter; the Earth a little larger pea, on a circle of 430 feet; Mars a large pin's head, on a circle of 654 feet; the Asteroids grains of sand, in orbits of from 1000 to 1200 feet; Jupiter an orange, on a circle of  $\frac{1}{2}$  a mile; Saturn a small orange, on a circle of  $\frac{4}{5}$  of a mile; Uranus a full sized cherry, on a circle more than  $1\frac{1}{2}$  miles; Neptune an extra sized cherry, on a circle of  $2\frac{1}{2}$  miles in diameter.

At night it gives me the greatest pleasure to look at the stars. One is never alone if he has a slight acquaintance with them. Perhaps you may hear the morning stars sing together and understand the speech that day uttereth unto day and the knowledge that night showeth unto night. The mind must be brought into an attitude of profound contemplation in order to appreciate it. From this globe we can look out in every direction into the open and boundless universe. Blinded and dazzled during the day by the blaze of that star of which the earth is a near and humble dependent, we are shut in as



by a curtain. But at night, when our own star is hidden, our vision ranges into the depths of creation, and we behold them sparkling with a multitude of other suns. They are arranged in pairs, sets, rows, streams, clusters; here they gleam alone in distant splendor, there they glow and flash in mighty swarms. This is a look into heaven more splendid than the imagination of Bunyan pictured; here is a celestial city whose temples are suns and whose streets are the pathway of light.

Let us look for a minute at Ursa Major (Zeta), the middle star in the handle of the dipper, and which we used to determine the north. If you have good eyesight you will notice it is double. A smaller star seems to be almost in contact. The larger of these two stars is called Mizar, and the smaller Alcor—The horse and his rider, the Arabs said. An opera glass will, of course, greatly increase the distance between Alcor and Mizar, and will also bring out a clear difference of color distinguishing them. If you have a strong glass you will be able to see the Sidus Ludovicianum, a minute star between the other two, which a German astronomer discovered more than a hundred and fifty years ago, and, strangely enough, taking it for a planet, named it after a German prince. Prof. Pickering, of Harvard University, has recently announced the most remarkable discovery, that the larger component of the double star Mizar is itself again double, but in this case the two stars are so close that no telescope has ever been able to separate them; and the fact that there are two stars is only made manifest by the shifting of the lines in the spectrum caused by their alternate approach toward, and recession from, the earth, as they revolve around one another. The time of revolution of these two suns is about 104 days, and their distance apart about 140,000,000 miles. Their size is stupendous, their combined mass being forty times as great as that of the sun.

Continue the curve of the dipper-handle, in the north-east, and your eye will be led to a bright red-yellowish star of the first magnitude, which is Arcturus, in the constellation Boötes. According to Dr. Edkins' photographic determinations of Stellar Parallax it is distant 1,000,000,000,000 miles and equal to 3000 suns. Understand it? No! Time is too short. We need an eternity to comprehend the infinite. We are laboring for a majestic and loving King. Let us to the work! To the work! *Improve the time.*

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## *The New Missionary—His Relation to the Work and Workers.\**

BY W. H. CURTISS, M.D.

[Methodist Episcopal Mission, Peking]

### I.

TO the query, "What is the missionary's greatest trial," a well known China missionary is said to have replied, "His brother missionary." I hope, among other points, to be able to suggest, this evening, how the statement, if possessing any portion of truth, may be made for the future a mistaken conception of the relationship of missionaries to each other. The sole object in offering this subject is simply in relating experiences from observations to suggest an escape from the mistakes, and to assist some new missionaries, and older ones, over those first weeks and months which make or mar the cordiality of colleagues or missionary friends. For I am satisfied that it is this period that makes the future difficult or easy for the young missionary as he *sees*, or sometimes, perhaps most often, *feels* that process of "sizing up," that is going on in the minds of his senior; frequently carrying himself, no doubt, in such a manner as to warrant his older friends in wondering what is to be the outcome for himself and the work. There is no need trying to disguise the fact, that whatever may be the outward demeanor of workers to each other, the life and character of each one of us is, to a certain degree, influenced by that feeling we constantly bear in our hearts, whether of love, respect and freedom of intercourse, or of restraint and miscomprehension.

Fortunately for the writer his term of service places him on the vantage ground of not being reckoned either as a veteran or tyro, but where he can calmly look back over mistakes which are yet fresh in his memory, and find in them lessons helpful in the navigation of this whirling, seething mass of celestial heathenism.

The *work* and *workers* are in the very nature of the case so closely knit together that it is impossible to speak of the relation of the new missionary to each separately.

"From ancient times," to use a Chinese expression, there has always been the contest between youth and maturer years for power, authority and leadership. The spirit of emulation is, in itself, necessary for the success of the young, but emulation without

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judgment worketh obstreperousness. It is well for the young missionary, at the very beginning of his career, to remember that the work has been carried on for these years, having attained some degree of success, and *without him*. That if at any time afterwards, he may, in the Order of Divine Providence, be cut off, the work will still move on just as successfully *without him*. That whatever is his experience, grace, or talents, he is but one of the millions of factors in the Great Plan.

While perhaps the first essential for the success of the new missionary is zeal, yet it is also exceedingly likely to be his greatest source of danger. It may be likened to the natural element fire, which while it is dangerous and can consume, yet under proper control and limitations is the great benefactor of mankind. The results of what I shall wish understood as *misapplied zeal* are so frequently seen upon the mission field that I hope I shall be pardoned if I devote a few lines to the consideration of it. One year of this all consuming zeal has no doubt ably assisted in converting the heathen, but at what has proved to be a greater financial and physical sacrifice than a score of successive years of moderation and discretion. The zeal of the young missionary tends to make it "my work," and "my work" is the one around which all else should centre. We can well understand how one in charge of a certain branch of mission work can become so thoroughly imbued with the salient points of his department, and the good accomplished by it, that all else may be excluded from his vision. The nearer an object is to the eye the more the field of vision is lessened. Nor does this failing always disappear with the disappearance of the *rash*, for it is frequently the marked characteristic of those older in mission work. To continue the ocular illustration, a sort of cataract is left in the eye, which permanently obscures the visual field.

Overzealousness conduces to *impatience*, and what a sad complaint to be afflicted with among such a slow going people, to whom time and the importance of preparation for a future world are no great considerations. The young missionary sees on every hand fields apparently untouched, and he either begins suggesting what his mission brethren should do, or tries to do it himself. If the new comer is unfortunate enough to attempt, in his ignorance, to cover one or more of these—as he supposes—neglected fields, he falls directly into the natural result of *impatience—discouragement*, for he is almost certain to fail. The impetuous zeal of the young missionary which leads into visions of the heathen world converted in a decade or generation, because it is all such smooth sailing, so far, for him, is the Scylla, of which the pessimistic conservatism of some older ones is the Charybdis. What more beautiful and comforting sight than to

see the laborer after his many years of seed sowing, even yet without discouragement, awaiting the good time of Him that giveth the increase.

The mission field above all others seems to be the place where men think they can become skilled workers without serving a term of apprenticeship. And in no place, so far as China is concerned, is a term of apprenticeship more necessary. The tools, the language and customs, the materials, and the people, are all new to him. He knows not how to take up his instruments of workmanship, nor does he know where to begin on his material. To contend with he has the strangest of strange languages, of which it could be well said that it was invented by the Evil One, to prevent the Ambassadors of the Truth from proclaiming their message; the strangest of people, ignorant yet wily, superstitious but not easily fathomed. A people which if thrown into the balance of the world's nations would be the nether weight. Another stumbling block to the new missionary, and which can be called by either one of two names, is *criticism* or *presumption*; and he falls over it many times, often unintentionally and unconsciously. But remember that our friends in their early acquaintance with us do not know whether or not these are permanent traits in our characters. It is almost an invariable rule for the new missionary, after a few weeks or months, to begin correcting others on their use of the Chinese language, calling attention to errors or supposed errors in tones, or suggesting the use of other forms of speech. Or they are very apt at an early date to condemn severely and with great gusto the prevailing system of Romanization, forgetting that time and usage have made it acceptable and sufficient. The ridiculousness of their criticism is very likely to come home to them later on, for it is quite probable that on first landing they jotted down in their note books phrases, given to them by their traveling companion or other friends, in a system of spelling that seemed to approach the sounds as they took them from the lips of their friend; yet when referred to months afterwards are entirely unintelligible.

I do not forget that men are not all constituted alike, that they do not think or see alike; a sorry world indeed, if it were so. But there are reasons why some should have precedence over others, and the senior missionary has the right to assume the lead in matters of administration. Has he not by these one, two, three or more decades of years made it possible for your services to be required to help develope the work? Has he not borne the brunt of pioneer days, and where in the world is not the experience gained by the hard lines of pioneering recognized? What made Livingstone and Stanley and the host of courageous explorers



of the Dark Continent authorities on all questions relating to dealings with the natives and the best ways for opening up that vast territory? Pioneer experience. By whose efforts is it that the study of the language is so systematized that our progress is a matter of fewer years than it was for them? Experience is the passport to leadership, and in no place should it be more so than upon the mission field, where so much of the success that has been attained has come through hard lessons.

How incongruous then to see a new arrival, whose eyes are filled with strange sights, and ears with stranger sounds, until the brain fairly whirls with excitement in the endeavor to take it all in; who has not yet had an insight into the work as it really is, and who knows absolutely nothing of those perplexing questions so constantly arising and so difficult of solution, yet ready, willing and eager to try his hand at the oar, and perhaps to completely change the existing policy for some plan that he in his own wisdom has worked out on the voyage across the ocean or in the shorter period of his missionary connection.

The spirit, then, of the new comer, should be that of reasonable subordination to tried policy. It is a wise measure, as already adopted by some societies, of not permitting voting power until after a connection of a year or more.

Some young missionaries feel that they lose character or self-respect by this evidence of quiet submission, but not so; on the contrary it more surely leads to the coveted position of counsellor, adviser and leader, to say nothing of the more comfortable intercourse with one's fellow-workers. If it were not for the danger of all considering themselves of that class we would here make an exception of those brilliant lights which flash into the front ranks at an early day. It is a great deal more fortunate to arrive upon the field green than fresh, but to observe a period of seasoning is essential.

In the matter of methods of study of the language, is not the young missionary too frequently allowed to stumble around in a blind sort of manner, groping after some method he cannot explain, but anticipating some way that shall put him on a working basis sooner than those that have preceded him?

Courses of study are now demanded by most of the missions, but nothing is said about *how* the studies shall be pursued. If fixed methods of study apply in institutions of learning at home, why should they not here? Some consider a familiarity with the radicals the first essential; others some other division. Some will take up Wade's Forty Exercises, or the Gospel of John, and read straight through them without any special endeavor to fix the characters or their meanings as they go, depending upon time and numerous

repetitions to fix them. It is our opinion that some method devised whereby the first months of study could be made more attractive, without those dark days when the task seems utterly insurmountable, would be a great help, even to an actual increase in progress. I am satisfied that this pounding away at something which seems impenetrable, day after day, without any perceptible impression being made, produces on many a reflex mental and physical depression which should be avoided. True, we can quote proverb upon proverb and maxim upon maxim about patience, but modern thought tends to work out methods which spare the wear and tear of the machinery and yet produces better than before. The plan of fixed portions of work for each day, to be recited, and the forming of classes, where possible, suggests itself.

To make this most effective would require the services of one who could intelligently assist, in the person of an English-speaking native. Many a hard point in idiom, or obscure meanings would be thus easily overcome. This should not be continued longer than six or eight months, when the student should have no great difficulty in understanding the explanations of a non-English-speaking teacher.

In this connection may be considered the question of how much time should be spent per day in study. The mental and physical capacity for study are closely related. The physical capacity for study depends upon the person's life for the three to six months previous to starting for his chosen field.

Take one, say, a young woman, who has been, up to a short time before undertaking the long journey, in the school-room, with mind doubly intent upon the satisfactory discharge of her school duties and the new work to which she feels called. Then follows busy preparation, with perhaps a parting to which a bitterness is added by opposition, a rough voyage and its accompanying agonies, arrival on the field worn, haggard and home sick; if to be a resident in North China, coming at the commencement of an enervating rainy season, or a dry overstimulating winter. Is such an one a fit subject to set to six or eight hours a day of work, which, under present methods of stolid digging, has about as much inspiration in it as counting the sands upon the sea shore? Most of the cases of breaking down which occur early in the life of the missionary, can be directly traceable to some strain upon the system in the few months previous to the start for the field.

And yet the impression frequently received by the new comer is, that his standing as a missionary is to be determined by the number of Chinese characters he can absorb in the shortest length of time, and that other intellectual or spiritual attainments are to cut but a very small figure in his worth as a worker. This is not



said in so many words, and perhaps is not really intended, but is easily inferred from the bearing of the older missionary. Perhaps the student of the language overhears a conversation in which the progress of another student missionary is the subject, and what he hears naturally suggests how he may fare. What follows? Already imbued with the loyal desire to be considered a worthy colleague and not to allow the standing of his mission intellectually, or otherwise, to be lowered, he re-enters upon his studies with renewed vigor, but without regard to *health, climate or previous condition*. Result: *insomnia, headaches, nervous prostration* and entire unfitness for work here or anywhere else.

Three, six or nine months may be spent in efforts of recuperation, or at one-half or one-third work, an expense to the missionary society, which might have been avoided and a valuable worker saved to the field. To a certain extent the new missionary should be allowed to use his own judgment regarding his powers of endurance, but on the other hand he should be willing to listen to the advice of those who have seen what indiscretion can lead to. North China, with all its reputation for salubrity, has a trying climate and one that cannot be trifled with with impunity.

And here a plea for those who do not early develope into fine speakers of the language. Many valuable workers and those who have exercised a marked influence over the people have been those whose ability to speak idiomatically or fluently was far from perfect. Yet there are those of this class whose knowledge of the character is extensive. Fortunately there are fields of usefulness, and large ones, for both classes; though the one in whom fluency of speech and knowledge of character are combined has the decided advantage. But do not make the unfortunate one, where diligence has been proved, to feel that he is a failure.

There are those who think that it is better for one to wait until his speech is approximately correct before attempting the public use of it, thinking that the imperfect use of it will be so distracting to the listener as to counteract any good that might have been done. But here as elsewhere, practice makes perfect, and a stray word or thought, given in imperfect speech, may be dropped into some fallow heart only waiting for the proper seed. Does not God often use the weak things of the earth to confound the mighty? A certain missionary in North China, whose labor has not been lacking in results, began preaching with his teacher sitting behind him, and after the missionary had finished his *effort*, the teacher would arise and tell the people what had been the meaning of the imperfect utterances of the speaker. As a result the missionary became in course of time, so that he could present the Truth intelligently and

the teacher, already a Christian, developed into one of the most successful helpers of that mission.

*Physical* acclimatization determines the *amount* of work the missionary can do, but fully as necessary are *social* and *mental* acclimatization, which will increase the ability for performing a good *quality* of work. It is utterly impossible for the foreigner to comprehend, much less practice, the endless variety of forms and ceremonies applicable for all sorts of occasions and parts of occasions. Many content themselves with the thought, which may be true, that the Chinese do not expect it of us. But even if this is true it is not the part of wisdom to presume on this belief and pay no attention at all to what is proper in the eyes of those we wish to attract. *Li* and *Kuei Chü* are among the essential elements of Chinese life, and one reason why we do not command more respect, and are regarded by them as their inferiors, is on account of our lack of it, and it is our belief that this feeling is overcome in proportion as we make the attempt to observe their forms. The effort shows the desire, and even greater allowance will be made for an unsuccessful effort than for polite indifference, besides leaving a greater feeling of kindness.

I certainly deprecate the cultivation or use of those forms which always give the lie and show the insincerity of Chinese society, or which require us to belittle ourselves, as, for instance, speaking of our insignificant personage, our vile abode, our worthless possessions, etc., *ad nauseam*. But surely it will pay to learn and practice those little, common every-day points of Chinese etiquette, which will compel the natives to respect you and to look upon you as approaching his equal.

[To be concluded next month.]



Testimony in favor of Christian Missions sometimes comes from unexpected sources. Mr. R. L. Stevenson, writing to Mr. G. A. Sala, refutes some charges against the South Sea Missions—chiefly L. M. S. and W. M. S., we suppose—which Mr. Sala had quoted in his *Journal*, with an appeal to Mr. Stevenson to state the facts. The latter responds with a complete vindication of the Missions, from which we can only quote two passages: "Take our Bible here in Samoa; it is not only a monument of excellent literature, but a desirable piece of typography." . . . "Missions in the South Seas generally are by far the most pleasing result of the presence of white men; and those in Samoa are the best I have ever seen."



*China's Awakening.*

BY REV. E. P. THWING, M.D., PH.D.

[Extracts from a paper read before the April Conference at Canton.]

**T**URANIAN civilization was a factor in the early development of the race; it may yet play a part in the final periods of human history. The massive character, the antiquity and fecundity of China's thought, poured forth for ages, proves that, though she has sometimes slept, she has had periods of great intellectual activity. He who says that she is now asleep, that the Far East is moribund, that Asiatic races are passing into Nirvana, is woefully and wilfully blind. There are no signs of physical decrepitude. China is adding forty millions to her population every decade, equal to that of the empire of Japan. Professor Phelps has well said that Asiatic races are as full blooded and virile as ten centuries ago, and likely to live thirty centuries more, perhaps outlive their Occidental rivals by reason of a calmer flow of life. He compares them to the vast beds of anthracite, which God keeps in grand reserve with latent fires for future use. God sees there is here something which deserves to live, and may yet vivify our own blood, deepen the channel and widen the field of Occidental development.\*

That China shows no sign of mental senility is proved by the astute statesmen and diplomatists she has trained, "unequalled for character and ability" as Sir Frederick Bruce said. The career of the "Bismarck of China," Li Hung-chang, is a conspicuous illustration. The zeal shown in provincial examinations all over the empire is not consistent with the pessimistic theory of mental decay. The output of the Translation Department at Kiangnan Arsenal shows that the impact of Western thought has roused her scholars to ask for a wider horizon of knowledge. Furthermore, the instinct of self-preservation has forced China to introduce the telegraph, the railway, arsenals, dock-yards and other enterprizes mercantile in their features but strategic in their aim. At the recent festival in honor of China's premier, H. E. Viceroy Chang said, "Right and left we face the changing moon. Possible enemies encircle us as the Pole Star is circled by the Bear, but Krupp guns now protect every river, and batteries lurk in unsuspected spots."

But let no one be deceived in regard to the real status of affairs and fall into the other extreme, that of delusive optimism, and fancy

\* EX ORIENTE, A Study of Asiatic Life. E. P. Thwing, p. 73.

that this empire is revolutionized by Western thought and is soon to accept our Christian civilization. We should learn from past misjudgments. The reports of the British and Foreign Bible Society thirty years ago, in the early years of the Taiping rebellion, tell of "the intense desire to expedite" the work of the Lord. A call for a million Testaments was responded to in about five months. The Emperor was said to be willing, the people willing and victory for Christ near at hand. But a heavy disappointment came, and the Society, reviewing it, said it taught the Church among other unexpected lessons this one, "That God's work cannot be rushed," which recalls the sublime prescience of Marquis Tsêng, who truly said, "The world is not so near its end that China need to hurry, nor the circles of the sun so nearly done that she will not have time to play the rôle assigned her in the work of nations." The God of patience grant that we may be like minded. We were told at the Shanghai Conference that 1000 Christians in 1000 days might carry and leave the verbal or printed call of the Gospel with every family in this empire. Another has calculated that every family on the globe might be reached in half the time, that is, in 500 days, if the entire British army and navy were to march with military celerity with the Gospel message. Such computations may help to rouse indolent, sluggish souls at home, but they represent only half truths. Recent numbers of THE RECORDER contain strictures on those who magnify the difficulties before us and those who minimize them. The truth about China lies between the extremes. She is, indeed, awake, but not in the best humor, as is the case with those suddenly, unwillingly roused. The forced disruption from traditional usages naturally disturbs her temper. China is at school, a bright, ambitious but conceited pupil, thoroughly disliking her teachers. Were it possible she would preserve her ancient isolation, but necessity is on her, for the foe is at her doors. To use Dr. Allen's figure, China is in a lock, with the flood gates of a mighty civilization open before her. She must rise. She must join the nations in the ongoing stream of progress. . . . In view of the awakening of China the duty of Christian nations is clear and imperative. They should deal with her with candor, caution, fairness and firmness. Traditional ideas should not be needlessly violated, but international obligation should be enforced without compromise or temporizing. She cannot be allowed to "go on shilly-shallying indefinitely, one moment solemnly accepting and another covertly receding from them." Treaty stipulations as to internal trade and travel, the residence and protection of foreigners, commercial and diplomatic intercourse are to be guarded from all obstructive interference. Official publicity is to be demanded in the circulation of imperial rescripts and privilege in their behalf. The



indifference, delay and assumed ignorance of petty magistrates, in the matter, should be rebuked. The gingerly way in which rulers of turbulent districts and authors or distributors of vile, anti-foreign publications have sometimes been treated, neutralizes the spirit of the treaty protection guaranteed.

On the other hand, the whole status of the missionary body in China, in its relation to civil and military power, needs revision on our part. The charge is to be fairly met, which has been made, that we are "indiscreet, and particularly partial to appeals to the persuasive powers of the inevitable gunboat." Needless causes of suspicion and grounds of calumny should be removed, as relate to hospitals, orphanages, unmarried female missionaries, the purchase and tenure of land, and in all matters in which a collision of ideas would naturally be expected.

China's awakening imposes on us an urgent duty with regard to the educated classes. We are to see that the poor have the Gospel preached to them and also to ask, "Have any of the rulers believed on Him?" We are debtors to the wise as well as to the unwise. Rev. Gilbert Reid's articles in *THE RECORDER* suggest admirable methods. . . . Finally, it is hardly necessary to enjoin the duty of a more vital and visible unity on the part of Protestant Christians in China. The success we all pray for is imperilled if denominational peculiarities are allowed to fetter our coöperative influence and action. The strictures of Professor Drummond and other more recent criticisms in London journals as to the "gorilla warfare of rival sects" in the evangelization of China are unjust, but verbal denial goes for nothing. We can furnish, however, monumental evidence of this essential oneness in the preparation of our versions of the Scriptures, in confederated action among native Churches, in insisting on the equality of the clergy, the privilege of the sacrament, the glory of an unbroken fellowship and the power of the Church's concurrent but diversified life. Then will the awakening of China's political life lead on her spiritual redemption, and "the oldest son of Adam shall become the youngest child of Christ." The Lord hasten it in his time.

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ARCHDEACON WOLFE, writing of the troubles during 1892 at Kiong-ning and Chung-ho and Kien-yang says: "Now that Kien-yang and Chung-ho have been occupied it will never do to abandon them. To do so now is to close them, humanly speaking, for years and years to come. You must help us by every means you can to get back possession of these places. . . . Every effort must be made to hold our ground, and may the Lord help us, for without His help we cannot go forward."

*Bible Translation.—Methods of Work.*

**T**HROUGH the action of the British and Foreign Bible Society a committee has been formed for the revision of the Scriptures in Urdu, and the following account of the manner in which the men were selected, and of the general principles laid down to guide them in the work, has been gathered from the official minutes of a representative Conference of missionaries which sat at Delhi for three days in the month of December last.

The Conference assembled for the express purpose of electing the members of the Revision Committee and laying down general principles for their guidance. Eight different missions were represented in the Conference, the missionaries attending it being nominated by their respective missions. Members of the Church of England were largely in the majority, numbering nine out of the seventeen who were present, the remaining eight being made up of four Presbyterians, three Baptists and one Methodist. Nine other missionaries, who had been invited to attend the Conference, were absent. The Rev. H. E. Perkins, of the C. M. S., who had been appointed Chief Reviser by the Bible Society, acted as Chairman of this Conference.

As regards the constitution of the Revision Committee it was resolved that it consist of seven members, including the Chief Reviser, with power to fill up vacancies in their number, subject to the approval of the British and Foreign Bible Society, and the six members were subsequently elected by ballot of the Conference. Three of those elected as members of the committee belong to Church of England Missions, two belong to the Methodist Episcopal Mission and one to the American Presbyterian Mission. Only two out of the seven members of the Revision Committee are natives of India, and the whole seven are ordained ministers.

The following is a summary of the main principles laid down by the Conference, which were understood to have binding force in so far as they embody instructions to the Revision Committee, and the Bible Society has been requested to certify them as such. The first point that is noticeable is that the committee have not been left free to arrange their own methods of work, but are instructed by the Conference to work individually, each member making his own emendations of the text privately. As the work proceeds the Committee is to meet from time to time and to print experimental editions, both in Roman and Persian characters, for distribution to persons competent to offer an opinion. The Urdu version of 1887



is to be adopted as the basis of revision, and the Greek text of the English revision of 1881 is to be followed to the exclusion of the marginal readings. The new Urdu version is to be printed in paragraph form, not in verses, and it is to have a margin, in which the committee shall put renderings which may fail to secure a place in the text, but which are considered by them to be of sufficient importance to be preserved. They are also (wherever any advantage is gained by doing so) to put in the margin the literal renderings of words or phrases when they cannot on idiomatic grounds be admitted into the text. The margin is also to be used for noting equivalent values of coins, weights and measures, whenever transliteration is resorted to, but as far as possible these are to be translated rather than transliterated. Proper names which have become prevalent in current Urdu are to be inserted in their prevailing forms, other names being written in their original forms as far as possible. Poetical parts of Scripture are to be exhibited as such.

It may be of interest to our readers to learn that the main principles which are already being followed by the British and Foreign Bible Society's Committee for the revision of the Malay Scriptures, resemble the above very closely. The Malay Revision Committee, however, was not elected by a Conference of missionaries, the selection of his colleagues being left entirely to the discretion of Bishop Hose, who was appointed by the Bible Society to be Chairman of the Committee. The new Malay version will be rather a re-translation than a revision, and the method of carrying on the work is therefore somewhat different, but the plan of printing experimental editions has already been carried out, as referred to in our Notes and Comments this month. The Greek text of the English revision of 1881 is being followed by the Malay Revision Committee, and the fullest use is being made of all previous Malay versions. In regard to proper names, coins, etc., substantially the same lines as indicated above are being followed in the preparation of the new Malay version, with the exception that the addition of a margin has not been contemplated.—*The Malaysia Message*.

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The Rev. Jonathan Simpson, J.P., after visiting Canada, the United States and Australia, is now on his way to China and Japan, and intends visiting the mission stations of the Irish Presbyterian Church in India, at his own charges, on his return homeward. He is now in his seventy-seventh year, and is in possession of all his faculties in great vigour. He attributes his health (he has never had a day's illness in his life) to simple habits of living, sea-bathing for forty years, both in summer and winter, and especially to the fact that he has been, and still remains, a total abstainer from all alcoholic drinks. Here is a fact to strengthen week-kneed brethren who have begun to halt in the good old way of water drinking. Such facts are worth tons of arguments.

## *Is He not the God of Gentiles also?*

BY REV. J. GENÄHR, RHENISH MISSION.

“**I**S He not the God of Gentiles also? Yea of Gentiles also” (Rom. ii, 29). And if so, shall we not find traces of God’s wisdom as well as His love even among the pagan nations?

“There are people,” says Max Müller, “who believe that all the nations of the earth, before the rise of Christianity, were outcasts, forsaken and forgotten of their Father in heaven, without a knowledge of God, without a hope of salvation.” But he is confident that a comparative study of the religions of the world will drive this “godless heresy” out of every Christian heart, making us see again in the history of the world the eternal wisdom and love of God towards all His creatures. Surely, we have not the least fear that Christianity will suffer by a comparative study of the religions of the world. On the contrary, it has everything to hope from it. Nevertheless we have to be wide awake, since our hearts are too apt to run away with our heads. We see rather with the eyes of our feeling than the eyes of our thought; we may easily make that to be truth which we wish to be truth. “It is one of the strange phenomena of the present day,” says Sir Monier M. Williams, “that even educated persons are apt to fall into raptures over the doctrines of Buddhism, attracted by the bright gems which its admirers cull out of its moral code and display ostentatiously, while keeping out of sight all the dark spots of that code, all its triviality and all those precepts which no Christian could soil his lips by uttering.” True it is, there are always people who are apparently ever more ready to appreciate the beauties and the wisdom of some non-Christian religion and religious books than of Christianity and the Bible.

But there are other people who are prone to go to the other extreme. To the Rev. Dr. Ashmore in his late papers on Heathenism in *THE RECORDER*, the question, What should be our Attitude toward the Heathen Religions? is very simple, because he regards Christianity and other systems of religion as possessing no common ground whatever and separated *for ever* by a profound and *impassable gulf*.\* He is not more sure of the Divine origin of Christianity

\* To prevent misapprehension as to my standpoint let me add that in spite of all that which in pagan systems is similar to, or identical with, the Gospel truths and maxims, I am far from believing that there is a “*genetic connexion*”—as Max Müller has called it—between the big religions and Christianity. There remains after all an *infinite chasm*, which is only filled up by the *fact* that the *Infinite Himself* interposed, in order to fill that infinite chasm which separates the non-Christian religions from Christianity. Apart from this blessed truth I am ready to acknowledge that there is a *profound* and *impassable gulf*.



than of the Satanic origin of the pagan systems, and finds God's own estimate of heathenism "*all packed solid into a single chapter of the New Testament (Rom. i.) so as to be clear, well defined and unmistakable.*" This is a cheap expedient indeed, for it does away with all labour in searching the Scriptures, but it is exceedingly one-sided. It has an awkward side too. Suppose some one should retort, "God's own estimate of the true conversion of sinners is all packed solid into a single parable of the New Testament, the parable of the prodigal son, so as to be clear, well defined and unmistakable; we need no other portions of the Bible to find it out, etc." Would you agree? Has not this way of handling the Scriptures given rise to the bitter but not undeserved epigram:—

"Hic liber est in quo  
Quaerit sua dogmata quisque  
Invenit et pariter dogmata quisque sua."

Surely it is in vain to expect to arrive at the truth if we examine the Bible merely to find support for the prepossessions with which we approach them. While we seize with avidity on certain passages that seem to favour our own notions we may shut our eyes deliberately to other passages that should have modified them. But problems like this must be measured by wider considerations—theological considerations based on the great facts of nature and revelation.

The first chapter of the Epistle to the Romans is indeed a dreadful portion of revelation. It gives a striking picture of heathenism at all times, but also a fearfully true description of so-called Christian nations. There is too much glass in our houses for it to be safe for us to throw stones. With whatsoever measure ye mete it shall be measured to you again. "Suppose the pagan of a literary turn to set in terrible array the dark facts in the past history and present condition of Christian nations, religious wars, slavery, belief in witchcraft, social corruption, the foulness of our Modern Babels,—London, Paris, New York, the horrors of sweating, wretched stories of Whitechapel atrocities,—and then ask why the fruitage of your orchard is to be commended to his taste. You are indignant at once. How can these evils be traced to Christianity, contrary as they are to its spirit and principles? They exist in spite and not because of it. But the argument is equally cogent on his side, and he has an equal right to be indignant at your indictment of his religion."

That is the reason why I have called Dr. A's argument exceedingly one-sided. It is not fair to look only at the "dark spots" of heathenism while keeping out of sight that all religions contain more or less elements of Divine truth. And to assign all the good, which cannot be gainsaid, to the insidious devices of the Evil One, is so far from being derived from the Epistles of St. Paul, that it must,

on the contrary, be traced back to Jewish fables as its fountain-head.\*

Now if we have no open mind for the workings of the Divine in paganism, how shall we be able to do justice to the profound, consoling and beautiful saying of the great Apostle to the Gentiles, put at the head of our paper? Does any minister, with Paul's epistles in his hand, need to be told that he fully believed what St. John afterwards proclaimed that Christ is the "true Light that lighteth every man that cometh into the world?" According to the principles of a true accommodation (*συγκατάβαισις*) he therefore boldly and confidently quotes heathen poets and philosophers in support of the Divine truth he had to communicate. And the ancient fathers and preachers of the first centuries walked in his steps, always searching in pagan literature to find out the elements of truth, and even anticipations of higher truths, which they might turn to their own purposes. "Man was to them no 'warped slip of wilderness,' but a "*φυτον οὐράνιον*," a heavenly plant; and in every heathen inscription their enlightened eye read a prayer to the Unknown."

In spite of all the wanderings of natural man, the *κοινωνία ἐμφυτος πρὸς τὸν θεόν*, the implanted relationship towards God has not been annihilated, thanks to the fact that our race has never been wholly without the Gospel. Its rainbow sign has spanned all the ages of men's existence, and its restraining and restorative influences have been mixed up in the experience of all their generations. Much like as panspermy reigns in the kingdom of molecular existence, and like as vital germs, capable of development, even if they have only the size of an atom, are dispersed and scattered throughout the atmosphere; there is also a panspermy of the Divine Spirit, rays of heavenly light, scattered through all the generations and nations at all times and in every direction. Even in the "poor heathen" are rays of that light "which shineth in darkness," stronger or feebler, in greater or lesser darkness. Even he has a power to see the light and open his soul to it, and the more he has it, still to crave for more. *Justin Martyr* calls this going forth of the soul to God in his Apology, the *λόγος σπερματικός*, dispersed in every soul, even that of the pagan. Indeed man has nowhere been found entirely without the sense of obligation to a law, without the sense of a God, from whom alone law could emanate.

\* Later on we shall bring forward ample proof of our assertion. In the meantime let it suffice to show what an effect it makes upon outsiders to see missionaries having recourse to such an expedient. A "Candid Friend" makes the following bitter but not undeserved remark, saying that it (*i.e.* to assign even the good in the ethnic systems to the Evil One) is "but a poor kind of monkish subterfuge, an escape for minds driven to the wall by fixed beliefs brought into open contradiction with observed facts." See *Missionaries in China*, p. 27.



*Calvin*, in his *Institutes*, writing on this subject, thus expresses himself: "Certainly, if there is any quarter where it may be supposed that God is unknown, the most likely for such an instance to exist is among the dullest tribes, furthest removed from civilization, but as a heathen tells us, 'There is no nation so barbarous, no race so brutish as not to be imbued with the conviction that there is a God.' " *Cicero*—for he is the heathen—meant "God" doubtless in a pantheistic sense. But Calvin was as right as Paul when he quoted the first half of the fifth line of an astronomical poem of Aratus, to turn the truth, which *Cicero* expresses, to his own purpose—to show that the belief in a God is an intuition of the mind, and is common to our race in all its varieties, not excepting even the most barbaric. We may well be sceptical as to the reports, sometimes read, of savages supposed to be without any sense of morality or religion,—not doubting the integrity of the reporters, but greatly doubting their competency to give such a report.

*Origen* placed the idea of one God in the same class with the ideas common to the consciousness of all mankind. *Tertullian* makes his appeal against the prevalent heathenism to the testimony of souls not trained in schools, but simple, rude and uncultivated. (See Neander, Church History, Germ. Ed. I, 963). "Marcion," says Neander, "was the only one who denied that any testimony concerning the God of the Gospel was to be found in the works of creation, or in the common consciousness of mankind. The more emphatically, therefore, does Tertullian dwell on this testimony." (*Ibid.*) I cannot do better in winding up this branch of my argument than quote the words of a missionary, who had spent the longest part of his life in the midst of the most godless races of mortals known anywhere—*Livingstone*. Speaking of the Bechuanas, Bakwains and Caffres, he says: "There is no necessity for beginning to tell even the most degraded of these people of the existence of a God or of a future state, the facts being universally admitted. Everything that cannot be accounted for by common causes is ascribed to the Deity, as creation, sudden death, etc. 'How curiously God made these things!' is a common expression; as is also, 'He was not killed by disease, he was killed by God.' On questioning intelligent men among the Bakwains as to their former knowledge of good and evil, of God and the future state, they have scouted the idea of any of them ever having been without a tolerably clear conception on all these subjects." (Missionary Travels, p. 176). Again, speaking of the Maravis he states that all the natives of that region have a clear idea of a Supreme Being, the maker and governor of all things (p. 686).

It is true indeed that though these tribes all possess a distinct knowledge of a Divinity, they do not glorify it as God, but have changed His glory into the vilest of idolatries, while others, who doubtless had at first some knowledge of the primitive and patriarchal religion but did not like to retain it, have transmuted its traditions into fantastic legends and its hopes into classic dreams. What I contend for is not the observance but the recognition of a Supreme Being. Even to the most degraded barbarians, as we have seen, God left not himself without witness (Acts xiv, 17); he planted in their hearts the spring and impulse that they should seek God, if haply they might feel after him and find him (C. 17, 26, 27). Side by side with God's special revelation, granted to his chosen people, and side by side with those wonderful arrangements to prepare and bring the Jews unto Christ (Gal. iii, 24), runs a natural revelation of the one and highest God, a προπαρασκεύασις προσδοπιούσα—as Clement of Alexandria puts it—which, humanly considered, suffered the nations to walk in their own ways, God yet having appointed an end to their ways, when they should enjoy together with the Jews the full light of the Logos, so that the *pre-Christian* paganism likewise had a Divine sanction and a mission of its own to fulfill.\* In vain I am referred to the fact that in the main the history of pagan nations decisively shows that none of their religions have been developed to higher perfection and purity, but all have degenerated in the course of time. Doubtless they have, but nevertheless I believe, that both the Eastern and Western nations, under the providence of God, had their mission to fulfill, and fulfilled it as producers of a certain good, and beacons of warning from ill.† And for that very reason the *pre-Christian* paganism had, as well as Judaism, something of a preparatory character, and took a parallel and independent position beside it. (See *Döllinger*, *The Gentile and the Jew*; *Lasanex*, *Studien des Klassischen Altertums*, and others). "There is," says Lasanex (p. 82), "between the *Graeco-Roman* and the *Jewish-Christian* religion a much deeper connection than is generally admitted. The ideas planted in human nature, and which lie at the bottom of all religions, coming out sometimes more clearly, sometimes less so, at one time more openly and at another time less so, are one and the

\* Not so the paganism of *to-day*, which is only a caricature of the ancient paganism, as well as modern Judaism is only a caricature of the ancient. Both present to us only the dilapidated ruins, the exanimated and putrefying limbs of the ancient.

† "To say, as in deed, if not in words, many missionaries do, that there is absolutely no good in systems which have sustained so great a people through periods of time during which the mightiest empires of the earth have risen, flourished, fallen and been resolved into their elements, is surely to do violence to obvious truth." *Missionaries in China*, by A "Candid Friend" (A. Michie), p. 27.



same everywhere. Christianity, which from the beginning was destined to embrace all nations, *did not hesitate to assimilate all that was truly human* wherever it was found. It was the more at liberty to do so, as the Bible expressly states, that the founder of Christianity, who is identical with his doctrine, is as old, yea older than the world" (John viii, 58; Col. i, 16)."

To us there is absolutely no point in the sneer of Celsus, Strauss and other sceptics, that the most distinctive rules of Christianity may be paralleled from secular sources. On the contrary, "we have always rejoiced to know that God left not Himself without witness, and that what St. Paul so finely describes as His richly-variegated wisdom had long been visible in part by that light which lighteth every man that is born into the world." The Gospel was not intended to annihilate the good principles which are found existing among pagan nations but to give them their full energy on the mind (for they operate but feebly alone) and to communicate to pagans the knowledge of those salutary truths which they have not, and cannot have, without it.

But on the other hand we must confess that we have but little sympathy for the nervousness of some religionists, who fear that by such a conception the notion of pure revelation must be compromised. This fear is founded, if we are not mistaken, on two suppositions, which misconceive the true nature of revelation: *Firstly*, that revelation is a something which is communicated only by God, and by man only passively received; in other words, that the prophets and apostles were mere pens and not authors; *secondly*, that heathen wisdom is void of all the higher elements of truth. But if these erroneous suppositions are not made, we certainly need not shrink from the acknowledgment that Christianity has assimilated all that was truly human wherever it was found. At the risk of being charged with not holding orthodox views I should like to quote some of the "*Voces patrum*", communicated by *Edmund Spiess* in his "*Logos spermaticós*," Leipzig, 1871, pp. 2-5. As they have some bearing on the controverted question, they will likely be of no little interest to the reader. They run as follows:—

*Clem. Alex. coh. ad gentes.*

15: ἦν δὲ ἐμφυτος ἀρχαία πρὸς οὐρανὸν ἀνθρώποις κοινωνία, ἀγνοία μὲν ἐσκοτισμένη, ἄφνω δὲ πού διεκθρόσκεισα τοῦ σκότους καὶ ἀνάλამπουσα.

*Just. Mart. Apol. 2, 27.*

Ἐκαστος τις ἀπὸ μέρους τοῦ σπερματικῷ λόγῳ τὸ συγγενὲς ὁρῶν καλῶς ἐφθέγγετο.

"There has been from the beginning a natural relation of man with heaven, obscured indeed by want of knowledge, but suddenly breaking through the darkness and shining forth."

"Each of them has spoken well, seeing what was congenial with his portion of the *Logos spermaticós*."

*Clem. Al. Strom. 1, 207 A.:*

ἦν . . . πρὸ τῆς τοῦ κυρίου παρουσίας εἰς δικαιοσύνην Ἑλλήσιν ἀναγκαία ἢ φιλοσοφία· νυνὶ δὲ χρησίμη πρὸς θεοσεβείαν γίνεται προπαιδεία τις οὕσα τοῖς τὴν πίστιν δι' ἀποδείξεως καρπουμένοις.

*August. Retract. 1, 13:*

Res ipsa, quae nunc religio Christiana nuncupatur, erat apud antiquos nec defuit ab initio generis humani, quousque Christus veniret in carnem, unde vera religio, quae jam erat, coepit appellari Christiana.

*Id. de vera rel. 4, 7.*

Proxime Platonici a veritate Christiana absunt, vel veri Christiana sunt paucis mutatis verbis atque sentiis.

*Lactant. de falsa rel. I, 5.*

Tanta veritas est vis, ut nemo possit esse tam caecus, qui non videret ingentem se oculis divini claritatem; nec philosophorum quisquam tam inanis, qui non videret aliquid ex vero.

*Id. de vita beata VII, 7.*

Si quis exstiterit, qui veritatem sparsam per singulos per sectasque colligat in unum et redigat in corpus, is profecto non erit dissensus a Christianis.

*Minuc. fel. in Octav. p. 21.*

Ita veteres philosophos cum Christianis consentire, ut non dubitet dicere, aut Christianos philosophos esse, aut philosophos olim fuisse Christianos.

*Just. Mart. Apol. I, p. 83.*

Οἱ μετὰ λόγον βιώσαντες Χριστιανοὶ εἰσι, καὶ ἄθεοι ἐνομίσθησαν, οἷον ἐν Ἑλλήσι μὲν Σωκράτης καὶ Ἡράκλειτος.

*Clem. Al. protr. 6 p. 59.*

πᾶσιν γάρ ἀπαξ ἀπλῶς ἀνθρώποις, μάλιστα δὲ τοῖς περὶ λόγους ἐνδιατρίβουσιν, ἐνέστακται, τις ἀπόρροια θεϊκῆς.

"Before the appearance of the Lord, philosophy was indispensable to the Greek unto righteousness; but now it is profitable unto the fear of God, being a school for those who obtain by revelation the faith."

"What now is called Christianity has been substantially with the ancients and has not been absent from the beginning of mankind, even to the coming of Christ in the flesh, from whence the true religion, which existed already, was called the Christian."

"The Platonists come nearest to the Christian truth: they are true Christians, if one changes but a few words and sentences."

"The Power of the Truth is so great that nobody can be so blind as not to see the Divine light which appears to the eyes; and none of the philosophers so vain as not to see a little of the true."

"If one came forward and gathered the truth dispersed among individuals and schools and digested it to a body, he certainly would not differ from Christians in his opinion."

"The ancient philosophers agreed so much with the Christians, that he made no scruple to assert that either the Christians are philosophers, or the philosophers have once been Christians."

"Those who live according to the Logos are Christians, even if they have been declared to be Atheists, such as Socrates and Heraklitos amongst the Greek."

"An effluence of the Divine has been put into the soul of all men without distinction, but specially into those who apply themselves to the sciences."



*Id. Strom. I, 1 p. 326.*

παρ' ὅλους ἐνδείξομαι τοὺς Στρωμα-  
τεῖς αἰνισόμενος ἀμυγέπη θείας ἔργον  
προνοίας καὶ τὴν φιλοσοφίαν.

*Id. ibid. vi, 8 p. 773.*

οὐκ ἂν ἀμαρτήσαμεν λέγοντες τὴν δὲ  
φιλοσοφίαν καὶ μᾶλλον "Ελλησι οἶον  
διαθήκην οἰκείαν αὐτοῖς δεδόσθαι,  
ὑποβάθραν οὖσαν τῆς κατὰ Χριστὸν  
φιλοσοφίας.

*Id. ibid. I, 5 p. 331.*

ἦν μὲν οὖν πρὸ τῆς τοῦ Κυρίου παρ-  
ουσίας εἰς δικαιοσύνην "Ελλησι ἀανυ-  
καία φιλοσοφία . . . ἐπαιδαγωγεί  
γὰρ (ἡ φιλοσοφία) καὶ αὐτὴ το  
Ελληνικὸν, ὡς ὁ νόμος τοὺς Ἑβραί-  
ους, εἰς Χριστὸν. Προπαρασκενάζει  
τοίνυν ἡ φιλοσοφία, προοδοποιούσα  
τὸν ὑπὸ Χριστοῦ τε λειούμενον πάν-  
των μὲν γὰρ αἷτιος τῶν καλῶν ὁ θεός.

*Bas. de leg. Graec. libr. C. 5.*

εἰ μὲν οὖν ἐστὶ τις οἰκειότης πρὸς  
ἀλλήλους τοῖς λόγοις, προὔργουν  
ἂν ἡμῖν αὐτῶν ἡ γνῶσις γένοιτο·  
εἰ δὲ μὴ, τό γε παράλληλα θέντας  
καταμαθεῖν τὸ διάφορον, οὐ μικρὸν  
εἰς βεβαίωσιν βελτίονος.

"Throughout the whole book of *Stromata* I shall, in some measure veiled, also represent the philosophy as a work of the Divine providence."

"Our assertion that philosophy has been vouchsafed specially to the Greek, as it were a peculiar Testament, to become the foundation of Christian philosophy, will not be unjust."

"Before the appearance of the Lord, philosophy was indispensable to the Greek unto righteousness. . . . because it has been the tutor to bring them to Christ as the law was to the Hebrews. Philosophy then, by paving the way, prepares him, who is to be perfected by Christ. But the author of all goodness is God."

"If the opinions on both sides stand in kinship with one another the knowledge of them must be beneficial to us; if not the cognition of the distinguishing features, resulting from a comparison, will be of not a little value for the establishing of the better."

These few quotations of the early fathers and writers of the Christian Church will suffice to show that they, almost in one spirit, without reserve, have joyfully recognized the Divine spark which glimmered even in the white embers of heathen wisdom.\* I need scarcely say that I do not endorse every word quoted above. "*Ich referire blos!*" Göthe used to say. But to do justice to the ancient fathers, and in order to appreciate their attitude to the pagan philosophy, we ought, above all things, to convince ourselves of the decided position they took respecting the Gospel. There is no

\* It is but just to mention that Tertullian and a few others made an exception to the rule. It is, however, not the epistles of Paul but the apocryphal Book of Enoch, from whence he derived the wisdom that all the higher truths had been worked into the heathen systems in an unlawful way by communication of fallen spirits, and therefore he degraded all the heathen philosophers without distinction to organs of the Evil One! (See Neander, Church History, Germ. Ed. I. 918). It was one of the many eccentricities of Tertullian that he upheld the authority of the *Book of Enoch*; but he was alone in doing so. In spite of the quotation in St. Jude, who perhaps merely quotes a traditional saying without having seen the book itself, the mind of Christ's Church has never wavered as to the true nature of it. Are they who deliberately assign all the good things, which even they confess are undoubtedly to be found in heathen systems, to the insidious devices of the father of Imposture, aware that they are believing in "cunningly devised fables" of some Jewish Rabbi and not in the Epistles of St. Paul?

wavering between philosophy and Gospel. Their eulogies on Plato did not come from a heart divided between Plato and Christ. No, their innermost feelings and enthusiasm were turned immutably to the Lord, and all the expressions in praise of Plato must be explained by their simple faith that he seemed to point at Christ, and that he, had he lived in the times of Christ, certainly would have yielded over to him the supremacy and believed in him as the only master and Lord.\* Only on account of its subservient, and by God himself arranged, relation to the great plan of salvation did they revere the platonic philosophy. Philosophy in itself is of *little* value to them; only in its character as a tutor to bring men to Christ do they attach the high value to it, as we have seen above.

Now, to return to the "*Voces patrum*," I do not deny that from the harmony of the Logos spermatícos in heathen individuals and schools with special revelation in our holy Scriptures, inferences can be drawn, and have been drawn, *which are the antipodal reverse of my personal conviction*, and of what I aim at and want to prove in this paper. But it were easy to show, if time and space permitted, that these inferences do not stand the test of a rigid scrutiny. What I contend for is this. If God is really also the God of Gentiles, then must we find traces, not only of His love but also of His wisdom in paganism. In other words, I consider the good in paganism as well as in Judaism as accomplished by God, because I cannot conceive how it is possible that the pagan world could be *entirely* forsaken by Him. There are in the great non-Christian religions unquestionably not a few precepts, which might be contrived into a very pure and noble code. One of the best foreign students of Confucianism says that its teaching is of "virgin purity." Nor are the virtues of the heathen confined to their books.† The narratives of many a pious heathen are so full of many and estimable traits that I cannot but find the famous saying of Augustine: "The virtues of the heathen are but shining vices" to be a one-sided paradox, which could only be set up by misunderstanding and misinterpretation of the apostolic saying, "Whatsoever is not of faith is sin" (Rom. xiv., 23). I agree much more with the other paradox of the same father in his "retractationes" (i., 13), quoted among the "*Voces patrum*," though it appears almost as strange as the above one. Like Paul, Luther and men of similar strain, Augustine uttered at different times paradoxical sentences, which seem to neutralize one another. But it is not difficult to

\* Si enim Plato viveret, etc. Aug. ver. rel. iii., 3.

† "The inconvenient morality of the Chinese, when it cannot otherwise be disposed of, is referred, without more ado, to the father of Imposture. All this may be natural; but the effect of it is no less natural." *Missionaries in China*, by A. "Can did Friend," p. 23.



explain them psychologically. The energy and the cogent logic of these men hates to stop midway. Starting from premises which lie side by side they are urged to conclusions and assertions almost contradicting each other. "*Les extrêmes se touchent*" is an experience easily intelligible in their case.

To sum up,—"*impartial not neutral*" is the motto which should express our attitude towards the non-Christian religions. The Divine is divine wherever it is found. It behoves all Christian missionaries to have an open sense to trace the workings of the Divine hand everywhere and to give credit to ethnic systems for all that is true and good in them, borrowing from them freely to enrich our own presentation of the truth, even as an inspired apostle did, \* whose method of teaching is one from which modern missionaries might well learn a lesson.

"Embrace the truth where'er 'tis found,  
On Christian or on heathen ground,"

are the words of a poet who had the true spirit of Christian eclecticism. Well says Milne in his preface to his translation of the "*Sacred Edict*" (p. 8): "The *judicious* Christian, aware that all *truth* proceeds from *One Eternal source*, will venerate it according to its importance wherever it is found. Whether it has come down by tradition, or by writing, he knows that it must, *at some time or other, have been revealed*. And upon the supposition that those good moral principles which are found among unenlightened nations were planted in man by nature (which it would be difficult to prove or to deny *in toto*) he will still cheerfully allow to them that degree of importance which they deserve, *well knowing that they answer some important end in the great system of the Creator's government*. Among a people whose sentiments, laws, and national usages bear such evident traces of high antiquity *as to leave no room to doubt of their patriarchal origin*, it is naturally to be expected that many excellent moral maxims should be found expressed with an air and a simplicity peculiar to the earlier ages of the world. These are to be found among the Chinese."

I would not only admit all this, nay I would even go a step farther as I have already hinted. Ready to acknowledge the elements of truth (to which do not only belong the relics of

\* Act. xvii., 28 Paul quotes from the *Phaenomena* of his countryman Aratus; (I. Cor. xv., 33) from the *Thais* of the Athenian Menander; and Tit. (i., 12) from a poem of the Cretan Pseudo-Epimenides. Strange to say in these three poetical writings we see precisely represented the three most dominant philosophical schools of the then prevailing paganism, namely, the *stoic*, the *epicurean* and the *nero-pythagorean*. May we not find a hint in that, to be ready, not only to acknowledge the elements of good that are to be found in Confucianism, but also those in Taoism and Buddhism?

primitive revelation but also anticipations of future truths) that are to be found in ethnic systems, I should give diligence

“To gather up the scattered rays  
Of wisdom in the early days,  
Faint gleams broken, like the light  
Of meteors in a Northern night,  
Betraying to the darkling earth  
The *Unseen Sun* which gave them birth”

and make them the handmaids, and—as Dr. Faber in his able “Critique of the Chinese Notions and Practice of Filial Piety” has pointed out so convincingly—even allies of Christianity.

I am fully aware of the danger attached to this tendency, and that not a few of my brethren disapprove of it, yea diffidently shun it. The reason of this it is not difficult to perceive, as the thinkers and observers, according to Göthe, generally in this respect divide themselves into two classes. *The one* incline more to a uniting method, *the other* more to a dividing one; the former like to combine the manifold and diverse into a certain uniformity, the latter have a passion for hair-splitting the analogous and similar, and too often these opposite views fight against each other as sharply and warmly as if the truth itself were at stake. But the truth generally lies in the very middle, and both parties should, for truth’s sake, rise to a higher point of view, where they could see that both methods have their good right, *if they do but make it their business by all means not to overthrow but to compensate each other*. Here is no question, as is sometimes heard, of mixing up Christianity with ethnic systems, but of recognizing the common ground that lies between them, so far as there is any.

Dr. Ashmore and others most emphatically declare that there is no common ground whatever. Whosoever dares to entertain a different view in this matter is crushed down by the misapplied words of St. Paul, “What communion hath light with darkness, or what concord hath Christ with Belial?”

But I hold that while sacrificing to expediency no vestige of our Christian faith, we are yet loyally and fearlessly to admit that there is a broad standing-ground in pagan literature, specially in the Confucian,\* upon which the Christian missionary can take his position in communicating the truths of Revelation to the Chinese.

\* “I have found the classics of incomparable value both in convicting of sin, in the inculcation of duty, in upsetting idolatry and in establishing our Christian ideas regarding the Omnipresence, the Almighty Power and the universal care of the one living God.” *The Riots and their Lessons*, by John Ross, RECORDER, August, 1892, p. 382.

“There is enough in them, if the conscience be but quickened by the Spirit of God, to make the haughtiest scholar cry out, ‘O wretched man that I am! who shall deliver me from this body of death?’ Then may it be said to him with effect, ‘Behold the Lamb of God who taketh away the sin of the world!’” *The Chinese Classics*, by James Legge, D.D., Vol. ii., Prolegomena, p. 76. See also *A Systematical Digest of the Doctrines of Confucius*, by Ernst Faber, D.D., p. 49 and *Lehrbegriff des Chinesischen Philosophen Mencius*, by the same author, preface iii, iv., and p. 67.



It is to my own mind a most encouraging circumstance, and has made me always thankful that God has not left himself without witness, varied and convincing, among this vast portion of His human family, and so furnished evidence of the consoling truth *that He is the God of Gentiles also.*

I am therefore better pleased in this matter to agree with the early fathers and writers of the Christian Church and with a row of missionaries who have written in a similar strain in *THE RECORDER*,\* to whom I am indebted for some valuable suggestions,—than with the other tendency.

I know very well that the opinion of no man, however gifted, is worth anything, except as it is drawn from Scriptures. For my own part I claim no infallibility. I will not say that I am exempt from the desire to find my own opinions in the Scriptures. But I think I have derived them thence. At any rate I feel that I may safely say, I love truth more than creeds. The prayer of a most saintly Divine, being dead yet speaking, is also mine: “Deliver me, O Lord, from the narrowing influence of human lessons, from human systems of theology; teach me directly out of the fullness and freeness of Thine own word. Hasten the time when, unfettered by sectarian intolerance and unawed by the authority of men, the Bible shall make its rightful impression upon all the simple and obedient readers thereof, calling no man Master but Christ only.”

\* Rev. T. Richards, *Thoughts on Chinese Missions, Difficulties and Tactics*, Vol. xi.; Rev. G. Owen, *New Testament Parallels in the Four Books*, Vol. xvii.; Dr. D. Z. Sheffield, *The Ethics of Christianity and of Confucianism compared*, *ibid.*; Rev. John Ross, *Our Attitude Towards Confucianism*, Vol. xviii.; Dr. W. A. P. Martin, *Is Buddhism a Preparation for Christianity?* Vol. xx.; Rev. G. T. Candlin, *What should be our Attitude toward the False Religions?* Vol. xxiii., and others.

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REV. DAVID HILL, a veteran Wesleyan missionary from Hankow, China, who is now in England, after answering some critics of the anti-opium movement, says:—Standing in thought on the Indo-Chinese frontier, and looking eastwards, I have watched the dark waves of war and rebellion and flood and famine breaking over the peaceful millions of the Chinese Empire during the last sixty years; but higher than them all, more cruel and more lasting, rising more stealthily and spreading more widely, have I seen the red opium wave with increasing volume and direful devastation slowly sweeping over the land.

Sickened by the sight, I have turned westward and glanced in thought across the *coming* sixty years of our Indian Empire, and have sometimes thought I could discern the incipient rise, the first heaving of a like disastrous wave, which as it swept along, engulfed in ruin millions of our fellow-subjects in the East, and I have said, “Would to God that some mighty breakwater, some gigantic barrier, might be raised to save our Indian Empire ere yet it be too late.” This vision, with its dark foreboding, may be all in error; but when one has seen the curse of opium-smoking in China, a man’s soul must be dead indeed if he does not shudder and shrink from a like vision within the borders of our own loved country.

—Home paper.

## Correspondence.

Luh an cheo, April 8th, 1893.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I beg to call attention through your columns to a passage of Scripture which seems to me to be mistranslated in every Chinese version of the New Testament which I have yet seen (Eph. v., 26), "That he might sanctify it; having cleansed it by the washing of water with the word." This in our common Pekin version, 使教會因著道理和洗禮的水可以成爲聖潔. This might be rendered, Cause the Church by the word and the water of baptism to become holy. Dr. John's translation and that by Bishop Burdon and Dr. Blodget is structurally the same as the above. The objectionable part of the verse is: first, the character 和, which divides that which should not be separated and makes two things out of that which is identical; second, 洗禮, which is consistently used for baptism throughout our Chinese Testament. But there is no reference to baptism in the text. The original of baptism, in any of its forms, is not to be found in the text. Why then should baptism be inserted in Chinese.

The delegates' version reads: 水濯以潔之傳道而使爲聖, "Wash with water to cleanse it; by preaching of the word cause it to be sanctified."

Now I contend this is not only a mistranslation, it is a grave theological error. It confounds the outward visible sign with the inward spiritual grace. Christ does

not cleanse his Church by the water of baptism; that would be a putting away of the filth of the flesh; but cleanseth the soul by his grace, of which baptism is a sign.

I doubt not our translators were induced to translate thus by a laudable desire to make plain the meaning of the passage rather than its letter. I believe, however, that a comparison of Scriptures will prove to us that the "washing" here refers not to baptism at all, and that the "water" spoken of is itself a figurative term indicating the word.

Throughout the Bible the comparison of God's word to water is very frequent. As, Ps. 119: 9, Where-withal shall a young man cleanse his way. By taking heed thereto according to thy word. John xv., 3, Already ye are clean because of the word which I have spoken unto you. 2. Cor. vii., 1, Having therefore these promises dearly beloved let us cleanse ourselves, etc. I. Peter i., 22, Seeing ye have purified your souls in your obedience to the truth, etc. Now the passage referred to (Eph. v., 26) is analogous to these. It will be seen then at a glance that to translate by using the characters for baptism, is not only to mistranslate the passage but to obscure its connection with a large class of similar texts. This text is in fact a kind of key-word suggesting the interpretation of some kindred but less obvious passages. Take, for example, John iii., 5, "Born of water and the spirit." No one believes that liquid water is any element in regeneration. Even those



who favour the impossible theory of baptismal regeneration do not believe that the water regenerates, but that the grace conveyed in the sign and typified thereby works regeneration in the recipient. Since then "water" in this passage is allowed by all to be emblematic of something, we would infer from the analogous passage in Eph. v., 26 that it means the *word of God*. This will be still further evident if we consider, what may be called, the necessities of the case. In natural generation three things are necessary: 1, Soil; 2, Seed; 3 Atmosphere. Spiritually we have: 1st, The soil of "an honest and good heart" (Lk. viii., 15); 2nd, Incorruptible seed "through the word of God" (I. Peter i., 23); 3rd, The Spirit as the fructifying agent (John iii., 5).

If it be asked, Why, if our Saviour meant the word of God, did he not say, "Born of the word and the spirit?" It would be enough to answer, This was our Saviour's constant method. He spoke to them in parables. Similarly Jesus said to his disciples, "Beware of the *leaven* of the Pharisees, Have *salt* in yourselves," and many like sayings. Another reason may be that our Lord, who knew what was in man, suited his instruction to the state of Nicodemus' mind. For all the people and the publicans justified God being baptized with the baptism of John, but the Pharisees (of whom Nicodemus was one) and lawyers rejected for themselves the counsel of God

being not baptized of him. So that our Lord practically said to Nicodemus, "Believe John's preaching of repentance and faith in the coming Lamb of God, which taketh away the sin of the world. Confess your faith before men by being baptized. This is to be born from above." The crucial point with the Pharisees was repugnance to John's baptism, and Jesus "laid his finger on the spot and said, Thou ailest here and here."

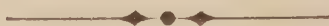
I meant some time ago to trace out this line of thought with the native Christians and found that the present translation of Eph. v., 26 was the weak link in the chain. I might have told them that the passage was wrongly translated, but did not wish to shake the faith of these brethren in the Scriptures. For if one passage be a mistranslation they might readily reason, Why not others? I therefore abandoned the subject for the time, and now take this opportunity of calling the attention of those to it who are labouring to give the native Church a truer version of Scripture than we yet possess.

It may be our translators will dissent from the interpretation of the various texts which I have brought forward, but be that as it may, I submit that such a change is needed in the present translation of Eph. v., 26 as will bring the Chinese into harmony with the original.

I am,

Yours truly,

JOHN DARROCH.



## Editorial Comment.

### In Memoriam.

OUR readers will all be very much pained to learn of the death of Dr. Wheeler, for the past three years Editor of *THE RECORDER* and Agent of the American Bible Society. To many the sad news will come with a sense of personal loss. As he had lived in Foochow, Pekin and Chungking—with several months stoppage at Kiukiang—as well as Shanghai, he had a wide circle of acquaintance, and his position as Agent of the American Bible Society and Editor brought him into touch with many who had not personally known him. He had made arrangements for visiting the U. S. this coming summer, and expected to start in a few weeks, having gone so far as to write a notice to that effect for *THE RECORDER*, but which purpose, alas, he was prevented from carrying out, having been called *home* in a better sense. He had been occupied more than usual in getting out his Annual Report, which was just satisfactorily finished, when he was suddenly stricken down with a paralytic stroke on Sabbath eve, April 9th. From this he partially recovered, so as to be able to be again in his office—perhaps not wisely—when his malady took a severer form and he was again laid upon his bed, never to rise.

Though but 54 years of age, Dr. Wheeler appeared older, and the many changes in his life made it seem longer than it really was. He began preaching when but 19 years of age, having been editor of a paper even a year before that. In response to a call of the Methodist Church for a man to go to Foochow to take charge of their Mission Press in that place, he came to China in 1866, remaining in Foochow four years. He there started

*THE RECORDER*, and hence there was a peculiar fitness that his last as well as his first years in China should be spent upon this Journal. Besides having a special fitness for such work, it was to him a real pleasure. To read the exchanges from England and America, to have communication with the missionaries all over China, and to try to be of some service to them, was enjoyment and not task, recreation and not work.

Dr. Wheeler's mission in China was pre-eminently that of a pioneer. After spending four years in Foochow he removed to Pekin to establish the Methodist Mission there, which has now grown to such then unthought of dimensions. After three years of service in that city his health failed, and he went to the U. S., where he remained eight years, acting as Pastor and Presiding Elder, until 1881, when he again returned to China to do pioneer work in Chungking. After three years, however—during which he laid good foundations for future work—his health again failed, and he returned to the U. S., this time to spend six years, until he was called by the American Bible Society to take up the work so suddenly laid down by Dr. Gulick.

During his last illness, within a few days of his death and when he was conscious that death was near, he was asked if he had any word for the missionaries, through *THE RECORDER*. "Tell them," said he, "Blessed be God. All is well. All is well. I am trusting in my Redeemer." At first he persisted that he must get well, saying that he had yet much work to do; but towards the last, when conscious, he would complain of his frail tenement and seemed to long to be released. Death had no terrors. Beyond was eternal life. The release came, and he went up higher.



“And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.”

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WE have read with interest—often mingled with no little pain—the comments of the various home papers on the action of the late Decennial Missionary Conference in Bombay, India, on the C. D. Acts, opium and other questions. There are mild demurrers on the part of some, severe denunciations on the part of others, while others still would throw a cloak of charity over the whole. After all, however, look at it as we will, we can but wish our missionary brethren in India had not done as they did. It would appear as if they had let slip a splendid and rare opportunity of bearing witness—700 strong—against unmistakeable evils; and the only excuse offered, which is really no excuse, is red-tapeism.

The following extract, by Rev. James Johnstone, of England, taken from the *British Weekly*, serves to throw as favorable a light on the matter as any we have seen:—

“The fact is that the missionaries in India, and the seven hundred who assembled at Bombay, are almost unanimous in the condemnation of the opium trade and of the Acts referred to, and, by an almost unanimous decision in committee and in the Conference, condemned both; the only difference was about the propriety of publishing a resolution on the subject.

We close by repeating the fact that the C. D. Acts *were* condemned by an overwhelming majority of the Conference. It is distinctly stated that not one in seven refused to vote in favour of the resolution when first proposed, and that the small minority of three per cent. by which the resolution was ultimately

thrown out, voted, not in favour of the C. D. Acts but in favour of adhering to the rules on which the Conference had acted from the beginning, and because without unanimity it would be without weight. Even the small minority of one in seven who voted against the resolution when first proposed, did so, in many cases, not because they approved of the opium trade or of the C. D. Acts but because they disapproved of the spirit and methods in which the war against them is carried on in India. As for being afraid of offending the Government there is no ground for such fear, and Dr. Martin Clark, who is censured by some, has nothing to do with Government in any way.”

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WE have received a marked copy of the *Chicago Sunday Tribune*, of March 5th, giving an account of the plans for the Parliament of Religions to be held in connection with the World's Fair in September next. Heading the pictures of illustrious personages who are expected to figure on that occasion, is a missionary brother from North China, in Chinese cap and gown, followed by representatives of the various religions from all parts of the earth. We are not sure whether he will feel flattered or not. All good people are not agreed as to the desirability or expediency of this Parliament, though there is no doubt that some very good people do give it their most hearty support. We shall wait with interest to see what will be the outcome. Meanwhile we are assured by the Editor of the *Sunday Times* that “The gathering bids fair to be one of the most important religious assemblages in the history of the race, and perhaps the most influential.”

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WE accord a hearty welcome to the members of the Educational Association of China, as they gather

for their first triennial meeting. We look forward with pleasure to meeting so many hard workers who are labouring for the promotion of educational interests in China. In

next issue we hope to give *in extenso* the Reports of the General Secretary, Treasurer, Editor, Publication and Executive Committees.

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## Our Book Table.

*The Chinese Scientific and Industrial Magazine*, Vol. VII., No. IV. Dr. J. Fryer.

This number completes the 4th vol. of this excellent Magazine. It contains a continuation of the Notes on the Columbian Exposition, giving a description of the buildings, illustrated with ten engravings, besides a bird's-eye view and a plan of the Exposition Grounds, the General Rules and Regulations, the General Catalogue, Organization and Rules of each Department, with miscellaneous notes on the exposition.

The second article is Part II. of a continued article on Zoology. The subject is Birds, and has forty good illustrations.

This is followed by Notes on the Investigation of the Causes of Crime, etc., in Belgium, by Chow Ching-hau, of the Imperial Chinese Legation, London. Then comes a paper on Mathematical Measurements in the Construction of Maps, by Yang Wên-hui, formerly of the Imperial Chinese Legation, Paris.

Article 5 is Part II. of "The Common Sense of the Exact Sciences," by W. K. Clifford, with illustrations. The Magazine concludes with Miscellaneous Notes on Scientific Subjects.

J. N. B. S.

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*Index to the Chinese Recorder*, Vols. I—XX. By Rev. Henry Kingman. Shanghai: American Presbyterian Mission Press, 1893. Price 50 cents.

Those who are so fortunate as to possess all, or any considerable

portion, of the back volumes of THE RECORDER, have a valuable storehouse of information which has now become almost doubly valuable by the publication of Mr. Kingman's Index. The compiler states in his preface that his aim has been, "not to prepare an ideal table of contents, exhaustive in its details, but such a one as should meet the general needs of consultation, and at the same time not demand so great a labor in preparation as, for a still longer period, should defer the undertaking." It would be easy to suggest some improvements, but the Index, as it is, so well meets the needs of those who have occasion to consult THE RECORDER that we have no words other than thanks to the busy missionary who has given the moments which could be spared from other labors to the preparation of so valuable a help. His painstaking industry has saved much labor to others who could ill afford the time necessary to hunt up the many valuable articles bearing upon subjects concerning which they wished to inform themselves.

J. A. S.

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*The World's Famine and the Bread from Heaven*. A sermon preached before the University in Great St. Mary's, Cambridge, on the Fourth Sunday in Lent, March 8th, 1891, by the Ven. Archd. Moule, B.D. London: Church Missionary Society, Salisbury Square, E. C.

We have to acknowledge, with hearty thanks, a copy of this sermon, reprinted from *The Church*



*Missionary Intelligencer* for March, 1893. Enriched with the results of a thirty years' practical study of mission problems and the religions and philosophies of China; "enthusiastic" with the home yearning for the perishing millions, from whom he was temporarily separated; and interspersed with, and pointed by, choice poetical gems, this sermon is not only readable but well worth a close perusal. In his consideration of the proposition: that the great world of human kind, and the smaller, but none the less complete, heaven and earth of a single human soul, must be famine stricken without Christ, and satisfied alone with that possession, the Archdeacon points out what the thoughtful Chinese long for. First of all, "the sacred passion of the second life" possesses his soul: he longs for some tidings from the other world. Then there is the instinct of worship—the upward turning Godwards of the mind of man. Thirdly, he has the consciousness of moral imperfection, of the offence against conscience, which

is regarded as the heavenly witness for the principle of right and wrong. A succinct presentation of the salient features of Confucianism, Buddhism and Taoism, shows how these three religions fail to satisfy the three-fold hunger. Whilst acknowledging, and being delighted to discover, "coincidences between the moral sayings of the Chinese canonical books, and didactic utterances of the Bible, and to notice adumbrations even of some of the great truths of revelation there," the Archdeacon shows that "coincidence of diction, and even similarity of moral definition, do not in any sense imply equal claims, or parallel sanctions in non-Christian religious systems. Similarity of pattern . . . between two plates, the one empty, the other full, does not fill the empty plate." We feel tempted to quote further from some of the faithful words, earnest appeals and apt illustrations in the sermon, but space forbids further notice or quotation.

G. M.

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## Missionary News.

—Dr. Corbett writes:—I have just returned from the country. The great suffering of the people from scarcity of food was sad indeed. I could not preach to hungry people and had to leave often almost by stealth to escape the crowd, which gathers thinking I had come to distribute relief. I was only able to help the Christians. Multitudes are fleeing in all directions in search of food.

—Archdeacon Moule says: "The formation of the Gleaners' Union of the Church Missionary Society is another very remarkable evidence of the revival and growth of missionary zeal in the Church of England. . . . The Union num-

bers more than 40,000 members. Though only five years old, my own ticket is numbered 36,841. Very many of the recent missionary recruits are drawn from the ranks of this Gleaners' Union."

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### "THE CHINESE MUST GO."

By way of the *Presbyterian Review*, of Toronto, we get this bit of home news:—

"'The Chinese must go,' is the cry from New York. Dr. Virgin says they must or they'll soon shame the givers in our Churches so as to become a thorn in the flesh. The doctor was in to-day; his pockets heavy with gold. One

after another he took out in bright red paper parcels the voluntary offerings of his 'China boys' last Sunday—\$50 for the medical mission in China, \$55 for the American Board, \$100 for a year's support of the boys' own native missionary working among their countrymen at home. 'And shortly,' added the happy pastor, 'they will hand in their yearly voluntary offering for our own Pilgrim Church work. All this without urging.' Every Sunday afternoon these young men hold a missionary meeting in the Church for keeping up interest in the welfare of their countrymen here and in China, and the hour is filled with earnest prayers and exhortations in their own language. Oh, yes, the Chinese must go!"

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THE OPENING OF WILEY GENERAL  
HOSPITAL, KUCHENG.

(*Methodist Episcopal Mission,  
Kucheng*).

Peculiarly appropriate is the name chosen for this hospital—the first of the Parent Board in the Fuhkien province—by its superintendent, Dr. J. J. Gregory, and adopted by the Board of Managers of the Missionary Society at New York. Throughout the Methodist Episcopal Church the name of Bishop Wiley is "as ointment poured forth." Rev. Isaac W. Wiley, M.D., came as a missionary to Foochow in 1851. His health failing, he returned to America in 1854. After serving his Church as Pastor, as Principal of Pennington Seminary and as Editor of *The Ladies' Repository*, he was elected bishop in 1872. To the end of his life missionary affairs commanded a large share of Bishop Wiley's attention and sympathy. China was especially dear to him. Twice he re-visited this country in an official capacity. In 1877 he organized the Foochow Annual Conference. Returning in 1884, he was unable

to preside over the Conference, but during its session, closed his earthly labors at Foochow, where all that was mortal awaits the resurrection morning.

At the opening exercises, March 23rd, the principal address was given by Rev. Nathan Sites, D.D., the senior member of the Foochow Methodist Episcopal Mission. Remarks were made by others—foreign and native—including Rev. Mr. Ling, of the Church Missionary Society. Rev. W. Banister, the missionary of the last named society, was unavoidably absent. Instrumental music was furnished by two missionary ladies. Owing to the very heavy rain the attendance of literary and official celebrities was smaller than had been expected. Yet a highly representative audience assembled, and the exercises were interesting and profitable.

In the course of his address Dr. Sites described his earliest visit to Kucheng nearly thirty years ago. The first representative of any society to visit this city, to Dr. Sites belongs the honor of establishing the first missionary work in this beautiful part of the Fuhkien province. He also sketched the history of the work thus begun, speaking of the opposition formerly manifested, especially in 1870 when the places of worship of both missions were demolished by a mob, and it became necessary to establish head-quarters in other parts of the city.

But after a time a friendlier spirit began to be shown, and the work throughout this entire region has grown increasingly prosperous. This is especially true of the last few years since Kucheng became the residence of missionaries. For instance, five years ago the members and probationers on this district numbered 372; whereas at the Conference last fall were reported 803, an increase of 431 or nearly 114 per cent. We rejoice to know that our sister mission is enjoying



similar prosperity in this region. But the opening of this new department of missionary effort will, we doubt not, help to accelerate the encouraging rate of increase just noticed. An earnest native preacher has been secured for chaplain, and the religious phase of the work will receive due attention. A fine class of medical students has been selected. Under the skilful management of Dr. Gregory the Wiley General Hospital can scarcely fail to prove a potent instrumentality for the extension of the Redeemer's kingdom throughout this part of China.

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—The following extracts from a letter from Rev. W. P. Chalfant, American Presbyterian Mission, Ichowfu, will be read with interest:—

I returned last week from a tour of two weeks into the comparatively new territory east of this city, in the course of which I visited a number of large towns. Two of these (Ngan-tung-wei and T'ao-Lao) are native sea-ports on the extreme southern coast of this province (Shantung), which have rarely, if ever, been visited by Protestant missionaries. I am moved to record a page from my experience at the former of these ports since it furnished a rather unusual group of instances illustrating the manner in which a general knowledge of the Gospel is spreading to localities where the message may not, as yet, have been formally proclaimed and, particularly, as it bears witness to the practical good which may result from street-chapel preaching.

When my helper and I entered the broad main street of the picturesquely situated port of Ngan-tung-wei, which lies in the extreme south-east corner of Shantung, we found a large market in progress. In a place of such a character I was prepared to encounter an unusual amount of annoyance, but I was

agreeably disappointed. Few of the people had ever seen a foreigner, and, although clad in native garb and travelling in simple style (viz., by "small barrow"), I was constantly surrounded by a very curious but respectful crowd. A probable explanation of this unusual respect was soon forthcoming, for we had hardly begun to preach upon the street when a number of pleasant looking young fellows pressed through the throng and greeted us cordially, saying that a number of the local scholars had been over to Ichowfu (220 *li* directly west) to attend the examination for the first degree, which has recently closed, and that some of them visited the foreigners and brought back favorable reports of us and of our doctrine. They added that they were glad that we had come. With the additional prestige arising from this public recognition, the preaching was resumed, only to be again interrupted in a few moments by the arrival of an aggressive looking individual, who pushed his way to where we stood and greeted me with an amusing air of familiarity. Having ascertained that we represented not the Roman Catholic but the Protestant Church he announced: "I know about this doctrine. It is about Jesus, the Son of God. I have frequently talked with the foreigners in the street-chapel at Chin-kiang!" Having delivered himself of this welcome testimony he withdrew, but not without having deepened the favorable impression already made. Nor was this all, for when we finally retired to our inn, accompanied by the crowd, we were waited upon by a secretary from a small yamên adjoining, who said that he used to be acquainted with the foreigners at Chinanfu (the capital of the province), and mentioned the location of the street-chapel there. After the usual compliments he went away, exhorting the people to be respectful in

their behavior and to listen to the doctrine, which he was convinced was a good one. We went on, the same evening, to a quiet village fifteen *li* away, where we might spend the Sabbath in peace. As we approached it an intelligent farmer, who lived in the place, joined us. When he learned who we were his face lighted up with pleased recollection. "Yes, I know," said he eagerly, "I remember that between *twenty-five and thirty years ago* I visited Chefoo, and while there I strayed into a room filled with benches, where a foreigner, standing behind a table, explained to us this very same doctrine which you preach." It is hardly necessary to add that we were cordially received at his village, and spent an interesting Sabbath there. And I will, at the risk of being tedious, add one more instance, for on Sabbath afternoon my helper and I walked over to a neighboring village, which gave evidence of being the residence of a wealthy influential family. We were at once invited into a medicine shop, where a number of men were gathered, and encouraged to unfold our errand. The villagers gathered in such numbers that the room was filled to overflowing, whereupon a bench was procured and placed in a shady spot outside, and there we addressed the people. We had not spoken long when I heard exclamations of, "Here he comes!" and a middle-aged man approached. He seemed pleased to see us, and said that four or five years ago he was visiting in the city of Chinanfu and frequently attended the street-chapel there. He said that he had had a long talk with one of the missionaries and had been much impressed by what he heard. We had some conversation with him and left suitable tracts in his hands.

I am aware that these cases are simply samples of the common experience of missionaries, but it is

perhaps not frequently that one strikes four persons within a radius of three miles, who have heard the Gospel at three points so widely separated as Chinkiang, Chefoo and Chinanfu. It occurred to me that those of the readers of THE RECORDER who are engaged in the laborious and often discouraging street-chapel work might appreciate even a small item of encouragement. Doubtless this empire is to be won for Christ, not by any one method but by the interplay of diverse agencies. Let us then sow the seed faithfully, prayerfully and "beside all waters."

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#### ITEMS FROM CANTON.

The annual meeting of the Canton Conference of Missionaries was held on the 8th March. Rev. Dr. Graves was elected President, Dr. Henry Vice-President, Rev. G. Williams Secretary. Professor Thwing was appointed to read a paper at the next meeting, April 5th. His theme is The Re-awakening of China. The Book Lending Association of Native Christians have continued their circulation of literary and scientific books of a Christian character among the educated classes. There has also been started among the Chinese the idea of a Farmers' Association to stimulate agricultural interests in China on Western methods. A European professor, they think, might teach in some of the institutions here the principles of scientific farming, and Christian natives till these waste lands under proper supervision. The matter was referred to Dr. Henry and Revs. Tope, Simmons and Koelliker, as a committee. Partial reports were given. The Baptists the past year baptized 58 believers and have 713 communicants, \$1260 contributions; Wesleyans 728 communicants; Germans 700 in 21 Churches; Congregationalists 3 preachers, 12 helpers, 7 out-stations; Presbyterians 1004 communicants, 180



conversions, 1501 pupils. Rev. O. F. Wisner read a stimulating paper on the Study of Chinese. He spoke, he said, as a missionary to missionaries, not as a linguist or sinologue but specially to the newer students of the language. He assumed that each was consecrated to the work of saving souls and wished the best equipment. Some go to one extreme and perfect themselves in the written language at the expense of the spoken, while others attend exclusively to the colloquial and neglect Chinese literature. Drill in the tones and idioms, fluency in reading and speaking, are alike indispensable. We must learn to think in Chinese to tell what we know, to ask for what we need. Then the study of literature should be pushed.

The word "teacher" here has not the plenary significance it has in educated circles at home. Knowledge is massive, but not classified as it should be. The ability to instruct does not carry the power to draw out or educate. There are drowsy teachers, opium users, who nod over their work and are not prompt in attendance, wide awake and interested. Aside from these drawbacks it may be well to change teachers at least every year to get the advantage of different methods. The student should cultivate a living sympathy with the people and their speech, should learn to listen with vivid attention, to cultivate purity of vocalization, clear, ringing tones and frequently mentally reproduce them, reflect and review. He should hear much, hear his own voice and be exacting as to accuracy. He should talk much with his teacher, commit to memory the addresses he prepares to give. He should be receptive and humble, ready and willing to learn from anyone; also doggedly persevering in study. He who impatiently gives up and says "I can't" had better resign his commission and go home. Etiquette in word and act is of great

importance. Boorishness is a needless barrier to sympathy.

The written language is a most valuable vehicle for the proclamation of the Gospel. Dr. Faber has perhaps the largest auditory of any in this land, because of his mastery of its printed language. We must imitate the Chinese and memorize as well as vocalize. The Irishman put the fur side of the buffalo skin outward, on the principle that the animal knew how to wear his own hide. We must put on Chinese the way they wear it here. Master the Bible. Beware of books translated by foreigners. Use a Chinese dictionary as soon as possible. Group radicals under the basal idea of meaning and the phonetics under those of sounds. The Conference would do well to appoint a committee to suggest a course of study helpful to new missionaries. Occasional meetings of such with older missionaries would also aid them in the study of Chinese. Messrs. Wisner, Graves, Bone, Taylor and Kolliker were appointed such a committee. In the discussion Dr. Graves said that he used to eat in a tea house, thirty odd years ago, when he was acquiring the tongue that he might educate his ear as well as eye. Revs. Simmons and Noyes confirmed the same fact by their experience. Professor Thwingsaid that long experience with students in their efforts at study awakened sympathy for their difficulties. As in mechanical so in educational science it is a desideratum to reduce friction to the smallest degree. Much of the monotonizing and sterilizing influence of mere routine work may be obviated. He would have been glad of these directions forty years ago, and would have been glad to have had his teachers hear such an essay. Not one of them, teaching him eight different tongues, had pursued the natural method, hence there was needless burden put on the mind. The visible and concrete have a

superiority over the abstract and impersonal. Conversation in a foreign tongue about familiar things is all important, and intercourse with those to whom the tongue studied is a vernacular. In that beautiful volume by Dr. Gordon, of Kyoto, just issued by the Riverside Press, "The American Missionary in Japan," there is a suggestive chapter on the Study of the People, which is an indispensable part of linguistic culture. Another chapter on Mastering the Language is equally applicable to China.

A cordial farewell service was held on Shameen at the departure of Mrs. Walter H. Williams, who

sailed March 5 for England. She received a cheque for \$75. She and her husband have been active in labors with the Customs outdoor staff. A Bible class, a prayer meeting and a Sunday afternoon service have been long maintained. Professor Thwing has also given a gratuitous course of lectures on literary and scientific themes for their special benefit, although attended by missionaries. The speedy return of Dr. Mary Fulton and Miss Harriet Noyes is anticipated with satisfaction. Dr. Bliss has returned from Hainan and reports the improved health of Mrs. Gilman and Mrs. McCandlish. M.

## Diary of Events in the Far East.

*March, 1893.*

—Opposition to missionary work in the province of Shansi appears to be taking a violent aspect of late. A native Christian teacher in the employ of the American mission at Jên-ts'un, T'aiukuhsien, was laid hold of by two roughs and given a severe beating, which made him an invalid for more than a fortnight. Being a *hsiu-ts'ai*, and belonging to a respectable family, he took his case to the *yamên*, in the full expectation that the magistrate would take the matter in hand, but this the magistrate has failed to do. Some of the magistrate's underlings even reviled the teacher for being a Christian.

*April, 1893.*

—A notification has been issued from the authorities of the Hanyang Ironworks requesting scholars and students to send in their names and apply for membership at the Sz-chiang College, which is to be conducted under the management of the officials of the works. The course will consist of mathematics, languages, science and commercial knowledge.

—The locust larvæ in the country districts around Tanyang are beginning to show signs of activity. Magistrate Wang on receipt of this news from the farmers issued a proclamation enjoining the people to spare no effort in digging the germs from the ground, so as to have them destroyed. An office has been established to buy the locust eggs from the people who dig for them. For larvæ dug from the ground forty cash is given per catty, while twenty cash per catty is the price for those that have already emerged from the soil.

12th.—According to the *Hupao* the Chinkiang Prefect has resumed the distribution of relief in consequence of the distress occasioned by last winter's famine in the Tanyang and Tantu districts. Adults receive 600 cash each and children half the amount.

—The line building party of the Imperial Chinese Telegraphs in charge of the connection between the Chihli Viceroy's birth-place and the trunk line, finished their task on the 5th inst., having put up about 140 miles of the line. On the 6th inst. the new station commenced receiving messages for transmission. As a special inducement to the people to utilize this method of communication, telegrams were sent free of charge the first three days, and according to the tariff, messages between that station and the Anhui capital and the port of Wuhu are sent at the rate of 5 cents per word.

22nd.—Telegram received from Peking reporting the death at his post, of Wang Tê-pang, the late Provincial Treasurer of Kueichow, on the 21st. The late Fantai held important military commands during the Taiping rebellion and further distinguished himself while serving under the late Viceroy Tso Tsung-t'ang during that official's operations against the Chinese Mohammedans in Shensi and Kansu, and against the troops of Yakoub Beg of Kashgar; but he is best known to us from the important post he held as commanding the Chinese army holding the second line of defence with headquarters at Lungchow, Kuangsi, during the Franco-Chinese dispute in 1884-5. He was formally degraded in



1885, but an Imperial Edict of the 23rd inst. commands that extraordinary posthumous honours should be paid to the deceased official and that his military exploits extending over a period of some thirty-five years or so are to be compiled in the history of the dynasty at the Historiographer's Office.

23rd.—Fatal accident, by upsetting of a boat, in the river off the French Concession, Shanghai, resulting in the drowning of Captain Baxendale, Master Mitchell and a Chinese sailor.

25th.—Telegraphic news from Peking has just arrived, stating that Sir Robert Hart's memorial to the Tsung-li Yamén for the establishment of a Government Post Office for the transmission of letters and parcels throughout the Chinese Empire and Western countries, has received the sanction of the Throne; but that no Edict will be issued at present until all the arrangements for the working of this important and much desired department shall have been perfected.

## Missionary Journal.

### MARRIAGES.

At the Cathedral, Shanghai, on the 12th April, by Venerable Archdeacon Moule, B.D., WILLIAM REMFERY HUNT, F.C.M., third son of John Hunt, Esq., of Notting Hill, London, England, to Miss ANNIE LOUISA WHITE, daughter of the late George White, Esq., of Ipswich, England.

At the Cathedral, Shanghai, April 15th, by the Ven. Archdeacon Moule, Mr. JOHN TALBOT, to Miss F. E. MARLER,

At the Cathedral, Shanghai, May 3rd, by the Ven. Arch. Moule, Mr. W. E. ENTWISTLE, to Miss J. BUCHAN, all of C. I. M.

### BIRTHS.

At Hanchong Fu, Shensi, on 9th Feb., the wife of Rev. ALBERT H. HUNTLEY, C. I. Mission (Cheu-ku Hsien), of a son.

At Canton, on 10th Feb., the wife of Rev. A. BEATTIE, Am. Presbyterian Mission, of a son.

At Canton, on the 19th Feb., the wife of Dr. D. A. BEATTIE, Am. Presbyterian Mission, of a daughter.

At Soochow, on 12th April, the wife of Rev. J. N. HAYES, Am. Presbyterian Mission, of a daughter.

At Tai-yüen Fu, April 12th, the wife of ALEX. R. SAUNDERS, of C. I. M., of a daughter (Mary Jessie).

At Ch'ien-tu, on 19th April, the wife of A. GRAINGER, C. I. M., of a daughter.

At Nanking, on 28th April, the wife of Rev. W. J. DRUMMOND, Am. Presby. Mission, of a daughter.

### DEATHS.

At Chelmsford, England, on the 25th Feb., SAM. JOSEPH SMITH, aged 64 (formerly of Wesleyan Mission, Canton).

At 15A Kiukiang Road, Shanghai, at 9.15 p.m., on the 20th April, 1893, Rev. LUCIEN NATHAN WHEELER, D.D. Aged 54 years.

### ARRIVALS.

At Shanghai, on 11th April, Mr. J. W. HODGES, of the Inter. Miss. Alliance, for Wuhu, also Mr. and Mrs. D. F. JONES, from Japan.

At Shanghai, April 14th, Misses A. H.

M. BESCHNIDT, C. E. GAMBELL and A. ROSS, M.D., from England, for China Inland Mission.

At Shanghai, 14th April, Pastor JOHN SJOQUIST, of Swedish Evang. Mission.

At Shanghai, on 16th April, Rev. D. HILL, Mrs. NORTH and family and Miss BOOTH, for Wesleyan Mission, Hankow, also Mr. G. A. BARNARD, for Wesleyan Central China Lay Mission.

At Shanghai, 16th April, MAGNUS S. BOOK and wife, C. F. NYSTRÖM, ALFRED L. FAGERHOLM, OLOF N. F. BINGMARK, OSKAR ANDEER, ALBERT ANDERSON, P. E. EHN, C. JOHANSON HILL, AUGUST LANDBERG, P. OGREN, CHARLES LUNDBERG, HILMA OXELQUIST, EMMA HASSELBERG, OLIVIA BLAMBERG, IDA GRAN, IDA SKOGLUND, CHARLOTTA LARSON, ELLIN GUSTAFSON, ALIDA GUSTAFSON, MARY JOHNSON, INGEBORG ANDERSON, for Inter. Miss. Alliance, Shansi.

At Shanghai, 24th April, Rev. H. G. UNDERWOOD, wife and child (returned), also Miss REDPATH, for American Presbyterian Mission, Seoul, Korea.

### DEPARTURES.

FROM Shanghai for London, Miss STERLING, Mrs. WILSON and child.

FROM Shanghai, on 7th April, Rev. and Mrs. J. LEES, London Mission, and Dr. and Mrs. J. D. THOMSON, for England, also Rev. and Mrs. H. KINGMAN and child, A. B. C. F. M., for Montreal, and Dr. and Mrs. MERRITT and family, for New York.

FROM Shanghai, on 15th April, Rev. J. R. GODDARD, D.D., Am. Baptist Mission, also Mr. C. RYDELL, of C. I. Mission, for U. S. A.

FROM Shanghai, April 21st, Miss WHITCHURCH, C. I. Mission, for England.

FROM Shanghai, April 21st, Mr. and Mrs. A. ARMSTRONG, C. I. M., for England.

FROM Shanghai, April 29th, Messrs. J. A. ANDERSON, J. A. SLIMMON and O. STEVENSON, C. I. Mission, for England.

FROM Shanghai, 29th April, Mrs. L. N. WHEELER, for U. S. A.

# THE CHINESE RECORDER

AND

## Missionary Journal.

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No. 6.

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### *How to preach to the Heathen.\**

BY REV. W. MUIRHEAD.

[London Mission, Shanghai.]

I PROCEED to the consideration of this subject under an overwhelming sense of its high importance. Nothing could be more appropriate in the circumstances in which we are placed. I regard it as the one thing needful in the work in which we are engaged. I do not confine my remarks to any one branch of missionary service, but include all within its pale, whether we are called to preach the Gospel in the course of a stated ministry, or in the prosecution of evangelistic effort after the manner of our Blessed Lord, or training native brethren for the purpose, or preparing and circulating religious books and tracts, or teaching the young, or healing the sick, or doing work for the Master in any other way—all have to do with the subject now before us.

And what is that subject? The presentation of Christ as He is made known to us in the sacred page. It is ours, as we have opportunity, to unfold the particulars of His life and character, the marvellous events of His earthly history and the glorious objects connected with His mission and mediation in the world. We insist on these details being required at our hands in carrying out the work entrusted to us, and not our own ideas and views and modes of representation, in which we fear we are too ready to indulge, instead of following the example of Christ Himself and of his most honoured and useful servants in every age. We are here reminded of an incident in our own experience. A Chinese doorkeeper was once asked about the preaching going on in a particular place from day to day. He was anxious to be well informed on the great matters of

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Bible truth, though utterly unable to read, and had acquired a considerable knowledge of the sacred writings. In answer to the question put to him, he said the parties spoken of say very little about the Bible, but largely what comes from their own stomachs. However this may have been, we refer to it as indicating the supreme importance in our view of "preaching Christ" as presented in the sacred page, and on which we may expect to receive richer measures of Divine blessing in fulfilment of His gracious promise. In doing this the utmost scope is within our reach for all possible illustrations and arguments and appeals, while descanting on the facts and figures of the inspired word, the teaching and miracles, the life and death, the resurrection and ascension of Christ, alike at the hands of men of the highest scholarship and of humbler attainments—all in a spirit of tender sympathy, deep solicitude and serious concern for those to whom we are called to minister the words of eternal life.

But here we are led to ask in the language of one who has preceded us, Who is sufficient for these things? It is high, we cannot attain to it. It is infinitely beyond mere human strength to accomplish the object we have in view. But happily we are not sent a warfare at our own charges. He whose commission we bear has promised His own gracious presence, the power of His Holy Spirit, and in that case we may expect to realize all needful help and blessing in the work which He has given us to do. At the same time there is a suitability, an appropriateness, an adaptation required at our hands in the field in which we are called to labour. Though the work of the ministry has common characteristics everywhere, though the message we have to proclaim is the same in all languages and in all countries, there are peculiarities in different places, to which it is ours to pay special regard, and so we shall be better fitted and equipped for our high and holy work. It is this to which your attention is now to be directed as missionaries in this heathen land, and in view of the circumstances in which we are placed. How may these be met? In dependence on Divine aid, what is the adaptation to which it is ours to reach forward in the course of our missionary work, and by means of which we may be led to carry it on with the greatest possible advantage?

There are three lines of thought which I desire to lay before you.

*I. Adaptation to the Chinese in their moral and spiritual condition.*

*II. Adaptation in our own case as engaged in the ministry of the Gospel.*

*III. Adaptation to the claims and requirements of our Divine Lord and Master.*

*I. Adaptation to the Chinese in their moral and spiritual condition.* We shall refer to this under various particulars.

1. *Their ignorance.* And how may this be most truly described? In the words of the apostle they are “without God and without hope in the world.” They are without the knowledge of God, and this is to be communicated to them by all possible means. Utterly unaccustomed as they are to think or speak of the Divine Being, or engage in His worship and service, this is to be demonstrated and enforced upon them in a manner corresponding to the greatness of the occasion. And how is it to be done? We can appeal, in the first place, to the evidences of creation, the testimony of reason and conscience, the teaching of their sacred classics, and the relations and obligations of social life. These admit of most appropriate and powerful illustrations, to which, in general, we find ready assent, and somehow, from the constitution of the Chinese mind and heart, we never meet with the slightest objection on these grounds. But after all, it is the direct and authoritative declarations of the Word of God to which we have to appeal in the strongest and most convincing manner. Whatever be their ideas in regard to it, this is the clear and positive affirmation we have to go upon, and in doing so, no doubt or hesitation whatever can be entertained on this grand, fundamental point, binding on the faith and observance of the whole human race.

“Without hope in the world.” What does this imply? That the Chinese have no conception of the reality, and no anticipation of the blessedness of a future state. Their ideas on this subject are dark and gloomy in the extreme, and their various systems afford them no satisfaction or comfort in the matter. Here we need not describe the negations of Confucianism, or the vague and illusory traditions of Buddhism and Taoism, with Nirvāna on the one hand, and the immortal genii on the other. At the same time we can insist on the practice of ancestral worship as implying the existence of the spirit after death, though in a most miserable and transitory condition, and on the aims and expectations of multitudes in visiting the temples, bowing at the idol shrine, repeating their sacred classics, performing so-called works of merit, and preparing for a better state in the future than in the present. The whole order of things in this point of view can be adduced as confirming the idea of averting deserved punishment and securing final happiness. And yet how sad and indefinite, at the best, are their conceptions and anticipations on the subject, and how great the contrast between their standpoint and ours, as rejoicing in the life and immortality brought to light in the Gospel! This is the revelation we are called to make known and to urge on the faith and acceptance of those to whom we preach. By this means their ignorance and hopelessness on this momentous subject can be dispelled, and they may be



brought into the light and liberty which it is ours, through grace, to enjoy.

2. *Their prejudices.* One ground of this is that we are foreigners. The Chinese have such a high idea of themselves and of their superiority to all around them, that anything at our hands, apparently, is depreciated and contemned. This is a well known and widespread characteristic, but it is easy to refute in the fact of our identification with them, by the familiar saying of their great sage that we are all brethren, though it has been resented that we are not within the compass of the four seas. Then we have the assurance that we are of one blood and have sprung from the same origin; and a common illustration is readily accepted that the branches, leaves and fruit of a tree owe their existence to the same root; and as the inhabitants of a country, however different and far removed from one another, all belong to the same country and bear the same name, so in the case of the members of a family; and such is the relationship between the Chinese and ourselves.

There is extreme prejudice also against what seems to them our foreign teaching, customs and manners. There is no difficulty in replying to this. They do not object to many things from abroad, such as money, medicine, trade, employment, secular instruction to some extent, the priests and practice of Buddhism—an exotic and outside religion—and, sad to say, opium, for which they may well make us ashamed, though it is easily in our power to tell them it is not our doing and they are not compelled to use it, while it is our earnest wish they should abandon it altogether. In addition to this we may rightly ask, Are wisdom and truth and doctrine wholly confined to them? Is it not common property alike in the West and the East, as well at the hands of their foreign brethren as of themselves? Nay, infinitely more, what if our teaching is Divine not human, not the expression of mere foreign thought or discovery, as theirs is acknowledged to be traditional or self-evolved, (based though it be on the dictates of morality and experience,) but as claiming a heavenly origin and sanctioned by the highest evidence. It is ours to make this strong averment in behalf of our work, and, while reasoning upon it, to maintain it in the strongest manner.

Further, Christ and Christianity is the object of their bitterest hatred and contempt, and why? Because it is thought to conflict with their high conceptions of Confucius and his system. He is looked upon as the equal of heaven and earth, and his followers will brook no comparison with him. But was this his own claim? By no means. He had no such ideas of himself, and it is altogether the unwarranted assumptions of his disciples that have made him what he is in the estimation of past ages to the present time. What

then? Let us not unduly disparage him or his teaching, but place him on his proper pedestal, and give him and his system all the respect and honor to which they are entitled. But the demands of Christ are paramount, and present a glorious field for our highest efforts in the matter of His person, character and work, infinitely surpassing even the deified conceptions of the Chinese *literati* in regard to their venerated sage; and without descending to compare the two as unbecoming the occasion, it is ours to magnify our Blessed Lord and Saviour as the adorable Son of God and the alone perfect man, all in the most appropriate language, by means of the most familiar illustrations in social life, and in the most convincing terms. This is our one transcendent theme, and the more graphically, the more fully, the more truly we present it we shall the more faithfully accomplish our mission and discharge its high, holy and solemn obligations.

3. *Their idolatries and superstitions.* These are legion and call for serious inquiry and examination at our hands, if not as to their exact nature, at all events as to their practical influence and effect. They are made to bear on every department of life, and in all the relations we sustain one to the other, the living and the dead, the past, the present and the future. While commiserating their sad condition in the midst of these things, in which they have been brought up, and which in their experience have grown with their growth and strengthened with their strength, the question is, How are we to deal with them and lead their blinded votaries to see them in their true light and renounce them altogether?

One course is to expose their human origin,—that they are the mere invention of ignorant and designing men. They have been handed down from past times without the slightest ground or reason to sustain them. Their history may be so far traced and shown to have originated in a most unwarrantable manner, at the instance of men who had no right to establish them, or as the result of ideas and expectations which they had formed in ignorance or misconception of the truth.

Another point is to show their utter inadequacy to effect the end in view. Whether pertaining to the present life or the life to come, it is by no means difficult to press this matter home on the minds and consciences of our hearers. Of what possible avail can these customs really be? They have been transmitted and are observed as coming to them from days long gone by in the hope of accomplishing the desired effect, and in the absence of any positive information in regard to them, or anything better in their stead. What then? Our only sure recourse is not to dwell on the subject in the way of argument or remonstrance, but while exhibiting its utter



want of foundation to rest upon, or any reason for trusting in it to attain the end in view, it is ours to point these poor deluded souls to the only proper object of Divine worship, and the only certain means of securing the blessings they stand in need of. This is what they crave in their inmost hearts and minds, and such a course of representation will be far more satisfactory than dwelling on the mere insufficiency of their customs and observances.

Again, note the degrading influence of these ideas on the moral character of those who practise them. What is the standard which these objects of worship present? What is their history and position in the estimation of their worshippers? What moral and spiritual effect are they likely to have in the case of their votaries at the idol shrine? Are they at all compatible with the highest attainments of human nature? Or are they fitted to raise them in thought and feeling, in character and conduct to the standard it is their duty to reach forward to, and the responsibilities they sustain as human beings? Not at all. Such things are never thought of, and so they go on bowing at the shrine of the god or goddess in the most ignorant and debasing manner, yet hoping that by following long established custom, which they are afraid to give up, they may secure the favour of the objects they worship and avert the suffering that has, or may eventually, come upon them. How different is the case with us, and on the ground of the Gospel message! The Divine Perfections, the gracious, adorable character of Christ, the honour and glory to which He has been raised, His relation to us as Redeemer and Saviour, Lord and Master, the Hearer and Answerer of prayer, are all matters on which we are called to insist, suited to the circumstances and requirements of those around us, and to whom they apply in the fullest and happiest manner. Let these blessed truths and facts be made known, and let this people become acquainted with them, be ennobled by them, be drawn away from the lowering and debasing habits and customs of the country at large, and be taught to worship the only true and living God, and follow in the steps of Him who is our supreme pattern and example. Thus we shall fulfil our great work and glorify Him we serve.

Finally, note the sin and guilt of this state of things. These poor people worship the work of their own hands, or the spirits supposed to be represented by them, which they conceive to be their highest duty, and the only form of worship in which they can engage. Once I asked a country teacher if he worshipped the Supreme Being of whom he had heard. His answer was, No. And why? Because the gods in the temple were nearer to him, as the mandarins are nearer to the people, than the Emperor at a distance. Such is thei

idea and actuating motive on many occasions. Can no argument be raised on the ground that these are not the proper objects of worship, reverence, faith and love? They are sustained only by Imperial authority, ancient custom and social practice, without the slightest warrant on the ground of reason and conscience. Abundant proof can be adduced of this from native history, and may be clearly illustrated and enforced in the line of the varied relationships we sustain and the obligations consequently devolving on us, while our neglect of, and departure from these are sure to incur heavy responsibilities. So in the present instance. But after all, it is the direct teaching of the Word of God that brings home the accusation of sin and guilt in connection with the practice in question, and it is this on which we are called to insist as a revelation from heaven.

4. *Their natural depravity.* How may this be brought forward as a fundamental point in our Christian teaching? There is a general acknowledgment of it in China, though not, of course, to the same extent as we are called to enforce it. Still it is possible for us largely to quote from the ordinary confession of one and all that the good are few and the bad are many. Their moral teachings, their common proverbs, the general conversation and practice of the people, the records of history and the sentiments of their current literature, may well be taken in evidence of the depravity of human nature, that however originally formed for good it has grievously degenerated and turned to evil. But more than this, we are led to the plain and positive teaching of the Bible on the subject, and in confirmation of it we have the Ten Commandments on which to insist in thought and feeling, in word and deed, as possessed of Divine authority, and having the sanction of every man's conscience, which in the Chinese view is equivalent to the decrees of heaven. They are all powerful in this respect. Only a few nights ago I was urging their claims and requirements on a large audience of some three hundred Chinese, and at the close one rose up, and in a most excited manner declared in the presence of the whole assembly that he had broken every one of these commandments, and felt himself to be a grievous sinner. He is now a candidate for baptism. What is wanted is to deepen the conviction of inward and total depravity, and this, we believe, can most effectually be done by enforcing the claims and character of the Divine law. It has been given for the purpose, and the more clearly it is understood and felt, so much better are we prepared for apprehending and appreciating the rich provisions of the Gospel of grace.

(To be continued.)

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## *Some Thoughts on the Study of Chinese.*

BY REV. O. F. WISNER.

[American Presbyterian Mission, Canton.]

### II.

**W**E come now to the second grand division of our subject, viz., The Written Language.

1. And my first point on which I feel it necessary to insist is that the written language should not be neglected. By the written language I mean chiefly the literature of the Chinese themselves and the characters which are the vehicles of their thought from one generation to another. And this should be insisted upon, because it is too much neglected and because it opens up a great field of usefulness. More men are needed in China with the courage and the ability to master the Chinese literature, in order that they may give to the Chinese the results of Christian progress in the most attractive and convincing form. I have heard many non-Christian scholars speak with admiration of Dr. Faber's works, and I should not be surprized if he had the most promising audience among the cultivated Chinese of any man in China. At any rate I say there is need of a great deal more just such work as he is doing. China needs a Christian literature and scholars to make it—not simple *books*—anybody can make a book. What we want is a Christian literature of present effectiveness and lasting value. Missions have squandered a great deal of money in publishing books that should never have been printed. If a book is worth writing or translating it is worth doing well, and it requires Chinese scholarship to do it well. Nothing can fit for this work but long and diligent study of the Chinese literature. The man who studies only his Bible and the Christian books is probably a very good man, but he is not a Chinese scholar and is not qualified to translate the Bible or anything else. Neither can a few years' work in the Chinese classics fit a man for this work, so that he can go on to it, so to speak, leaving his Chinese studies far behind. The very idea is absurd. The man who is not a sympathetic and constant student of the Chinese literature cannot hope to succeed as a maker of Chinese books, and I fail to see how he can conscientiously give himself to that work.

2. So much for the importance of the study. What of method? I answer in general that the main features of the Chinese system of teaching are correct. The Irishman who refused to believe that his buffalo robe would be warmer with the fur side turned in on the principle that "the animal knew best how to wear his own hide," had

both reason and wit on his side. And it may be presumed that the thousands of years spent by the Chinese in studying and teaching the language which they venerate so much have not been utterly unproductive of correct method. Not that there is not still room for improvement in the details of their method, but in its main features I believe it cannot be improved upon. Those main features are—*daily memorizing, daily writing, daily vocal exercise*. But to briefly map out the general line of work that should be followed I should say: (1). Allow say 6 months for gaining a good foundation in Colloquial. This is a general figure; the actual time required will be sometimes more, sometimes less, and must be determined for each individual case separately; the rule being—be sure you have mastered the principles of the Colloquial before you go on to anything else. For this purpose you will probably need books. I would recommend three, and *three only*. Those are—Ball's "Cantonese Made Easy," The Cantonese New Testament, and the "Pilgrim's Progress." The Bible once begun should be kept up; a chapter or two a day ever after, passing from the Colloquial to the Easy Wên-li and from the Easy to the Wên-li proper. The missionary should above all books master his Bible in Chinese. Aside from these books or their equivalent beware of all other Colloquial books. They are all foreign-Chinese, so (2), As quickly as possible begin with the Chinese books. The Primer should be mastered first, committed if possible, but at least mastered, tones, phrases, allusions and all. The abundant imagery and allusions in their works will much enliven and add to the fascination of the work. Permit me to use a single illustration. This is a stanza from the 幼學詩. Anybody can read it: 鑿山通大海, 鍊石補青天, 世上無難事, 人心自不堅. But it is meaningless until the allusions in the first two lines are understood, and then it becomes perfectly clear. The first story is that one 愚公 lived by a mountain, which he had daily to cross to the water and the market. So he determined to tunnel through and began it. Of course his progress was scarcely perceptible, and he was laughed at for an old dote. But nothing daunted he kept on, and only replied to his ridiculers that his work would certainly one day be accomplished. "I will do what I can while I live," said he, "and then hand on the work to my son, who in turn will hand it on to his son, and he to his, until at last it will be finished. This hill is bound to grow less, but my posterity will not grow less." On hearing of the man's persistence the god of the hill was so pleased that he split open the hill for him. The other story runs that when 蚩尤 *Ch'i Yau* the giant, fought with 黃帝 *Wong Tai* in 涿鹿 *Teuk-luk*, and was beaten, he was so exasperated that he gave one fling of his head and knocked down the 不周山 which supported



the sky. The sky accordingly tumbled down with a great crash. 'Nui Wo (女媧) seeing the sky in ruins thought it a great pity, and with inconceivable toil melted rocks and mended it up again. Now read the stanza again, and its meaning becomes plain. One should always make his own commentary and book of notes on what he is reading, and so secure all that he acquires for after reference. As soon as possible, too, one should begin using Chinese dictionaries. They contain all and infinitely more than any Chinese-English dictionary.

(3). The rest of my suggestions I shall briefly enumerate.

(1). Write Chinese, write daily, write (at least in the beginning) with the Chinese pencil.

(2). Group characters under their primitives. These are of two kinds—radicals and phonetics. Grouping characters under the *radicals* gives you classes of characters, whose *basal idea* is the same. This is done in the index of our dictionaries. Under the *phonetics* you get groups of characters, whose *basal sound* is the same. To illustrate this idea. Take the word 堯 *iu*, lofty; add eat 饒 *iu*, abundant; add wood 橈 *iu*, an oar; add water 澆 *kiu*, unfaithful; add fire 燒 *shiu*, to burn; add day 曉 *hiu*, clear, understand; add mouth 曉 *hiu*, an alarm; add hill 曉 *iu*, high; add wings 翹 *k'iu*, elevate, suspend.

Take again the word 己 *ki*, self; add words 記 *ki*, remember; add run 起 *hi*, to rise; add silk 紀 *ki*, to arrange, regulate; add wood 杞 *ki*, a kind of wood; add heart 忌 *ki*, jealousy; add grass 芑 *ki*, a kind of herb; add hill 岷 *ki*, a desert mountain; add earth 圮 *ki*, to overthrow.

Take the word 直 *chik*, straight, and in the same way we get from it 植 *chik*, vegetable; 值 *chik*, to meet; 埴 *chik*, adhesive clay; 置 *chi*, to establish; 眞 *chan*, truth; and from this latter we get 慎 *shan*, careful; 填 *t'in*, to fill up; 鎮 *chan*, to guard; 顛 *tin* crazy; 溟 *tin*, a watery expanse. This is Chinese spelling, and its importance may be estimated from the fact that nine-tenths of the characters in the language can be spelled out in this way, and from the additional statement that 500 characters could easily be selected which form the phonetic basis of as many thousands of Chinese characters. When that fact is known it doesn't require any great amount of wisdom to guess which characters ought to be learned first and what use should be made of them.

(3). Keep testing your ability to name, write and define characters. Read the signs in the streets, the inscriptions in the boats; pick up fresh newspapers, and magazines, and new books. Use cards with the characters written on them, write from your teacher's dictation anything that will test your knowledge of the characters and help fix them in mind.

(4). Frequently review what you have read, for the sake of fixing doubtful characters.

(5). Make lists of similar characters and carefully distinguish them. There are : 春 *ch'un*, spring and 舂 *chung*, to beat in a mortar ; and there are 己 *'ki*, self ; 已 *'i*, already ; 巳 *tsz'*, the 4th moon ; and 卮 *tsih*, a joint, all to be carefully distinguished, and so many others.

(6). Make phrase books and books of synonyms, and if you feel like it don't be afraid to make your own dictionary. Not by any means the ideal or the final dictionary has yet been made. It will be the outgrowth of the accumulated labors of many men when it comes. We want a dictionary that will add to what the best dictionaries now tell us—the derivation and history of characters that will distinguish synonyms and give us better classified lists of quotations. The perfect dictionary should be absolutely faultless in derivation, citation, pronunciation and classification, besides being a thesaurus of information as to the spoken and written words. Probably no one will claim that we have as yet such a work, and it is for each student of the language to make some contribution in the way of suggestion or information towards such a work. The same general line of remark holds good with regard to a grammar of Chinese.

(7). Study some of all kinds of literature. I note as important, besides the classics and the helps, such as rules for letter writing, the official proclamations and some of the Chinese essayists.

(8). Meet in classes for mutual help and incentive. Especially might the younger missionaries derive great profit from meeting an hour weekly or fortnightly for work under the direction of some one of the older missionaries present by their invitation.

(9). In the same connection I would say study a course. Why might not the Conference draw up a course of study that could be recommended to new missionaries of all our societies ? It seems to me such a course is very desirable ; and not only a course of three years' study, but a further course of reading and study for after years might be suggested.

(10). There are some books that will be found indispensable or helpful. I mention a few in conclusion : I. Legge's Commentaries ; II. Eitel's Dictionary ; III. Wylie's "Notes on Chinese Literature ;" IV. Chalmers' "Structure of Chinese Characters ;" V. Doolittle's "Hand-book of the Chinese Language ;" VI. Martin's "Short Method with Chinese." The Chinese helps are legion. Probably a good defining dictionary, a good dictionary of derivations and a good concordance should be one's principal working tools. Then get your Four Books and Five Classics and go through them.

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*Buddhism in Japan.*

BY REV. W. LOOMIS, YOKOHAMA.

THE Buddhist religion was first introduced into Japan from China in the year 522. In the year 552 the King of one of the Korean provinces sent a golden image of Buddha and some of the sacred books as a present to the Sovereign of Japan. The same King afterwards sent other books, and also teachers, a nun, a monk and an image maker.

Owing to the breaking out of a pestilence some time after, the Buddhist religion was for a time suppressed. But it afterwards gained in favor, and the Emperor Kotoku Tanno (who reigned from 645 to 654) was a sincere adherent of that faith. During his reign a native monk was sent to China, where he received instruction in the practice of contemplation. On his return he made known a new form of doctrine, and is said to have dug wells, established ferries and built bridges in many parts of Japan. To a much later period the construction of bridges was considered a work of merit, entitling the builder to a hope of Paradise.

The Emperor Temmu Tenno issued an edict that every house should possess a Buddhist shrine, and be provided with certain sacred books.

In the year 737 there was an epidemic of small-pox, which was previously unknown in Japan. In consequence of this the reigning Sovereign decreed that in each province there should be erected a large monastery.

In the beginning of the 9th century the famous Buddhist priest Kobo Daiahî compounded out of Buddhism, Confucianism and the Shinto doctrines a system of religion called Riobu Shinto, of which the most prominent characteristic was the theory that the Shinto deities were nothing more than transmigrations of Buddhist divinities. In this way Buddhism was rendered popular to such an extent that ere long it obtained complete ascendancy.

Buddhism continued to be the state religion until the time of the Tokugawa dynasty, when it was supplanted in the minds of the educated classes by the Chinese philosophy. It has continued, however, to a large extent its popularity among the common people, and during the Tokugawa dynasty many grants were made from the public treasury to famous Buddhist temples. After the restoration of the Mikado in 1868 these grants were withdrawn, and Buddhism has been virtually disestablished since 1874.

According to a statement made by one of the most distinguished Buddhist scholars Buddhism teaches that all things, both abstract and concrete, are produced and destroyed by certain causes and combinations of circumstances ; and that the state of our present life has its cause in what we have done in our previous existence ; and our present action will become the causes of our state of existence in the future life. All men and other sentient beings have an interminable existence ; dying in one form and being re-born in another. If therefore men wish to escape from a miserable state of transmigration they must cut off the causes which are the passions, such as anger, covetousness, etc.

The principal object of Buddhism is to enable men to obtain salvation from misery according to the doctrine of "extinction of passion." This doctrine is the cause of salvation, and salvation is the effect of this doctrine.

"This salvation we call Nirvana, which means eternal happiness, and is the state of Buddha. It is very difficult to cut off all the passions, but Buddhism professes to teach many ways of obtaining this object.

"Amita Buddha always exercises his boundless mercy upon all creatures and shows a great desire to help and influence all people who rely on him to complete all merits and be re-born into Paradise (Nirvana.)"

The following creed was written by the chief priest of the Shinshiu sect, which is the largest and most influential of all the various sects in Japan :—

"Rejecting all religious austerities and other action, giving up all idea of self-power, rely upon Amita Buddha with the whole heart for salvation in the future life, which is the most important thing ; believing that at the moment of putting our faith in Amita Buddha our salvation is settled. From that moment invocation in his name is observed as an expression of gratitude and thankfulness for Buddha's mercy. Moreover, being thankful for the reception of this doctrine from the founder and succeeding chief priests, whose teachings were so benevolent, and as welcome as light in a dark night, we must always keep the laws which are fixed for our duty during our whole life."

According to the doctrines of Buddha man can work out his own salvation, and in this point, as in many others, there is but little difference between Buddhism and Confucianism. Buddha was like Confucius, not a redeemer but merely a philosopher and a mirror of virtue.



The main features of this religion are thus given by Dr. Eitel:—

1. Socially, Buddhism teaches the depreciation of caste and of property.

2. Dogmatically, it is a system of atheism, which deifies man and moral ideas.

3. Morally, Buddhism is the doctrine of the vanity and instability of all earthly good, of the migration of souls and of final absorption in Nirvana.

“The three main features of Buddhism are therefore: 1, Atheism, or rather the deification of men and ideas in a polytheistic form of worship; 2, the doctrine of transmigration of soul, with which is involved the abolition of caste, and upon which rests the efficacy of Buddhist morality; 3, the doctrine of salvation from sin and crime and the attainment to Nirvana by our own strength.”

Nirvana is described by one of the Buddhist authors as the desirable end of the soul; after it has triumphed over matter and free from all passions, enters into the consecrated space, where it loses the consciousness of existence, yet is by no means reduced to nothingness. One writer has expressed it in these words: As the dew-drop disappears in the shining sea at the rising of the sun, so the saints pass into Nirvana.”

The greater part of the Buddhists hold to the doctrine which emanated from Cashmere, that there is a Paradise in the Far West to which another Buddha, called Amitabba, leads all the faithful. There they will find eternal happiness in the presence of Amitabba with the loveliest gardens, flowers, water, birds, etc.

There is no question but what the influence of Buddhism has been beneficial to the country and to a greater or less degree a stimulus to a better and virtuous life. Dr. Rein says in regard to it: Think as lightly as we may of the gross idolatry which is seen in its later and degenerate forms we shall be obliged to admit that the rapidity and the enthusiasm with which Shaka's doctrines spread themselves over Eastern Asia speak sufficiently for their importance. They have undisputably exerted a civilizing power unequalled by any other in Eastern Asia and spread a mild and peaceful tone of thought among the great masses of the people. The Japanese in particular are indebted to Buddhism for their present civilization and culture, their great susceptibility to the beauties of nature and the high perfection of several branches of industry.

According to the five chief commandments a Buddhist must not kill any living creature, nor steal, nor indulge in lust, nor lie, nor partake of spirituous liquors. It also teaches to avoid hypocrisy, anger, pride, envy, greed, cruelty, etc. There is also no lack of exhortations to love of parents and children, to gratitude, moderation

in happiness, patience in misfortune and calmness of soul in all situations of life.

And yet, says Sir Monier Williams, with this apparently sublime morality no true idea of sin as displeasing to a holy God was connected with the infraction of the moral law. Nor did a Buddhist avoid harming others out of any true regard for life. The chief motive for preserving the life of others was that by so doing he could secure continued life for himself, and his motive for avoiding anger was that it was incompatible with that equanimity which ought to characterize every wise man who aimed at the extinction of his own personality.

“The grand difference between the morality of Buddhism and the morality of Christianity is not in the letter of their precepts but in the principle and motive power brought to bear in their application. Buddhism says: “Be righteous for the sake of getting rid of all life in yourselves.” Christianity says: “Be righteous through the power of God’s gift of eternal life in His son.” In a word Buddhism founds its morality on self; Christianity founds its morality on Christ.”

But the Buddhism of to-day is not the force that it has been in the past. The revolution of 1868 affected not only the political condition of the country but the religious history as well. After the reduction of the former revenues of the old feudal lords and their vassals, efforts were directed in like manner against many Buddhist temples and monasteries, and their allowance was either discontinued or greatly diminished. In every place where Buddhist idols had supplanted the old Shinto worship the images were removed and the former insignia and service restored.

It is acknowledged on all hands that Buddhism is now passing through a crisis, and it is a question of life or death. It is a well known fact that there is now in the Buddhist ranks a state of tumultuous disorder and a great amount of bitter feeling. These difficulties and divisions have arisen on account of a difference of views in regard to educational methods, and also the fact that the priesthood has failed to keep pace with the general intelligence of the nation. An association has been formed for the purpose of arbitration and otherwise assisting in the settlement of religious dissensions, but there is little prospect of its success.

There have been pretended reformers in later years, who have caused some excitement in religious circles for a time, but they soon sank out of notice. A young scholar, named Inouye Enrio, is now trying to arouse interest in the study of Buddhistic philosophy, but his efforts have not had the least effect in giving vitality to the



religion. One of the Buddhist writers asks in despair, "Is there not a single true follower of Buddha among the 200,000 priests in Japan?" Nobody seems to question that a reformation is required, but the difficulty is, there does not seem to be any priest equal to the task. In fact it is only a question of time when the so called "Light of Asia" will be supplanted by the "Light of the World."

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## *First Triennial Report of the Educational Association of China.*

*From May, 1890, to May, 1893.*

### REPORT OF GENERAL SECRETARY.

THIS Association dates its origin from the General Missionary Conference held in Shanghai during the month of May, 1890.

Several valuable papers on the subject of Education were discussed at that Conference; and as its great importance in missionary work was deeply impressed on those present, meetings were held by a few of the practical teachers to take into consideration the advisability of forming an Educational Society. The objects contemplated were to give unity to their work, to devise some convenient means for the discussion of questions of common interest, and to provide facilities for the preparation and publication of suitable School Literature. An association, to be known as the Educational Association of China, was duly formed, with carefully prepared Articles of Constitution and By-laws, and a provisional list of officers was appointed.

The organization known as the School and Text-book Series having done valuable and faithful work, dating from its appointment by the General Missionary Conference in 1877, and having to dissolve through lapse of time, the books, materials and funds it had accumulated became subject to the disposal of the General Conference of 1890. A committee consisting of twelve members of that Conference was appointed to take into consideration and to report on the course that had better be pursued. The following two Resolutions were framed and agreed upon by the committee, consisting of John Fryer (Chairman), W. H. Lacy, W. T. A. Barber, F. L. H. Pott, W. B. Bonnell, C. W. Mateer, M. Schaub, F. Hubrig, L. W. Pilcher, J. H. Judson, S. Couling, and J. C. Ferguson. The Conference confirmed these resolutions on the 20th of May.

"(1). Resolved that this Conference record its high appreciation of the services of the members of the School and Text-book Com-

mittee, and that special mention be made of the time and labour so freely given by the Rev. A. Williamson, LL.D., and of John Fryer, Esq., and

(2). Whereas an Educational Association has now been organized with a view to the promotion of educational interests in China, including specially the matters of School and Text-books and Scientific Terminology, therefore

Resolved, that the books, maps, blocks and other assets and liabilities of the School and Text-book Series Committee be transferred to the Educational Association of China, with the proviso that any Authors who may not wish their books so transferred, have the privilege of withdrawing them on equitable terms."

A meeting of the members of the Association was held on the 21st of May at the Chapel of the Presbyterian Mission Press, at which the various officers were finally determined, the Constitution and By-laws confirmed, and the Executive and Publication Committees appointed. The fact that the General Conference was then closed and many of its members had already left Shanghai for their distant homes, rendered any further united action at meetings impossible. The general working of the Association has therefore since been conducted only by means of circulars and correspondence.

The General Secretary, the Rev. W. T. A. Barber, of Wuchang, at once issued a prospectus giving an account of the objects and aims of the Association, pointing out the advantages that would arise from united effort in the establishment and working of Mission Schools, and inviting all engaged in educational work in China to become members. He carried on considerable correspondence with teachers and others interested in the progress of the work. The distance at which he lived from the centre of communication, and the prolonged family illness, under which he had to bear up, rendered it almost impossible for him to push the interests of the Association as he otherwise would have gladly and most effectively done. He drew up a scheme for a general Public Examination for Missionary and other Schools or Colleges in China, which received considerable attention. He further wrote a short but able paper on the same subject, which appeared in the *Missionary Recorder* of May, 1892. Being unfortunately obliged to return suddenly to England with his wife, he asked the General Editor to act for him in any business pertaining to his office during his absence or until the triennial meeting. As there now seems no probability of his coming back to China, another General Secretary has to be appointed.



The Acting General Secretary has done the best in his power, in the midst of many other engagements, to fill the responsible duties of this office, and especially in making arrangements for the triennial meeting. He trusts to find in the new officer that may now be elected an active self-denying worker, an educationist to the very back-bone, combining in their due proportions zeal and discretion. Such a live man is greatly needed to give an impetus to the Association, and to cause the hopes of its founders and promoters to be sooner realized. The School and Text-book Series did most useful and satisfactory pioneer work in the vast field that is gradually opening up for Education in China. It now remains for this Association to justify its existence by pushing forward the very responsible business it has undertaken, and adding new branches of usefulness. Its possibilities are almost boundless ; but much of its future progress and success will depend on the General Secretary being the "Right man in the right place."

At a meeting of the officers of the Association held on the 18th May, 1891, at the Mission Press, a Committee was appointed to organize a Public Examination Scheme, consisting of Rev. W. T. A. Barber (Chairman), Drs. Parker and Sheffield, Rev. F. L. H. Pott and Rev. G. B. Smyth. This was reported in the *Missionary Recorder* of January, 1892. This Committee does not appear to have yet reached any definite conclusions. The Chairman after circulating a rough outline of a scheme, and writing an excellent article on the subject, which appeared in the *Missionary Recorder* of May, 1892, was obliged to return home and relinquish his work in China. Two of the members of that Committee are at present in America. A special paper has been prepared by Dr. D. Z. Sheffield as the basis for remarks at the triennial meeting ; but no report of the Committee has come to hand.

At the meeting of the officers of the Association above referred to, the General Secretary and the General Editor were appointed an Editorial Committee to keep the objects and work of the Association before the public notice in the pages of the *Missionary Recorder*, till an Educational Journal could be started. Each has tried to fulfil his part in publishing information during the past year, as already mentioned.

JOHN FRYER,  
*Acting General Secretary.*

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#### REPORT OF TREASURER.

On the organization of the Educational Association of China, in 1890, thirty-five members were enrolled. From all of these, with one exception (caused by death), entrance fees were collected, though

there appeared to have been some misunderstanding as to the liability of original subscribers for such fees. The list of names has gradually increased up to the present total of fifty-seven which, however, has been reduced by death and withdrawal to fifty-two. Two life-members are included, viz., Alex. Armstrong, Esq., of Chefoo, and Miss M. C. Robinson, of Chinkiang.

The aggregate receipts in entrance and annual fees, for the three years, amount to nearly two hundred dollars.

The balance from accounts of the Treasurer of the School and Text-book Series Committee, amounting to Taels 411.37, was handed over in bank to this Treasurer in October, 1890; and to this nest-egg other sums were duly laid.

At first the accounts continued to be kept in taels, but at a meeting of the Executive Committee, held in September, 1891, it was ordered that the then balance on hand should be converted into Mexican dollars and that thenceforward the accounts should be kept in that currency. Increased convenience is quite sufficient justification for the change.

In the financial statement (see printed report) it was deemed unnecessary to give the minutiae of expenditures; but it may be well to mention here that the sums paid to the Presbyterian Mission Press and to the General Editor are made up of such items as printing and binding of books, cutting of blocks, mounting and lettering maps, etc., etc. The item of Taels 139.88, paid to Dr. Fryer for W. and A. K. Johnston, was the equivalent of £30.12.0, balance due on bill for maps ordered from Edinburgh by the old Committee.

It was found impracticable, for various reasons, for this Treasurer to take account of the stock belonging to the Association. This part of the business is necessarily left in the hands of the General Editor who, from having to deal with the persons and things affecting the stock, is the only person competent to furnish the information.

I beg, in conclusion, to acknowledge the courtesies extended to me by the Executive Committee, and to recommend to the Association that in future the Treasurer be made ex-officio a member of that body.

W. B. BONNELL,  
*Hon. Treasurer.*

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#### REPORT OF PUBLICATION COMMITTEE.

This Committee has examined and reported favourably on the following books:—Astronomy, by Rev. W. M. Hayes; Conic Sections, by Rev. J. H. Judson; Trigonometry, by Dr. A. P. Parker; Natural History, by Mrs. Parker; Light and Optics, by



Rev. W. M. Hayes ; Political Geography, by Rev. Dr. Pilcher ; Physical Geography, by Ditto ; Mental Arithmetic, by Ditto.

During the month of November four of the five members of the Committee happened to be in Shanghai, and the fifth, Dr. Pilcher, was represented by Rev. J. Wherry. Two meetings were held. At the first the subject of Geographical and Biographical names was carefully taken into consideration. A Sub-committee of 6 members was appointed to draw up lists of such names in English and Chinese, and a series of six suggestions was offered to them as to the manner in which they might proceed. At the second meeting Technical Terminology was discussed, and general principles under six heads were agreed upon. The various technical subjects were divided among the five members of the Committee to prepare vocabularies and send round among themselves for criticism or approbation, with a view to subsequent publication in one volume. These two meetings were reported in the *Missionary Recorder* of January, 1892. But little has yet been effected in these lines of work.

JOHN FRYER,  
*Secretary.*

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#### REPORT OF EXECUTIVE COMMITTEE.

During the three years ending 30th April, 1893, five meetings of the Executive Committee have been held in Shanghai, at the Secretary's house. At each of these meetings the General Editor's Report and the Treasurer's Report have formed the chief subjects for discussion. The wishes of the Publication Committee with regard to the printing and publication of various books have been attended to as often as brought forward, and new editions ordered when necessary. Although few Committee meetings have been held, the General Editor has on each occasion given details respecting the printing and publication of the books issued by the Association, which have shown that the sales were going steadily forward. The Treasurer has been asked to attend all the meetings. On two occasions the Vice-President and on one occasion the President of the Association also came.

A. J. H. MOULE,  
*Secretary, Executive Committee.*

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#### REPORT OF GENERAL EDITOR.

The General Editor of the School and Text-book Series on being requested to continue his services under the newly formed Educational Association of China, commenced operations by pre-

paring a catalogue of the entire stock of books, engravings, charts, maps, wooden blocks, stereotypes, and other materials in his care. These had hitherto been stored free of charge, partly in the London Mission godowns, and partly in the Chinese Scientific Book Dépôt. On his representing the necessity for the Association to pay a small charge for the storage and custody of their collection of goods, he was asked by the Executive Committee to try and find some place where they could be taken care of free of charge. This he succeeded in doing, and the whole was removed to the Presbyterian Mission Press, where it has since remained. Unfortunately some of the most valuable of the blocks have become worm-eaten and in some cases useless. They can only be replaced at considerable cost. On this being made known to the General Editor he at once requested that all should be treated with corrosive sublimate or other such material, and proper frames made for such as had none. The Superintendent of the Mission Press now requires regular payment for storage and attention in future.

The property of the Association in its present state may perhaps be roughly valued at about 3,500 Taels. A considerable reduction has been allowed for, on account of wear and tear of blocks, as well as the gradual spoiling of maps and engravings bought in too large quantities, by the School and Text-book Series Committee, and stored for ten or more years in godowns. With great care and economy the stock and funds in hand will be enough to continue the work for another three years on the small scale begun by the School and Text-book Series, and to add a few new books from time to time. But it is clearly evident that without considerable increase of stock and funds, the Association cannot hope to meet the growing need for sound practical educational works; neither can it afford to pay Authors or Compilers for their trouble or expense in preparing books of the highest order. Only such books as are presented gratuitously to the Association for publication can at present be attempted. The funds in the hands of the Treasurer are not even sufficient to pay for the new books now in the course of publication; but there is a small and steady income arising from sales of books at the Depository, which will doubtless suffice to meet present requirements at least for the current year, as well as to enable more books to be taken in hand as fast as they are likely to be offered to the Association. The demand for books is principally for those of a more strictly educational character. The series of Scripture and other coloured picture books for children that was prepared at considerable expense by the former committee has mostly been disposed of, though slowly. As there is now no demand for them, and other Societies have issued similar works at greatly



cheaper rates, new editions are out of the question, and the blocks are useless.

It may here be mentioned that stereotypes in good type-metal can now be made very cheaply. The Mission Press has furthermore ordered plant for the paper matrix process, so that the finest engravings can be stereotyped, together with the letter-press, to perfection. For these reasons, and from the difficulty experienced of preserving wooden blocks for a series of years in this climate, the Editor strongly recommends stereotypes in preference, for all standard and permanent publications of the Association, especially where illustrations are required.

During the past three years the General Editor's duty has consisted chiefly in printing and publishing new editions of various works that have been called for, and in arranging for the printing of several new works that have been approved by the Publication Committee, and are now in the different stages of progress, as follows :—

*New Editions.*

Church History	...	...	...	...	By Rev. Dr. Corbett.
Sacred Geography	...	...	...	...	„ Rev. Dr. R. H. Graves.
Topography of Palestine	...	...	...	...	„ Rev. Dr. R. H. Graves.
Moral Philosophy	...	...	...	...	„ Rev. J. Whiting.
Universal History	...	...	...	...	„ Rev. Dr. Sheffield.
Geology	...	...	...	...	„ Rev. G. S. Owen.
Diseases of the Eye	...	...	...	...	„ Rev. Dr. Douthwaite.
Chemistry	...	...	...	...	„ Dr. J. Fryer.
Hygiene	...	...	...	...	„ Dr. J. Kerr.
History of Russia	...	...	...	...	„ Rev. F. R. Galpin.

Hand-books to accompany Wall Charts :—

Hydraulics, Hydrostatics, Light,	}	...	„	Dr. J. Fryer.
Heat, Mechanics and Electricity				
Physiology and Anatomy	...	...	„	Dr. Douthwaite.
Mounting Maps of the World in Hemispheres	„	Rev. Y. K. Yen.		
Mounting various Wall Charts and writing Chinese Characters on them.				

*New Works.*

Illustrated Hand-books, containing reduced copies of Wall Charts :—

Hydraulics, Hydrostatics, Light,	}	... By Dr. J. Fryer.
Heat, Mechanics and Electricity		
Drawing in Ink and photolithographing the above series of Charts reduced.		
Astronomy. (Drawing and cutting)	}	... By Rev. W. M. Hayes.
Blocks of Engravings)		
Trigonometry (Drawing and cutting)	}	... „ Dr. A. P. Parker.
Blocks of Engravings. In progress)		

Conic Sections (Drawing and cutting)	} ... By Rev. J. H. Judson.
Blocks of Engravings. In progress)	
Light (Drawing and cutting Blocks)	} ... „ Rev. W. M. Hayes.
of Engravings. In progress)	

Following the plan adopted in the last Report of the School and Text-book Series, the works now on sale by the Association are arranged in different classes. First, are the books printed by and exclusively the property of the Association. Secondly, are books printed by the Authors or Compilers at their own expense, but adopted by the Association ;—a considerable number of copies having in some cases been purchased by the Association to assist in defraying the cost of publication. It will be easily seen that Authors or Compilers of Text or School books, who publish on their own account, would do well to send a copy of their works to the Publication Committee. If considered suitable for general use, they will be adopted and placed on the list, and thus brought into more prominent notice without further expense to themselves.

JOHN FRYER,  
*General Editor.*

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*The New Missionary—His Relation to the Work and  
Workers.\**

BY W. H. CURTISS, M.D.

[Methodist Episcopal Mission, Peking.]

THERE is a great deal of the feeling in our natures more perhaps than we always care to confess when we are new upon the field, and which often clings to us, that *we* are from the *great, intelligent, all knowing* Western nations, and that what has not been, or is not being accomplished by our countries cannot be done. It is wisdom to wait and see whether or no the Chinaman has anything worth learning about before we presume to call him a failure.

We do believe in always preserving our individuality as foreigners. It is certainly better to be a straight-out foreigner than a mongrel mixture, which produces much open and more silent ridicule.

How to do it without scandalizing the natives and bringing reproach upon the cause we serve is the point to be studied. On the other hand there is the other extreme to which some have gone, either because they were so impressed with Chinese ideas of propriety or were so overcome with a great fear that they might

\* Read before the Peking Missionary Association, December 8th, 1892.



do something peculiar, that they dispense with many of those little familiarities which pass between friends, or even go so far as to refrain from certain family customs and evidences of affection. We are peculiar because we are here; we are also peculiar because we are their antipodes in nine-tenths of our life, and the day is far distant when we will cease to be peculiar. So as we should make a study of their social customs we should also try to understand what the Chinaman thinks and why he thinks that way. Ancestry and environment are the keys to the solution of our mutual differences. From a people who reason we come to a nation that memorizes. From progress we come to a condition of dormant energies. Change ancestry and environments and the results would place us in the same condition. The capabilities of the Chinese mind are equal to those of the most intelligent of peoples. The day will come, probably for us to witness, when the "Modern Renaissance in China" will be the theme of writers not yet arisen. Does the Chinaman do things backwards, or is it ourselves that are at fault? Whatever the circumstance we must *understand* him if we would wish to be *understood*. Why doesn't the Chinaman want railroads, better roads, better conditions of life, better faiths, better everything? He no doubt has a reason for all, and we can best overcome his faults and break down his prejudices by being able to *know* his reasons for *being* thus or *doing* thus, and why he has them. This process of mental acclimatization will be of slow development and should be sought for, for it will greatly assist in reaching the hearts of the people. These thoughts might be much more extensively elaborated, but time forbids.

Among the errors into which the new missionaries may fall is his estimate of the Christian character of the native convert.

After the stories of the heathen in his darkness with which our ears have been filled from earliest days, is it a wonder that our first Sabbath service, listening to the songs, only the words of which we are ignorant, and seeing the bright, earnest faces before us, should be inspiring, or that a little later our first acquaintance and contact with the native Christian, seeing him only at his best and hearing only of the best of his characteristics, is it strange that we should be led to regard his Christian standing in view of the great transformation as something unusual? And unwittingly we find ourselves expecting from them a standard of conduct and Christian living higher than our own or the average Christian at home, and criticizing them for failures they should not be expected to avoid making. Who does not recall the first time they learned of some irregularity of a native brother or sister in whom we had become so deeply interested and with whom we were so pleased that we had

almost come to think it an impossibility for that one to go astray. The Gospel may change their hearts and intentions, but there are yet the elements of childhood in their natures which lead them to err. The infant Church in China is but a repetition of the infant Church of other days.

The impressions we gain of the Chinese in general, or rather our feelings towards them, can, for the most part, be divided into three stages. Upon one's arrival the *cordial* attention which one receives from the natives wherever he goes, is likely to lead him to flatter himself that he does already, or will, occupy a very high place in their estimation, and that the Chinese are delighted to see him honoring their country with his presence; that they will be ready to receive with open arms those who come to proclaim to them the tidings of "Great Joy." For are there not around him only smiling faces, or wide open, wondering eyes? Do not they seem to turn and watch him with lingering gaze as he passes along? If he stops for a moment he immediately becomes the centre of an admiring crowd, who are even so interested in him as to be very desirous of learning of the strange texture with which his body is clothed. They would even wish to engage him in conversation and do call to him as he passes, or lift their voices in song for his delectation. What a delightfully pleasant people to live amongst! Their seeming politeness and good nature even covers up for the time-being the dirt and filth. Ah! how sweet to be so universally admired! What a grand field for work! Imagine the delight if this were all true. The home land would have but few attractions for us afterward. But, alas! there comes a period of awakening to the truth. 'Tis fortunate that it is gradual, for the shock of a sudden awakening to the reality might prove fatal. "Where ignorance is bliss, 'tis *unfortunate* to be wise." Did you ever observe the calm demeanor of the transient foreigner as he thus undergoes the process of inspection, or how contentedly he allows himself to be fingered over? A continuation of that first stage of sublime complacency, if possible, would either quickly overcome all obstacles in the way of intercourse with the people or would strain still further the already strained relations. But the accumulation of words and phrases soon changes the admiration and curiosity into impudence and insult. The kind (?) words and songs become resolved into obscene revilings, and the new missionary finds the entrance to their hearts a long, hard and thorny path. He is fortunate who by disposition or grace can escape the result of this revelation and does not find himself expecting every look, word or act to conceal some sinister meaning, or to imagine every business transaction one in which the other party is trying to presume on the foreigner's innocence. During



this second stage there is also a feeling of restraint which may overcome, or at least tends to do so, the very good to ourselves which should come in trying to lead others. The spirit necessary is to look beyond the physical heathen, backed by his centuries of misery and corruption, to the God-created being possessed of a soul which needs to be purified and enlivened by the Gospel.

Equally fortunate is he who reaches the third stage in safety, refined by the trials and disappointments of the second, and can look calmly on and with experienced judgment await time to decide the true character of those with whom he comes in contact. The great care is, to not overlook the pure gems which are scattered here and there, only awaiting some word or deed to cause them to flash into luminous brilliancy. Our motto should be, "As wise as serpents and as harmless as doves."

There is something in the atmosphere of a mission compound that impels one to be doing something. One great temptation to the young missionary is to overdo in the number of things he attempts. It is natural to drift into this feeling that if we don't rush the world will be lost, when we see so much to be done and so few to do it. But there is a danger in having too many irons in the fire; a danger of superficiality, which while it may make a greater showing is not so lasting as a less amount of work more thoroughly done.

*Independence* is a strong characteristic of the young missionary, not only in thought but in his every-day occurrences. He has thought it nothing to do this or that for himself, to give a lift here and there. But on the mission field where every moment may be taken up in actual mission duties he begins to realize what a great amount of time the performance of little things requires. We are not here to perform manual labor, however skilled we may be in it, but our time is engaged for work of another character, so there would be some truth in a statement, "Don't do yourself what you can get a cheap coolie to do for you." But above all else steer clear of falling into those habits of helplessness and dependence that will sometimes cause you a waste of as much time while waiting for some one else to do it for you as if you did the thing yourself, and which, if carried to the home lands with you, will cause those comments and charges so serious to our work. People cannot discriminate at a distance of 10,000 miles. It may also sound somewhat paradoxical to say that the busy life of the missionary is not always conducive to a growth in grace. The secular part of our work is so intimately associated with the religious that it is the same old story of its being easier to be drawn down than to lift up from a lower to a higher plane.

*Moderation, thoroughness, discretion,* are three great principles of missionary success, especially important to be considered at the outset of a missionary's career.

The tendency of a prolonged life here seems to be to become somewhat tainted with the conservatism of the people; a feeling of sublime contentment with existing methods and a disposition to fear innovations. There seems to be a process of evolution from the extreme idea that the Chinese are all wrong in social, moral and religious life, to the belief that they are our equals if not our superiors in thought and character; that their heathenism and some of their heathenish practices are not so wicked after all. It is charitable, at least, to say that it is a familiarity with Chinese thought that has brought about this change and not an actual contamination. It is not for us to say which, but the truth remains.

The young missionary's position, as we have tried to suggest, is to work into his duties and standing as a missionary, gradually, and with as little friction as possible for which he can be held accountable. But there are rights, by virtue of a later contact with the home Church, and a knowledge of newer methods, to which he is entitled, and reasons why his opinion should be regarded. The time has come when the study of methods of work has become almost a science. Christians are eager for the day when all nations shall accept Christ, and are continually inventing and suggesting methods whereby this consummation can be hastened.

Every young missionary comes to the field endowed with particular talents, in the use of which he can make a grand success. Is it wisdom to attempt to run his nature into a mould so that he will be like some one else? It may be that his special talent is unknown to himself until he is placed in the proper circumstances to develop it.

But that happy mean to be attained on the part of the young missionary is not to be in too great haste to put his plans into operation, and for the senior to give those opinions the consideration they deserve and a field for trial, for there is plenty of unworked material on which to begin. Further, he should remember that the young colleague has no desire but for the best interests of the work. No attitude will engender antagonism like opposition.

The stability of the superstructure depends upon the character of the foundation; so will the usefulness of the missionary greatly depend upon the first few years of his life on his chosen field.

It should be a comforting thought to us that some of those who are now considered to be the most successful among the missionaries were thought to be very unpromising material when they first entered upon their work. Therefore in view of these results the



younger ones should feel anything but discouragement, and the older ones should with patience wait for that arbiter of all questions—time.

If our work here was but for a season, failures and disappointments would give us some excuse for impatience, but ours is a life work, so we should be content to build slowly but surely. The most cheering thought of all is that we work towards something definite. Darkness must give way to light, wrong to right and the false to the true.

The traveler in the early hours of the morning, when the moon is full, sees this process of enlightenment most beautifully exemplified in nature. The full, clear, silvery moon in the West gives a most beautiful light; objects near us casting comparatively strong shadows, but only things within an exceedingly narrow range are visible, and outlines are imperfect. It is only in comparison with lights of lesser magnitude that the brilliancy of the moon seems strong. All nature is quiet and at rest. But after a while there is a glow in the east, and long before the upper border of the disc of that greater luminary comes above the horizon the previous shadows pale and disappear. The range of vision broadens, and outlines are clear and distinct, and nature is awake and active. So China in past ages has been illuminated only with partial truth, which was not able to warm into life and action the souls of men. The beginnings of Christianity and Christian civilization, the dawn which heralds the advent of the great light, is already illuminating the sky with its promises of better days. Already the former shadows cast by Confucian morality and Buddhist theory are paling, and men are awaking to the hope that is within them for a life in eternal light. And so as the light of the moon is but the borrowed light of the sun these former glimmerings of truth were but the reflection from the great source of truth.


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WONDROUS GROWTH OF FOREIGN MISSIONS.—*Evangelical Christendom*, of London, contrasting the foreign missionary situation of three-score years ago and that of to-day, in reference to the opportunities for labor, says that formerly the question was: "Where shall good openings for laborers be found?" Now the question is: "Where shall enough men be found to fill the most promising of the openings?" and quotes with approval the *Indian Witness* as saying: "The Foreign Missions of united Christendom are beginning to present the appearance of a youth who has not only outgrown his clothes, but looks half-starved, because all he eats goes to growth and none to fatness. The Churches of Europe and America are steadily increasing their appropriation to Foreign Missions, but the work is increasing at a far more rapid rate."

*In Defence.*

BY REV. J. GENÄHR.

(Translated from *Der Ostasiatische Lloyd*.)

NLY a few days ago I happened upon an anonymous article in the "East Asiatic Lloyd" (of the 28th Oct.) which, in a leader upon "The Nature of Mission Work in China," regards missionaries in anything but a just and favorable light. My first thought was: let him write. Mission work is at the present day so favorably looked upon by the public that it can scarcely now be harmed by such suspicions; those, however, who may be led astray by them are those who, whether or no, would not support us, and they do not lead astray those who do. As, however, several general remarks are made in the article in question regarding, or rather against mission work, which, if they do not contain open disapproval of it, at least tend to create misunderstandings, which in such stirring times as these might easily have lamentable effects (seeing that there will not be wanting those who would grasp with eagerness at such utterances) it may not be quite out of harmony with the spirit of the age to seek to correct these remarks.

Although this conviction, as a member of the calling attacked by the writer of the article, gives me a right to oppose his assertions, yet I should not have ventured to give the following answer to one unknown to me, were there not two other reasons for it, which strengthened me in my design. In the first place, the utterances which are made against the calling to which I have the honour to belong, are not dismembered ones, but stand in recognizable connection with a widespread grudge which keeps appearing here and there (sometimes open, sometimes secret, sometimes known, sometimes unknown) against modern mission work: I obtain, therefore, in opposing the anonymous writer, at the same time the wished for opportunity of combating a whole channel of feeling. In the second place, it is the duty and privilege of the German missionary to enter the ranks in the cause of his English and American brethren, who are especially attacked in the article. Though there may be much in the English and American methods with which we cannot agree, yet all points of difference completely disappear when it is a question of saving nations from the horrors of heathendom. German missionaries, who with sincere devotion give themselves up to this cause, will always identify themselves with all other faithful helpers in the great work, whatever may be their denomination.



But now to the point! The more careful observer cannot fail to see that at the root of those articles, in which the "missionary" has the honour of being dragged to the front in the newspaper correspondence, there lies a widespread, perhaps to most unknown, grudge against Christianity. It is here openly acknowledged that its representatives in the heathen world, the missionaries, have, by their own doing, partly brought about this ill-feeling towards modern mission work. In the following pages there will be opportunity to censure this or that mistake which has been made, and which it would be highly desirable to put away.

Has perhaps this want of confidence and ill-feeling towards mission work taken hold of Anonymous? Is this personal ill-feeling perhaps the real reason why he has published his thoughts regarding "The Nature of Mission Work in China"? I cannot help answering this in the affirmative when I glance at the article lying before me, for I find distinct proof of it. Page 52 reads thus: "The number of converts (Roman Catholic and Protestant together) is said to be about 700,000 and 200,000 respectively. According to this we have not quite one million Chinese who have professedly gone over to Christianity. We write "professing" Christians, for how many among them are really converted? Probably scarcely one in ten." And a little further on: "It is not easy to get at the bottom of the reasons for the almost insurmountable difficulties which lie in the way of mission work in China. Were the workers all of the same stamp as the great majority of those sent out annually by England and America the thing would be explicable. With comparatively few exceptions the education of the English or American evangelist is a very limited one; he is for the most part lacking in any kind of higher culture," etc. But why quote further. The fact that Mr. Anonymous would like to lay the origin of the present international complications at the door of missionaries, therewith returning to the ancient standpoint of the writer of the "Defensio" of last year, shews clearly enough that he does not belong to the warmest friends of the missionaries.

The writer of these lines is by no means in a position to judge of the truth and exactness of the given numbers, and is unwilling to justify here the method especially adopted by the "China Inland Mission" of sending lay workers into the Chinese mission field. Nor can he believe that for the evangelization of uncultivated races missionaries with less power and culture suffice. Experience has, notwithstanding, taught us that less gifted workers find, even among cultivated people, enough work to do, and become a blessing among them. He (the writer) contents himself therefore with a "non liquet." But that one must be blind, and have

learned very little from the newspaper feud caused by the "Defensio," which took place last year, who can assert with regard to the missionaries sent out by England and America that "with comparatively few exceptions they are lacking in any kind of higher culture."

Perhaps a modest remark may here be permitted. It is required of the missionaries that they shall be scientifically educated people. Would it be asking too much if one were also to require of the critics of mission work somewhat more general and especially religious culture, before they assume the right of becoming umpires in a religious movement of historical celebrity? He who says: In such and such a way must Christian mission work be carried on, should certainly know something of the way in which it has hitherto been carried on (and moreover with success) for the last 2000 years. Any one can come and say: You must work in this or that way in your mission, and we will also willingly listen and learn. But to sit in judgment is the prerogative of another, upon whom we are all dependent. The fact that missionaries have not despised "the practical protection of a gunboat" is not contrary to this dependence. Or should the missionary alone not have the right of protection from his government (which calls itself a Christian one) in the same way as the merchant and explorer? No missionary would think of making it his aim to "establish enmity between foreign countries and China" (p. 52) thereby bringing forth political complications. As much as in him lies, he will rather do anything to get on in peace and goodwill with the people among whom he lives. There are, however, times when it is the right and duty of the missionary to call upon the government, placed over him by God, for protection, in the same way as the great apostle to the gentiles knew how to bring in his "Civis Romanus sum" at the right time. Christianity certainly loses nothing of its sublimity in this way. It would, however, were it to call upon the government to help in its dissemination. Unfortunately the writer of the article has not found time to add a word of foundation for this sweeping accusation. He would find it hard enough to bring forward proof that *Protestant* missions have ever called upon the government to help them in "spreading" the Gospel. All we ask for is that the missionary shall not be left to the mercy of fanatical mobs. The Romish Church, whose method of carrying on mission work has found more favour in the eyes of Anonymous than that of the Protestant, acts upon very different principles in this matter, as the latest incidents in Uganda fully prove. But even in China the Romish mission cannot be said to be free from political intrigues, as anyone acquainted with the history of missions must know. If Mr.



Anonymous had directed his polemic remarks towards this fact, and had traced the origin of the International Entanglements to this source, he would at least have an appearance of right upon his side.

With regard to the persecutions which the Catholics underwent a few decades ago in Thibet, Korea, Japan and China, a correspondent of the *Pall Mall Gazette* asked the question as to whether the generality of the affair was not owing to some general cause. For this cause he describes the conduct of the Apostolic Vicar of Kwai-tscheou in Hupeh, Monseigneur J. "How does this man live"? (Thus begins his description). "He exercises the right over life and death, he imprisons and sets free, he makes peace and declares war. He travels about the country with the retinue and splendour of a viceroy. He has a cannon to announce the night-watches; every time he leaves his house or returns to it he is greeted by three salutes of artillery. 'I always eat alone' (he says); 'the highest chieftains (?), in full pomp, stand round my table and serve me, whilst a band of music plays.'" "We see from this," continues the correspondent, "in the first place, the reason of the persecutions on the part of the government. For what else can the officials conclude from such presumption but that Christianity is a political agency? We also see why the natives become Catholics by troops. For surely such powerful foreigners can afford protection against the pressure of taxation, as well as give assistance in law troubles, and lead them to believe that the government will eventually pass into the hands of the Christians. Whole villages, whose only claim to baptism lay in their having learnt to make the sign of the cross, crowd in and desire the blessing of the Bishop."

Thus speaks the guarantee of the *Pall Mall Gazette*, of whom we willingly believe, in favour of the Roman Catholics, that he has somewhat drawn upon his imagination. But how does this description agree, Mr. Anonymous, with your positive assertion that the "greater success" of the Roman Catholics is owing to the fact that they have torn themselves from their family, and in fact from every earthly joy, and in obedience to the command of their great Master only follow Him. Do you call that "renouncing all earthly comforts and everything that the world thinks worth living for in order to follow their great example"? What strange things you expect us to believe. And withal this oratorical style! All respect for the doings of the Roman Catholic Church in China. The "greater success" or the more rational principles of the Catholic Church cannot succeed in impressing us in the way it does you. Nevertheless, we must certainly allow that you are right in saying that the Roman Catholics are above us in organization and discipline. Protestant missionary enterprize is not the united work of the

115,000,000 of Protestants, but is the outcome of many missionary societies. On the other side, there are 190,000,000 of Roman Catholics under a visible head, in ecclesiastical order, who carry on mission work as a Church. It is, however, not at all the case that the unity of the Catholic Church means peace. The missionaries have fought terribly amongst themselves and have offered opposition to their head in Rome. But there is yet an outward unity, an organization always becoming stricter. How much strength can thus be saved, how many needless expenses avoided! What clever plans can be carried out there! I am quite of your opinion that we should have far greater success to tell of, if we were "viribus unitis" to storm the fortress. But so "mediocre," as you are pleased to call our successes, they are fortunately not. But success lies in quite another direction from that in which you seek it.

[*To be continued.*]

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## Correspondence.

THE AMERICAN BIBLE UNION VERSION  
OF THE NEW TESTAMENT.

834 Main St., Racine, Wis., U. S. A.,  
March 4, 1893.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR AND BROTHER: Complimentary copies of the American Bible Union Version of the New Testament, improved edition, have been sent, or will soon be sent to the members of the several Translation Committees engaged in producing the Union Versions of the Scriptures in Chinese. The original edition of this version was issued in 1865 under the imprint of an organization called the American Bible Union. The translation was largely the work of Rev. Thomas J. Conant. It was a pioneer in the line of revision and undoubtedly aided in preparing the way for the Revised Version of 1881. Inasmuch, however, as it rendered the words baptize and baptism, by the words immerse and immersion, it was not favorably received by the Christian public, not even within the limits of the denomination

chiefly instrumental in its production. The version nevertheless had many excellencies, and was well known to scholars on both sides of the Atlantic. It is said that it was very frequently consulted by the members of the English and American committees in their work of preparing the Revised Version of 1881. In 1883 the Bible Work of the Baptist denomination in America was committed to the American Baptist Publication Society, and a committee was appointed to prepare an improved edition of the Bible Union Version. This committee consisted of Rev. Alvah Hovey, D.D., Rev. John A. Broadus, D.D. and Rev. Henry G. Weston, D.D. These gentlemen are the presidents of the theological institutions in the United States; one of them was a member of the American Committee of Revisers of the New Testament, edition of 1881; and all of them are scholars of national repute. The work that has been produced is in no sense a denominational production, but is adapted to the use of all readers of the Word, of whatever persuasion.



One thing is evident: the Committee was bound by no set of rules which restricted them to adhere so closely to the text of the version of 1611 as the producers of the Canterbury version of 1881. The work is in many respects a new translation, which, while not ruthlessly discarding old readings, seeks to represent as closely as possible the original; indeed the chief adverse criticism seems to be that it is "too literal," as in Matt. x., 8, "As a gift ye received, as a gift impart." Whether this is a fault or an excellency let those judge who are anxious to have, if possible, the Greek flavor reproduced in English. This is certain, there is a commendable attempt to render the same Greek word by the same English equivalent. The paragraph form is retained. Italics are omitted. Occasionally a word is inserted in brackets. Heb. xi., 21, "And he worshipped (leaning) on the top of his staff." The notes in the margin are reduced to a minimum. Great attention is paid to the proper rendering of participles and of tenses representing continuous action, past and present. Mark iv., 37, 38, "And there arises a great storm of wind, and the waves were beating into the boat, so that the boat was now filling. And he himself was in the stern, sleeping on the cushion."

Whether or not the book will become to any extent a substitute for the old version only the future can determine. That it will for many years be, for purposes of study, a valuable companion to the old, few can doubt who will examine the translation. The work is published in two forms, one using the words "immerse," &c., the other using the words "baptize," &c., so that purchasers by stating their choice can have their desires gratified. American Baptist Publication Society, Philadelphia, Penn., U.S.A. Price 60 cents, U. S. money.

LOUIS A. GOULD.

ZAU-SHING, CHINA.

THE LATE MRS. DR. MARTIN.

Peking, 29th April, 1893.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: My beloved wife passed away from this mortal existence on the 29th inst., at 6.15 a.m.

Safe in her heavenly home no tears need be shed for her, but you will feel for me in my bereavement and feel for our children, who will see her face no more on earth.

Arriving in Japan in Aug., 1891, on our way to China after a visit to the United States, she was prostrated by the great heat; and from that day her health and strength were irrecoverably gone. In the spring of 1892 she had an attack of typhitis, a kind of inflammation of the bowels; and an aggravated attack of the same disease in the following summer.

A cold with which she began the winter took on the form of acute bronchitis, followed by impaired circulation and consequent dropsy.

Her sufferings were alleviated by the kind attentions of many friends, and all that medical skill could effect was done to prolong her life. From the first she anticipated a fatal issue and viewed the approach of the last enemy without dismay. "Willing to live, but not afraid to die," was the happy phrase in which she expressed her habitual state of mind.

Her mental faculties were unclouded to the last, and her faith unshaken.

"Nothing in my hand I bring,  
Simply to thy cross I cling,"

is the brief creed which she desired to have inscribed on her monument.

For a time she cherished the hope of recovering sufficiently to be able to return to the U. S. to die among her kindred, but when she saw her end approaching she submitted to the will of God without a murmur.

When told that the good Lord was about to take her to himself she exclaimed, "Oh! that it might

be this very night," and shortly before she breathed her last she was heard repeating in feeble tones, Oh! when, Oh! when, Oh! when will he come and take me?"

She arrived in China with me in April, 1850, and our first years were spent at Ningpo, where she became proficient in the local dialect and was successful in winning some to the faith of Christ. What she was as wife and mother is known to all our intimate friends.

While sorrowing for the loss of one who was truly *dimidium animae meae* I invite you to join me in praising God for her long, useful and happy life.

Very truly yours,

W. A. P. MARTIN.

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A CORRECTION.

Ch'ung-king, April 26th, 1893.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: IN "THE RECORDER" of last month, under the "Missionary News," mention is made of "a bitter feeling against foreigners" in Ch'ung-king, and if you will please allow me I would like to state the actual position at present. I must first say that the paragraph referred to rather took us by surprise, as we were not aware that we were dwelling amidst such dangers; but in reality things are very different, and instead of being unable to appear on the streets without often "suffering gross insult," we move about with the utmost freedom, and seldom indeed meet with anything that can be considered insulting or even disrespectful. More than half the foreigners here wear foreign dress and have apparently very little more inconvenience than those of us who put on the native attire. There can be little doubt that in such a large city there are many "fellows of the baser sort" who would readily join in the hue and cry if a tumult commenced, but I cannot see the least ground for

saying that "things appear to be working in the direction of a riot."

Perhaps it may interest the readers of your valuable paper to know that during the recent festivities of the Chinese New Year the four missions here made a combined effort to touch all parts of the city, and for this purpose we went out in a good many bands, a few native Christians and one missionary in each, and in this way posted hundreds of wall texts, distributed thousands of tracts and held open-air meetings in nearly every possible place during the first week of the New Year. We met remarkably little opposition of any kind, but had rather a show of friendliness all round; the only inconvenience being the occasional hustling of a good natured crowd in their eagerness to obtain the foreigner's tracts. It seemed hardly right to allow your aforementioned paragraph to go forward quietly, perhaps to cause much anxiety, whilst we here are praising God for the great openness and tolerance in the city at present.

Of course we can't tell how soon something may turn the scale, but at present we see no cause for the least alarm, and as we remember that your items are so eagerly copied and passed round the world, we want to avoid unnecessarily alarming our friends, and also at the same time to do justice to the natives of this city.

Yours sincerely,

ISAAC MASON,

*Friends' Mission.*

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BAPTIST MISSION, CANTON.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: For years we have been knocking at the door of Kwang-si province. This province has been compared to "Hunan," owing to its hatred of foreigners and everything foreign. For seven years I have made



journeys into this province, circulating the Scriptures and tracts and preaching the Gospel. Sometimes meeting with encouragement, but more often with revilings, being driven away from towns and markets and sometimes stoned; nevertheless I persevered, and as often as I was driven away so often did I return, for how could we leave that vast multitude of human beings to perish in utter darkness. In the province there are 81 walled cities, and the population is estimated at 8,121,327. The Presbyterian Mission tried to settle at Kwai-ping some years ago, but was burned out, and after some unsuccessful attempts to get back, withdrew. No foreigner has yet been able to settle in the province. Yet our work is encouraging. Six years ago a man from Ping-nam district was converted and baptized in Canton, and when he went home he had to endure great persecution. His wife, even, was taken from him until he should worship the idols again, but he was a strong Christian and became a bold witness for Christ and was the means of bringing others to Jesus, so we got an opening through this member and the Lord has blessed our work.

We have now over thirty members in the province. In the beginning of last year one of our members gave a piece of ground to the Church, and the brethren, out of their great poverty, gave liberally, and with a little help from the Kwangtung brethren built a small chapel. Many were the threats to destroy this house of God. Last September there was a water-famine in the district, and the chapel was blamed for causing it, so the leading men in the village determined that if rain did not come in five days they would destroy it. The brethren prayed to God to protect them and the chapel, and on the fourth day rain fell, and again the chapel was spared—the only Protestant chapel in the whole province,

and it is in the district and two *li* from Tai-ping market where the great rebellion broke out. God's providence is truly wonderful. I have just returned from a visit to it, the first time it was expedient for a foreigner to go since it was finished in May last year. A brief account of the trip may be interesting. After thirteen days' travelling by boat from Canton we arrived at Ping-nam district, from which we had been often driven away, and the year before last our boat was stoned, we forced to leave, and some of the native Christians, who were caught, robbed of money and clothes; so it was not without a little anxiety that we returned to the same place, but we had fully committed ourselves and our work to God.

We left our boat and started for our chapel six miles from the river. In about two hours we came to Shek-tong village, passed several houses, and then I saw a nice little white-washed house and above the door the characters 福音堂, "Blessed Sound Hall." I lifted up my eyes to heaven, and from the depth of my heart thanked God for the privilege of beholding the first chapel in this destitute and Gospel-resisting province.

I was allowed to remain undisturbed ten days teaching a class of inquirers and members and preaching the Gospel to all who came to see me. On the last Sunday I was there I baptized seven men. Two of them were over seventy years of age, another sixty years of age, who had been greatly opposed to the Gospel. Two years ago his son was baptized, and when the father knew of it he threatened to beat his son, banished him and took all the Christian books from him and said he would burn them, but instead threw them into the loft. Some time afterwards the father was in the loft, picked up a book and looked at it, and a few days afterwards felt a desire to read the books, which he did secretly, and the next time our

preacher passed he asked many questions, and after several months of conflict between light and darkness, he took a bold stand as a worshipper of the true God, and with tears sought forgiveness, as he had been a persecutor through ignorance. Another one was a "Chong Yan," that is, an original inhabitant of Kwang-si. He has been up at the government examination several times, but failed to get a degree.

He has been a true believer for two years, but had not the opportunity of joining the Church before, and during that time he had been telling the Gospel to his friends, and one had believed, so he also came and was baptized.

We believe God is going to answer our prayers and give us an open door.

Yours in the work,

THOS. McCLOY.

## Our Book Table.

*Forward, the Divine Word of Command and Promise*, by Rev. John Stevens, Minister of Union Church, Shanghai. Shanghai: Presbyterian Mission Press.

This booklet will be appreciatively read and its message pondered over, not only by the members of Mr. Stevens' flock in Shanghai but by many missionaries from interior stations, the pleasure of whose visit to Shanghai has been enhanced by the opportunities of waiting on Mr. Stevens' ministry. The sermonette brings out strikingly the never-to-be forgotten lesson that progress is one of the laws of the Kingdom of God. "Go Forward," the message the Lord sends to all who are given to know deliverance from sin, its bondage and curse, suggests many helpful thoughts. It not only points to a duty, it testifies to an experience, and whilst the blessings of the past and of the present should awaken praise, they should not deaden desire for greater good. In the fact that "Go Forward" is the great lesson of the temptations, the trials and perils which now beset us, we are reminded that it is when men are physically "below par" that they are most liable to "take" infection from disease-polluted air. True holiness is health and vigor of soul, health that is strong to resist evil. It is hardly necessary to dilate further on the excellent lessons to be learnt in Mr. Stevens'

address, as copies can be had at the Mission Press for the modest price of 20 cts. for a dozen. We feel sure many will be inclined to purchase a dozen and so have the opportunity of handing on the message to others.

G. M.

**默示錄註釋.** Commentary on the Revelation. Two volumes, 8vo. Printed from wooden blocks, Chinese paper, thin covers; by Rev. C. Bone, Wesleyan Mission, Canton. For sale at Presbyterian Mission Press. Price 15 cents.

A professor in one of the theological schools in the United States once said of a voluminous commentary, "It is a continent of mud." The work before us is a line of light-houses along a difficult coast. The commentator deals with great themes of eternal interest; does not shirk when he meets difficulty, and he writes in the simple literary style. He is brief, concise, clear. In reading his book I have been much interested in the fact that a man in Canton in writing makes his points so clear to one in Soochow. The spoken language of Canton is to us in Soochow utterly unintelligible.

Mr. Bone tells us in the Introduction that he, having delivered a course of sermons covering the entire book of the Revelation, was requested to put the fruits of his



studies into a permanent form ; the result is this commentary.

The reader is not detained in the beginning by lengthy *prolegomena*. Indeed a little more fullness here would be appreciated, for there is no analysis of the book of the Revelation as a whole. This is something that the reader has a right to expect. Such analysis as Addison Alexander gives of Acts, or Charles Hodge of Romans, leave upon the student an indelible mark. The hour in which a man sees one of the books of the Bible divided by a masterly hand into its parts and grasps these parts in their correlation, is an era in his mental history. In many places Mr. Bone clearly points out the connection between different parts of the book, but nowhere does he give an analytical view of the Revelation as an organic whole.

The Introduction states that the Revelation was written by John (not Saint John, nor the Apostle John but simply John), on Patmos, about the year A. D. 68 or 69. Its chief object was to strengthen and encourage Christians while under persecution by showing (1) that Christ was still with His people ; (2) that believers at death immediately enter into glory ; (3) that the enemies of the Church must surely perish ; (4) that the Church will in the end triumph gloriously over all foes. But this does not exhaust the main purpose of the book. While the immediate intention was to comfort the persecuted believers of John's time, there was also a purpose wider and more far-reaching. The Revelation is the heritage of believers in all ages. In every age the Church has her enemies, and to sustain her under their persecutions this revelation was made, showing how God will sustain her and finally destroy them. It is often difficult to determine whether in a given passage reference is made to the Church in John's time or to later ages. "When you

stand upon the shore and look out, sky meets sea and sea meets sky ; so in reading this prophecy you have before you a view of the Church. And the Church is one—part in heaven, part on earth ; that which is below shall ascend, that above descend ; the parts shall meet and mingle and enjoy glory eternal."

Our author, while keeping in view the movement or progress of the prophecy, does not attempt to make the chapters of the book refer throughout to successive events in the history of the Church. Note that well, for it marks an essential feature of Mr. Bone's plan of explaining the prophecy. All attempts to arbitrarily assign conspicuous individuals and striking events in history to the various symbols found in the Revelation have failed to command general approbation. These symbols are intended to show the grand lines along which events within the Church and without it are to proceed. To limit their meaning to particular times and places is a great mistake. The chief error of many interpreters lies in supposing that the meaning of a particular symbol is exhausted when it is made to refer to some particular person or event.

The Revelation does not consist of successive chapters of history written in advance. The sounding of the seven trumpets does not refer to a series of events foretold and expected to occur after a series previously referred to in the opening of the seven seals. On the contrary the opening of the seals, chs. 6 and 7, covers the whole history of the Church. The scroll written within and without, and sealed with seven seals, contains God's entire plan. Christ only can execute it. He breaks the seals. He reads the writing, and He goes through with the task to the end. The sounding of the trumpets, ch. 8, covers the same ground that is

covered by the breaking of the seals.

When we reach ch. 12, with which Mr. Bone begins his second volume, we go back again to the beginning. The woman clothed with the sun is the Church filled with heavenly glory. The man-child born is the Saviour coming into the world. The dragon is Satan, and the whole chapter shows how they struggle in a tremendous conflict. Ch. 13 shows how the dragon gives his power to a beast of terrible aspect. This refers in the first instance to the persecuting power of Rome. But applying the symbol of the beast to the Roman power does not exhaust its meaning. It refers to all forces, political or philosophical, which are stirred up by the devil in all ages to persecute the Church.

As the Church, which includes all who are truly spiritual followers of Christ, is represented under the symbol of a pure woman, so a Church that has the form of Christianity only, without spiritual life, finds its appropriate symbol in a harlot. The chief counterpart of this symbol is, of course, papal Rome. But this one instance is not exhaustive. The Greek and Protestant bodies furnish in some instances counterparts of this symbol, which has been the most expressive illustration of spiritual apostacy ever since Ezekiel drew his vivid sketches of Aholah and Aholibamah.

As many of my readers will feel a special interest in the question, How does Mr. Bone treat ch. 20, I will translate his comment on the first verse, "I saw an angel from heaven descend grasping a key of an abyss, holding a great iron chain." "The meaning of this chapter is hard to explain precisely, because it contains a reference to the period of a thousand years. With regard to this matter of a thousand years I can now merely speak in a general way, giving what

seems to me the right view. But I dare not hope to be in full accord with my reader. There are many schools of interpretation. Selecting those which with minor differences agree on leading points we find that there are two parties. 1. There are those who hold that this period of a thousand years refers entirely to a time yet future, when the Church shall experience great prosperity. When that time arrives Satan shall be bound and cast into an abyss and shall not be able to seduce men. On this point the futurists are agreed. But they divide into two branches differing on another question. (1). One party maintains that at the beginning of the thousand years Christ will again come in person, and establishing Himself upon His throne with believers, He will reign with them over all under heaven. (See below on v. 4). At that time sin shall be totally destroyed, enmity shall be unknown, and universal peace shall reign. (2). The other party holds that this passage does not refer to the personal coming of Christ but points to the powerful influence of His widely disseminated doctrines, which shall pervade the whole world. But the general outcome of affairs, according to this second branch, is the same as that taught by the first, viz., the extermination of sin and the universal harmony of mankind. 2. The second school of interpreters say that the language of this chapter is figurative. It is continuing what was set forth in the preceding chapter. It illustrates what has already taken place and is now taking place. For the preceding chapter tells of the destruction of the great harlot, and the beast of the sea, and the false prophet, which is the beast of the land. But inasmuch as the great dragon had not yet been seized this chapter tells of his discomfiture and destruction. I have already shown that the harlot



referred to the city of Rome, the beast to the political authority of the Roman empire, the beast on the land to idolaters. The foretold destruction of those three was accomplished long ago; and this chapter, which continues the same line of thought, manifestly refers to events now transpiring. The binding of Satan is at the beginning of the thousand years. Rome has lost the power to persecute, which was received from Satan. Hence Satan, having lost his arm, is the same as bound. During this period believers, whose condition is very different from that of those anciently persecuted, enjoy freedom. No one hinders them, and the holy doctrine, freely preached, is rapidly extending. Hence it may be said that Christ is seated upon His throne wielding His authority. This school of interpreters, however, do not fail to believe that there is yet to come a more glorious era, because the New Testament everywhere promises that Christianity shall spread till it extends to all nations. In this way Satan shall be more tightly bound and the Saviour's authority shall be magnified far more than at present. I believe that this view is correct, and accordingly base my interpretation of the chapter upon it."

Mr. Bone has made a book that will greatly comfort the native Christians under persecution. Doubtless some missionaries will not agree with him on all points. Let us not be too fault finding. In Texas the cowboys are said to be always ready to fire promptly at anything that rouses their ire. An invented story illustrating this tells how a timid organist once put up over his head the following notice: "Don't shoot at the organist, he is doing his best." There are many places in Mr. Bone's commentary which show the greatest reverence and humility. His task has been hard. He has done his best. Let us not seek for flaws in his book. Let us rejoice that he has put into these two volumes the results of the labors of eminent scholars and made it possible for our native helpers to gain so much at a light outlay of money and study.

This is one of the books of which I do not hesitate to say, let him who has it not sell his garment and buy a copy. He who reads it carefully will find that he has entered the House of the Interpreter, and as he proceeds will reach the hill Clear, among the Delectable Mountains, where he shall enjoy soul-filling views of the Celestial City.

JOHN W. DAVIS.

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## Editorial Comment.

THE Protest of the Chinese Foreign Office to the Geary Act, as given in the *North-China Daily News* of May 15th, is very readable matter, and whatever may be said of "comparative religions" about which we hear so much of late, the study of comparative governments would, in this case, throw a dark shadow over the modern Republic, while a bright light would seem to emanate from the kingdom which some are perhaps too wont to call "heathen." The quiet dignity, cutting sarcasm

and patient protest of the Chinese government to the iniquitous Geary Bill are worthy the descendants of Confucius. From telegrams received in Shanghai from the Methodist Episcopal (South) and Am. Presbyterian Boards just after the Geary Act was declared constitutional (May 18th), it is evident that many in the United States expected the Chinese government would retaliate, and probably at once, upon the missionaries. No one this side the water, however, seems to

share such apprehensions. Indeed, it would be difficult to conceive just how retaliation might be carried out. It should be remembered that there are many thousands of Chinese living in the United States who will still be able to reside there unmolested, provided they comply with the requirements of the new law. Registration and the necessity of always being able to produce the requisite papers which will be required of all Chinese living in the United States, is only a degree worse than the necessity of having a passport which may still, theoretically, and in many cases practically, be demanded of all foreigners travelling in the interior of China.

And, after all, there is much in this Protest that reminds us of what we see constantly in Chinese life—a fair form of words coupled with diametrically opposite conduct. We should love to see the Geary Law become a dead letter, but, even if enforced, we doubt if missionary work would be seriously interfered with in China.

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THE recent meeting of the Synod of China has been one of the most notable events of the past month. Nineteen foreign and twenty-three native brethren, not including corresponding members, gathered from Canton, Peking, Chefoo, Weihien, Chiningchow, Ichowfu, Nanking, Ningpo, Soochow, Hangchow and Shanghai. It was a great pleasure and privilege for the younger workers to meet with and listen to the experiences of the older missionaries, and for the veterans to meet with old friends and get acquainted with and encourage recent arrivals. And many were the items of news to cheer the heart and call forth heartfelt thanks and praise.

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SPECIALLY interesting and encouraging were Dr. Corbett's ex-

periences as he told with his well known and sanctified heartiness, at one of the evening meetings, what his eyes had seen and his ears heard of God's blessing on the work in Shantung during the past thirty years. In 1863 there were less than ten converts, now there are over 8000 communicants in connection with the various Protestant missions in Shantung. Thirty years ago it was all wilderness, and in the difficult task of breaking the desert there were no natives to help. Instead of help, as Dr. Corbett told us, his heathen servant reviled him behind his back when journeying through new districts. There had been many trials during these thirty years. Even now, by day and night, Dr. Corbett was often haunted by the wails of distress that so constantly rung in the ears of those engaged in the work of famine distribution. God had overruled the terrible calamity of the famine for good and secured a blessing for the work. The famine distribution done by the various missionaries had convinced the people, as nothing else could possibly have done, that there is a power and meaning in Christianity and that we are willing and desirous to help them. Convinced of the goodness of the work many had placed themselves under the teaching of the missionaries.

\* \* \*

It may interest our readers to have retailed for their benefit some of the items of information regarding school and other work which Dr. Corbett gave in response to various queries. The custom has been to select the most promising men from different villages and gather them together in Chefoo, or some such centre, so that in the long, cold winter they can get one or two months' systematic instruction in the Scriptures. On returning to their homes they are expected to tell others of what they have heard. If they prove to be faithful



workers they are invited back, again and again, and in this way efficient and successful preachers and teachers are procured.

\* \* \*

THIRTY-THREE men are being trained as school-masters. They receive a thorough training in astronomy, natural philosophy, physiology, etc.; thus getting something to cause them to think, as Dr. Corbett rightly believes they have had enough of memorizing. He is persuaded that such men are able to do more in one year than a heathen teacher could do in three. In reply to a query as to what extent the classics are used, Dr. Corbett said: "The classics are taught thoroughly. Our men have to hold their own with any they may meet." Of course it was added that Christianity occupies the first and foremost place.

\* \* \*

For the benefit of our readers we give some details of the methods of the English Baptist Mission in Shantung, as told us by one of the Presbyterian brethren, whose work approximates theirs. The first principle on which their work is established is that the foreign missionary is not *per se* a member of the native Church organization. He may be considered an advisory member sent out, with others, to form a native Church in China. To facilitate the work of controlling a membership of over 2000, associations with similar characteristics and Chinese name to Presbyteries are formed. The central organization, however, is at Ching-chou-fu (which from certain elements in the organization might fittingly be called the cathedral town) and controls 90 or 100 chapels, divided into six districts geographically, or according to

numbers. These districts are under the charge of six native pastors—small farmers having means of their own. The advantage of these men being able to mainly support themselves is that in the event of difficulties arising with their members the pastor could more easily say: No! than if entirely depending on the members for salary.

\* \* \*

EACH Church member is expected to contribute to the work of the Church at least as much as he would contribute to heathen purposes before entering the Church. No levy is made; the amount is left to the conscience of each member. If a man is too poor to give, the other members are expected voluntarily to make up the deficit. The contributions are used for the support of the native pastors—the salary of \$3 per moon being fixed by the native members. Contributions are placed in the hands of one of the foreign missionaries, as the natives cannot as yet place so much trust in their own countrymen. In connection with this we might say the foreign missionaries, as advisory members, assume control of different departments of work. No one has a particular field, but each man has apportioned to him a particular department, such as: pastoral, school, financial and medical work.

\* \* \*

If any of the above particulars are wrongly reported we trust our English Baptist brethren, whilst excusing the mistake, will give full particulars. Any information with regard to methods of work will be welcomed by THE RECORDER, and, we feel sure, be much appreciated by its readers.



## Missionary News.

### EDUCATIONAL ASSOCIATION OF CHINA.

#### *Meeting of the Executive Committee.*

The Executive Committee met Monday, April 5th, at McTyeire Home, Shanghai, and was opened with prayer by Dr. Parker. Present: Dr. John Fryer, Dr. A. P. Parker, Rev. J. C. Ferguson, Rev. W. B. Bonnell and Rev. J. A. Silsby. Miss Haygood, on account of illness, was not able to be present. The minutes of preceding meeting were read and approved.

Rev. J. A. Silsby was elected Secretary of the Committee.

Dr. Parker presented his work on *Zoology*, offering to contribute \$60.00 toward the expenses of printing the same. It was agreed to print 1000 copies of the lithograph pages of illustrations, the rest of the book to be stereotyped and 500 copies printed as a first edition.

The General Secretary and General Editor were elected editors of the Educational Department in THE RECORDER.

Dr. Fryer was requested to prepare, in English, an appeal for funds, and Dr. Parker was requested to prepare an appeal in Chinese.

A copy of Gray's Anatomy, presented by Dr. Henry T. Whitney, through Dr. Fryer, was accepted with thanks, to be kept as a specimen copy.

Committee adjourned.

J. A. SILSBY,  
*Secretary.*

### SHANSI MISSION OF THE AMERICAN BOARD.

The eleventh annual meeting of this mission was held at T'ai-ku, Shansi, commencing Sunday, April 16. The annual sermon was preached by Rev. I. J. Atwood, M.D.,

from Mark iv., 26-8. The reports presented were all of an encouraging nature.

The educational work continues to give encouragement. Four schools were reported, two of which are boarding schools. There were sixty-eight pupils. Another day school of 14 boys has since been established, making a total of 82 boys under the care of this mission. Pupils attending the boarding schools are required to pay 500 cash per month for their board. This rule is strictly adhered to and with gratifying results. Last year there were 24 boys in the T'ai-ku school. The cost of keeping them was \$386.35. Of this sum the scholars themselves paid \$90.66, thus making the average cost per pupil to the mission only \$15.56. This proves that even the Chinese know a good thing when they see it, especially when the good thing is in the shape of a school. The books studied are: Arithmetic (mental and written), Geography, the Christian Three Character Classic, Catechism, the Gospels and some other Christian books. The most advanced pupils have had a vigorous course in advanced mental arithmetic, higher geography and the Book of Romans. Native books are taught also. Great prominence is given to Christian teaching, and with the result that some 12 of the older pupils have made public profession of Christianity. The school at Fên-che Fu is also flourishing. Starting one year ago with six boys it has grown to 25, the present number. Three of these boys profess to be Christians and seem to be in earnest. Numbers have been turned away from both places for want of accommodation. In fact it would be easy to get hundreds of desirable boys into such schools as these if



suitable accommodation could be provided for them.

The medical reports showed that a special effort had been made during the year to follow patients to their homes, especially those who had shown a degree of interest in the truth, and thus an abundant welcome has been extended to the Gospel messenger. In this way opportunities have been found to deepen in the hearts of patients the interest they have taken in Christian teaching while in the hospital.

Early in the year the practice of taking up a collection was begun in T'ai-ku. In nine months the 12 school boys and a few others gave about \$5.50 gold; which, all things considered, is certainly not an insignificant sum. This money was used to buy lamps for the chapel.

The familiar form of Dr. Goldsbury was missed from this meeting. Less than a month before, our friend had passed into the presence of the Eternal. A memorial service was held on Thursday evening, April 20.

A resolution was unanimously passed thanking Dr. Wilson of Shou-yang Hsien for his kindness in coming to attend Dr. Goldsbury during the latter's last illness.

J. B. T.

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#### CENTRAL CHINA CHRISTIAN MISSION.

The fifth Annual Convention of the above mission was held at Nankin from April 20th to 23rd, both days inclusive. A Chinese session was held April 20th, which was attended by several native workers and members. Most of the foreign missionaries were also present. The oldest pastor in the mission, Mr. Peng, 84 years of age, urged upon all present to be loyal to their Master. He said, "The doctrine will certainly prosper, but still we must live holy lives ourselves, so that the people may have the right example." Another native helper

recommended that no foreign buildings be erected in a city until the place had first been thoroughly opened by preaching and itinerant medical work. Mr. Shi Kwei-piao, of Chu-chew, said that as missionaries came to China to preach the Gospel they should hold themselves aloof from all native law-suits.

The President, W. P. Bentley, in his opening address stated the past year to have been one of quiet progress. The address also dealt with the importance of educational work and the necessity of maintaining and developing the Nankin Christian College, the sinfulness of sectarianism, missionary methods and motives; also our obligations to the home Churches in the matter of supplying them with information relating to the work in the foreign field.

In the course of a valuable paper on school work, F. E. Meigs told of boys in his school, who had been the means of putting an end to idolatrous practices in their own homes. Last Chinese New Year the father of one of the scholars visited Mr. Meigs and told him that for the first time in his life he had not expended one cash upon the worship of idols, not even for sending off the kitchen god, and pointed to his son as the means of his enlightenment. Other similar cases were also mentioned.

T. J. Arnold in a very suggestive paper on itinerations recommended among other things the division of the field among the members of the mission. This recommendation was adopted, and at the close of the Convention each of the brethren selected his circuit of itineration for the ensuing year, which were discussed and approved by the committee of superintendence. Drs. Macklin and Butchart spoke of the far-reaching benefits of the hospital and told of the kindly treatment they had received in the interior from former patients. They also urged upon the missionaries to

gain all the medical knowledge they could, and warmly commended the work already done in this direction by the younger brethren at their out-stations.

One afternoon was devoted to a ladies' session, when the various methods for reaching the Chinese women were discussed. The use of the Romanized, house to house visiting, chapel work, the toleration of foot-binding in Christian schools and the work of married ladies were among the subjects brought forward. As regards the latter it was remarked that one of the first duties of married lady missionaries is the taking care of other missionaries, thereby increasing their efficiency.

In a report of his visit home James Ware told of the ignorance that exists in the home lands regarding China and its people. At one place he visited he saw huge illustrated posters, advertizing a panorama of the bombardment of Peking by the English and French fleets. In another place was a panorama of the massacre of Catholic fathers and their converts by a Chinese mob. Mr. Ware said that the pictures were as hard on the Chinese as any caricature he had ever seen issued by Chinese on foreigners.

E. T. Williams reported a wonderful increase of missionary enthusiasm in the U. S., and also said that the Churches of all denominations were unanimous in their condemnation of the infamous Geary Bill.

Several brethren with their wives and families were welcomed on their return from furlough, and two new missionaries; and Dr. Macklin and Mr. C. Molland, just leaving for home, were commended to the care of God.

There were present at the Conference sixteen members, and the sessions were characterized throughout by Christian love and concord.

J. W.

#### THE UNITED SOCIETY OF CHRISTIAN ENDEAVOR FOR CHINA.

The new year of 1893 brought to the Christian workers of China, and especially to those in a few of the favored ports, a new inspiration in the person of the Rev. Francis Clark, D.D., father of that most remarkable development of religious activity, "The United Society of Christian Endeavor."

The fame of this organization, its phenomenal growth and soul-winning efficiency in other parts of the world, had preceded its founder, and already several workers in Shanghai, Foochow, Canton and perhaps a few other places had begun to imitate the methods found to be so potent for good elsewhere.

It remained, however, for personal contact with Dr. Clark, the glimpses we got into his consecrated life and the ringing tones of his rally cry, "For Christ and the Church" to impart the enthusiasm necessary to give the movement hearty and widespread acceptance.

Among the first to catch the inspiration was the Rev. John Stevens, pastor of Union Church, Shanghai. An adult society of Christian Endeavor was almost immediately organized in his congregation, and this was soon followed by a Junior Society.

Others were thinking much and maturing plans for a general introduction of the movement into the native congregations, now being gathered in so many parts of the empire.

The meeting of the American Presbyterian Synod at Shanghai during the month of May, by which a large number of prominent Christian workers from Northern, Southern and Central China were brought together, seemed to offer an auspicious occasion for making a beginning.

It was accordingly determined to organize at this time a United Society of Christian Endeavor for



the Empire of China, for the purpose of encouraging and assisting in the formation of local societies wherever practicable, and in every way possible to develop and conserve all elements of power that may be utilized for the glory of Christ and the more speedy coming of His Kingdom.

#### *Organization.*

At the close of the missionary prayer-meeting Monday, May 15th, and in accordance with an announcement made from the Union Church pulpit the previous day, Mr. Stevens formally introduced the subject which had been much in our thoughts and had been mentioned in our prayers, namely, the Christian Endeavor movement.

After referring briefly to what had been accomplished through this instrumentality in other places he closed his remarks by requesting those present to indicate their opinion of the desirability of organizing a general society for China by a showing of hands. The result was a unanimous expression in favor of so doing.

Mr. Reid then suggested that we immediately proceed to organize by the election of officers and proposed the name of the Rev. John Stevens for President.

Mr. Stevens was elected and at once took the chair.

Mr. Silsby suggested that before proceeding further it would be well to hear from Mr. Noyes, who already had some experience in Endeavor work in the South.

Mr. Noyes then gave some account of the work in Canton, expressed himself as decidedly in favor of the organization and said that he thought the chief officers should be located in Shanghai, as the point most accessible from all parts of the empire and for its mail facilities.

Mr. Noyes also suggested that it might be well to elect three corresponding secretaries, one each for

Northern, Southern and Central China.

The Rev. Dr. Corbett then proposed the name of the Rev. C. F. Reid, of Shanghai, for General Secretary.

Mr. Reid was elected. The following names were then proposed for Corresponding Secretaries: Rev. G. S. Hays for Northern China, the Rev. A. A. Fulton for Southern China and Miss Laura White for Central China. They were elected, and Mr. Gilbert McIntosh was elected Treasurer.

The selection of Vice-Presidents was then taken up, and the names of Mrs. G. F. Fitch, of Shanghai; Miss L. Johnson, of Hongkong; Rev. Griffith John, D.D., of Hankow; and Rev. J. Wherry, of Peking, were proposed.

Before submitting these names to vote the Rev. E. Box suggested that it would be well to elect a Vice-President for each province. The suggestion met with general approval, and it was so determined, but in order to give time for consideration it was thought best to leave further selections for the office of Vice-President to an Executive Committee, to be composed of the general officers and such other friends residing in Shanghai as might be chosen to act with them.

The nominations previously made were then put to vote, and Mrs. G. F. Fitch, Miss L. Johnson, Rev. Griffith John, D.D., and Rev. J. Wherry were elected.

The following named friends were then elected to be members of the Executive Committee:—

Mrs. T. Richard, Miss E. M. McKechnie, Miss L. Haygood, Miss M. A. Posey, Rev. J. W. M. Farnham, D.D., Rev. E. Box and Rev. E. F. Tatum.

The Rev. Dr. Farnham offered the pages of the *Child's Paper* and *Illustrated News* for the use of the Society, and the Rev. T. Richard stated that the *Missionary Review* had already published accounts of

the Society and translations of the Constitution, By-laws, etc., and that it would be open to further use in the interest of the Society.

A motion to adjourn prevailed, and the meeting was closed with the Doxology and Benediction.

C. F. REID,  
*Sec.*

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THE ARIMA CHRISTIAN CON-  
FERENCE. 1893.

JAPAN.

The meetings of the above Conference have been arranged to open on Sunday, the 6th August, at Arima, and will continue for eight days. Owing to the difficulty of securing a convenient place in which to hold the meetings of the Conference and the usual religious services on Sundays, it was decided by the unanimous vote of those who were present last year to take steps to secure a permanent place of meeting before the summer 1893. A committee was appointed to look after the matter, and they at once began to plan for a suitable building. They leased a piece of land in a central locality and invited subscriptions towards the building of a hall for future meetings.

Sufficient funds were promised, so that the committee were enabled to begin early in the spring the erection of a building large enough for the purposes required, and it is now approaching completion. It is by no means an elaborate affair, being put up in semi-Japanese style at a very moderate cost, yet it will be found quite suitable for all the requirements of the residents during the summer season. It has a seating capacity of 200, thus giving plenty of room for all the visitors.

The programme arranged is as follows:—

Sunday, 10 a.m.—Opening service and sermon by the Rev. H. H. Rhees, D.D.

Monday, 10.30 a.m.—(1). The Distinctive Work of the Holy Spirit under the Old Testament Dispensation. Paper by the Rev. S. P. Fulton. (2). The Distinctive Work of the Holy Spirit under the New Testament Dispensation. Paper by the Rev. F. S. Curtis.

Tuesday, 10.30 a.m.—(1). The Holy Spirit. His Fruit. Paper by the Rev. W. P. Buncombe. (2). The Holy Spirit. His Witness. Paper by the Rev. J. C. Newton.

Wednesday, 10.30 a.m.—(1). A Review of Mission Work in the Fohkien Province. Paper by the Rev. W. Ashmore, D.D. (2). A Review of Mission Work in the Yangtze Valley. Paper by the Rev. J. R. Graham.

Thursday, 10.30 a.m.—(1). The Resurrection of Christ. A Fact of History. Paper by the Rev. H. McE. Price. (2). The Resurrection of Christ. As evidenced by the Gift of the Holy Spirit. Paper by the Ven. Archdeacon Warren.

Friday, 10.30 a.m.—(1). The Risen Christ. His Relation to the Missionary Worker. Paper by the Rev. H. T. Graham. (2). The Risen Christ. His Intercession in its Relation to Mission Work. Paper by the Rev. W. E. Towson.

Saturday, 10.30 a.m.—(1). The Resurrection of Christ. In its Relation to the Resurrection of Believers. Paper by the Rev. J. H. Scott. (2). The Resurrection of Christ. In its relation to the Last Judgment. Paper by the Rev. R. B. Grinnan.

Sunday, 10 a.m.—Closing service and sermon by the Rev. G. H. Pole, M.A.

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—It ought to be understood by the Chinese how completely the Christian sentiment of the United States stands arrayed against the execution of the "Geary Law." In this all the denominations share.

Conventions and representative assemblies of various kinds and meetings specially called for the



purpose have united in protests. The newspapers under Christian control, without a single exception that we have yet heard of, are emphatic in condemnation of the unjust provisions of such a law. The opinion of the religious press is well put in the *Independent*, in which appears a full and able editorial entitled "An Impending Infamy." The approaching execution

of the law is the point in hand. One of the judges of the U. S. Court at Daluth declared it unconstitutional. If such a decision should come from the Supreme Court it would extinguish the mischief and prevent the "infamy." It is our privilege to ask and to believe that this iniquitous legislation shall be overruled in the end to the promotion of mission work. W. A.

## Diary of Events in the Far East.

*April, 1893.*

18th.—The *Hupao* gives the following description of the Imperial ploughing ceremony:—In order to emphasize the importance of the cultivation of the soil and to encourage the people to follow agricultural pursuits, the monarch of the country sometimes performs certain rites at the "Emperor's Field," and goes through the form of ploughing and other work of the husbandman. On the 8th inst. the Emperor set out at daybreak from his palace, with a numerous and magnificent train of courtiers and others, mounted and on foot, to the field, to observe the ceremonies of the occasion. The splendour of the Imperial train was beyond description, while the route traversed by His Majesty was entirely adorned and decorated in such a way as to harmonize with the grandeur of the Imperial retinue. Before breakfast the Emperor arrived at the shrines of the deity presiding over agriculture, and his Majesty stopped to offer up his thanksgiving and sacrifices. This finished, the stately procession wended its way to the Tai Sheñ Tien, where the Emperor went through a similar function. On finishing and after the change of dress, the morning repast was served, at the end of which the Emperor proceeded to the field, which is about 3 *li* in area. Around the field poles were erected, on which fluttered innumerable flags and banners of every description and colour, and at the four corners of the field were erected four pavilions, where the seeds of wheat and other cereals were placed. In the centre were numbers of magnificently attired courtiers, each holding aloft a many-coloured flag, while on the side of the passage were several scores of aged and white-haired farmers, each having in his hand some agricultural implement. Placing his left hand on the plough and holding the whip in his right hand the Emperor

began the ceremony of the occasion. By pre-arrangement the officers did their allotted share, some wielding the agricultural implements while others scattered seeds out of the baskets as if sowing, while the Emperor was busied with the plough, which was hitched to a richly caparisoned bullock draped in yellow and led by two of the Emperor's body-guards. On the Emperor finishing his round at the plough the three princes were ordered to go through the performance, and after them nine high courtiers had their turn, after which the performance closed. Having received the greeting of the various officers, the Emperor returned to his palace.

—With regard to the settlement of Dr. Greig's case the following letter has just been received from Lord Rosebery by Dr. Greig's father:—

Foreign Office, March 31st, 1893.

SIR: With reference to my letter of the 14th ultimo, I am directed by the Earl of Rosebery to inform you that a despatch has been received from Her Majesty's Minister at Peking, dated the 13th of January last, in which he reports that the Ministers of the Tsung-li Yamên had agreed on the previous day to a settlement of Dr. Greig's case on the following terms:—

The re-issue at Kirin of the Emperor's proclamation of June 13th, 1891, respecting Christianity.

The punishment of the culprits.

The payment, as pecuniary compensation, of the sum of 5000 dollars (equal at the present rate of exchange of 2s. 9d. to £687 10s.), and a further sum of 6276 dollars, 36 cents (equal to £863) subsequently claimed by Her Majesty's Government on behalf of Dr. Greig, or in lieu of the latter sum a site for a missionary establishment at Kirin.

The Chinese Ministers promised at once to communicate with the Tartar General,



and inform him that the case must be settled in accordance with this understanding, and Mr. O'Connor has consented to the pecuniary compensation for Dr. Greig being paid either to the British Consul at Newchwang or to Her Majesty's Legation at Peking. Mr. O'Connor states that he is in direct communication with Dr. Greig on the subject.

He adds that the chief culprit in the attack on Dr. Greig was, it appears, the only son of aged parents, and that, according to Chinese statute law, he cannot be banished into distant exile while his parents are alive. Mr. O'Connor has agreed not to insist upon his exile, provided an assurance is given that he has been severely punished for his crime.

I am, etc.,

T. H. SANDERSON.

—The following particulars of the famine in Shansi were received in a private letter:—"You are no doubt aware of the great distress among the Chinese of this place, due to the want of food. We have had no rain for the last two years, and the result is a famine. I had an opportunity yesterday of enquiring into the number of people who died in this city from starvation alone. In the Magistrate's office it is reported as 10,000. In the country it is even worse. The Magistrate has only been able to give help to a limited extent, and has supplied seed corn. If rain comes there is hope for the survivors. We have received over Tls. 400 from different quarters for famine relief work, and in connection with that work I have gone from village to village and can testify that the distress is real. In this place there is an annual horse fair; this year the buyers came as usual, but finding the condition of the market unfavourable they turned their attention to women and girls, whom they purchased and carried away in cart-loads; most of the women being sold for a few hundred cash. I know of one man who sold his two daughters for one *shêng* (pint) of millet. He boiled the millet, and he and his wife ate it, but he died in a couple of hours afterwards. In another case, a man sold a young woman, his wife, for 300 cash, out of which he paid 100 cash to the man who wrote the deed of sale and another 100 to a temple, where the deed was registered. He died of starvation a few days afterwards. While I am writing there are crowds at the door asking for a little help. While travelling through the villages I have seen no better food than husks of grain and the bark of the elm tree ground together."

May, 1893.

2nd.—First Triennial Meeting of the Educational Association of China in the Presbyterian Mission Press Chapel, Shanghai. In addition to the Shanghai missionaries present there were representatives from Soochow, Nanking, Chinkiang and Tunchow. Several very important papers on subjects connected with the promotion of education in China were read. The first of these will appear in next RECORDER. In this issue will be found the first triennial report.

6th.—A junk laden with salt fish, bound on a voyage from Ningpo to Foochow, while yet within sight of the Chinkhai forts and inside Flagstaff Island, was attacked by a pirate junk, and although the crew, in hopes that some war junk or gunboat in Chinkhai harbour might come to the rescue, made a desperate resistance, they were at last overpowered, losing two men shot dead and five badly wounded with sword cuts. None of the cargo was touched, but the pirates took away over \$300 in silver and all the clothes of the passengers and crew, valued at another \$300. No one came to the aid of the unfortunate junk's crew, although one steam gunboat and two sea-going war junks were snugly lying inside Chinkhai harbour and the shots fired between the conflicting junks could easily be heard by the people on shore.

11th.—Meeting of the Synod of China in the Presbyterian Mission Press Chapel, Shanghai. In addition to the items in "Editorial Comment," another important step taken by the Synod was to take council with all that have a voice in the matter as to the advisability of separating themselves from the General Assembly of the Presbyterian Church in the U. S. A. and joining with the other seven Presbyterian bodies in China, so as to form one great Synod of them all for China. If the reply be favourable then another Synod may be called without waiting the usual time of five years to sanction the new departure.

Another important step was the despatching of a telegraphic message to the General Assembly in the U. S., then in session, asking it to protest against the Exclusion Act.

—The daily papers give the following particulars of a riot in Szechuan, in which some ladies were involved. It occurred at a China Inland Mission out-station at Kiang-tsin on the Yangtze, about 100 *li* above Chungking. There were three foreign ladies, two, Misses Anderson and Ramsay, belonging to the China Inland Mission and one, Miss Southall, to the Friends' Mission. All went well until the



evening of the 15th of May when, without a word of warning, a crowd, said to be incited by students, suddenly appeared and amidst howlings and shriekings, the wild noises with which a Chinese crowd keeps up its own courage, destroyed the front portion of the mission premises. The ladies escaped into the house of a neighbour, who received them kindly, by climbing over the roof. Before long the civil and military magistrates put in an appearance, and it is said that three of the ringleaders have been captured and imprisoned.

—News received from Peking that the Tsung-li Yamên addressed the American Minister asking H. E. to wire to the President to stay the operation in the meantime of the Geary Act. They also wired to the Chinese Minister at Washington to the same effect with the result that a telegram has been received informing the Yamên that the Act has been suspended pending its constitutionality being tested in the Supreme Court of the United States. See remarks in "Editorial Comment."

## Missionary Journal.

### MARRIAGE.

At the British Episcopal Church, Foo-chow, on 4th April, by the Venerable Archdeacon Wolfe, assisted by the Rev. LL. Lloyd, the Rev. THOMAS McCLELLAND, B. A. Trin. Coll., Dub., C. M. S., to Miss OLIVE ANNIE DERRY ("Sister Olive"), C. E. Z. M. S.

### BIRTH.

At Shanghai, on the 11th of May, the wife of Mr. MEREDITH HARDMAN, of the China Inland Mission, of a son.

### ARRIVALS.

At Shanghai, on May 5th, Dr. R. J. GORDON, of the Irish Presby. Mission, for Newchwang, Messrs. A. FERNSTROM, S. FREDIN and B. E. RYDEN, also Misses AUGUSTA ERICSSON, KLARA ANDERSON and HILMA BORJESON, of the Swedish Mission, for Hankow.

### DEPARTURES.

From Shanghai, on 15th April, Misses NEWCOMB, Church Missionary Society, for England.

From Shanghai, on 5th May, Dr. E. FABER, Ger. Gen. Prot. Evan. Society,

for Chicago, Rev. and Mrs. L. LEITCH and child, Meth. Epis. Mission, for U. S. A. and Rev. and Mrs. R. C. FORSYTH and family, Eng. Bapt. Mission, for England (*via* U. S. A.), also Rev. and Mrs. S. E. MEECH and family, L. M. S., Peking, Miss PEARSON, London Mission and Mr. BRERETON'S (S. P. G.) two boys, for England *via* Europe.

From Shanghai, on May 6th, Rev. and Mrs. J. H. MACVICAR, of Can. Pres. Mission, Honan, for Montreal, also Miss ESTHER BUTLER, of Friends' Mission, Nanking, for U. S. A.

From Shanghai, on May 20th, Miss C. LITTLER, for England.

From Shanghai, on May 27th, Miss A. R. TAYLOR, for England.

From Shanghai, on 31st May, Rev. HUNTER CORBETT, D.D., of American Presbyterian Mission, for U. S. A.

Visitors.—Rev. H. B. RIDGWAY, LL.D., of M. E. Theological University, Chicago and wife left for Japan 27th inst.

# THE CHINESE RECORDER

AND

## Missionary Journal.

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### *How to preach to the Heathen.\**

BY REV. W. MUIRHEAD.

[London Mission, Shanghai.]

[*Concluded.*]

#### *II. Adaptation in our own case as engaged in the ministry of the Gospel.*

**A**ND here we would remark: 1. *There must be a clear understanding, a definite announcement and a faithful enforcement of the Gospel message.* There is unhappily a great uncertainty on this subject in some quarters, where it ought to be otherwise. It must not be so, however, in the case of the Christian missionary. No uncertain sound can obtain on his part. Whatever difference of opinion may exist on a variety of topics relating to our work, and even on important points, we maintain that on the great matters of Christ and Him crucified there must be absolute agreement in word and deed. His person and character, life and death, ascension and intercession at God's right hand, all for us and our salvation, are indispensable in the proclamation of the Gospel. It is the one thing given us to do. We have no other message to announce, no other grand and soul-saving truth to proclaim. This is the one all sufficient and Divinely authorized fact we have to make known, and on account of which we are "ambassadors for Christ." Let there be no hesitation then, no reserve, no dubiety in our proclamation of the truth as it is in Jesus. Only it requires to be made in the best manner possible, and even then how far short of the transcendent reality! Whether we contemplate Him of whom we are called to speak, or the special object we have in view, there are considerations of the highest moment, infinitely beyond the power of thought to

\* An address delivered at a meeting of the Missionary Association, Shanghai, May 2nd, 1893.



conceive or language to express, yet there are illustrations to be found in native history, and in ordinary social life, well fitted to convey an idea of the grand truth embodied in the mission and mediation of the Son of God, the Saviour of the world. The truth there represented is that of intervention or substitution in the person of Jesus Christ, at the instance of the love of God and for the salvation of lost man. The case is well known of the ancient Chinese Prince who for the sake of his people at a time of extreme drought, offered himself as a victim in their behalf for the removal of impending calamity. No less appropriately could foreign illustrations be adduced, while in daily experience familiar to all, incidents are always occurring, when the intervention or substitution of one man or one thing for another is successful in bringing about the desired result. But how peculiar, how unique, how absolutely incomparable is the magnificent fact on which we are called to expatiate! What are all kinds of human intervention in the light of the Divine? Only it is a serious responsibility on our part to present it in its own proper light and to make it plain, powerful and attractive to our hearers. They may be saved or lost according to the manner in which we lay this one thing before them, and it is ours clearly and definitely to understand and entertain it ourselves, so that we may with becoming force urge it on the acceptance of those around us. We cannot speak too strongly, too impressively on this point. We are all painfully conscious of our shortcomings in regard to it. We are most inadequate in our representations of this great central truth, and is it not in consequence that we often seem to fail in the effect of our work? Note how the apostles were filled with their view of the case, how the theme of God's love and of Christ's cross inspired their souls and enabled them to write and speak in burning terms, and it will be the same with us, if constrained by their all animating motive, and if we make these two great facts in the economy of grace the subjects of paramount consideration in our public ministry.

2. There is required *a rich and deep experience of the transforming, sanctifying and saving power of the Gospel*. We are called to be witnesses for Christ, and we may well ask in what capacity? It is a great matter to be so engaged in the promulgation of His truth, but to do this in the most effectual and consistent way, it is ours to attest it by its influence on ourselves. There are glorious evidences of it, on which it behoves us to dwell, but its power over our own hearts and lives and those of others is of the highest importance. We insist on various advantages arising from faith in Christ, both in the present life and in the life to come. How can these be proved? "Ye are my witnesses, saith the Lord." It is of great

consequence that we should be able to reason with those who listen, or it may be, oppose us, and to instruct inquirers on the leading points of our holy Christianity, but in addition, we ought to appeal to our own deepest convictions and experience, in evidence of the claims we make and the truths we advance. We are called to give a reason of the hope that is in us with meekness and fear, to witness a good confession, to confirm what Christ has done in us and for us by the change it has produced in our life and character, the peace of believing, the sense of forgiveness, the delight of fellowship with God and the blessed assurance of eternal life. Such was the confession made by Christ in regard to Himself, in His controversies with the Pharisees and in the presence of His accusers. Such was the confession of Paul and other apostles when called on to make it. "We cannot but speak the things we have seen and heard." "I know whom I have believed, and am persuaded He is able to keep that which I have committed to Him." "We know that we have passed from death unto life;" and, I repeat, such is the course we are called to take in our public ministry and communications with the Chinese. It is ours to have so tasted and handled the Word of Life, that we can bear witness to its effect upon us, as in full and happy corroboration of what we maintain in regard to it, that it is what we declare it to be in its sanctifying and saving power, and in the well grounded hope we cherish, in consequence, of heaven as our eternal home. Testimony like this tendered in a becoming manner, equally in our own case, and in that of our native Christians and many others living and dead, cannot fail to make a deep and availing impression on the minds of those we address. In the early days of our work here, Dr. Medhurst was urging on an inquirer the evidences of Christianity from the miracles of our Lord. These had no effect upon him, and were rather repudiated as about the same with the assumptions of the native priests. Dr. Medhurst turned to his own experience and told what the Gospel had done for him. The man listened with the deepest attention, and at length exclaimed, if it had this effect on the heart and life, it was abundant proof for him, and he became a Christian convert. In our own days and within the range, it may be, of our own experience, at all events of the missions at large, there is ample ground for thus confirming the truth of our holy religion from the life and death of those connected with it. Such is the line pursued by the adherents of the false systems current around us, and we know how baseless these all are. Still it is ours to make use of arguments and illustrations of this kind in practical evidence of the gracious character, the Divine origin and saving power of the Gospel of Christ. In this way we can be the real, living witnesses for Christ, and



are thus called on to exert an influence of the most effective kind.

3. There is another indispensable requisite,—*faith in our mission work, or rather in Him who graciously instituted and promised to bless it.* May we call to mind the commission of our Lord to His disciples as He charged them to heal the sick, cleanse the lepers, raise the dead and such like? They went and did accordingly. In due time they returned to the Master and said even the devils were subject to His name. And how was this? It was all dependent on their faith in Him, and wanting this, they were unable to do anything. With this Divine principle they could do all things, even remove mountains, in a spiritual sense, which was the end intended and alone of any avail. Faith in Christ was the all in all of their work, and was their constant acknowledgment in the miracles they performed. How does this affect us in the work given us to do, charged by the same high authority and with a view to the attainment of the same high ends? We have the most exceeding great and precious promises to encourage us in the matter, and what is their grand meaning? In a word, we have it in the parting assurance of our Divine Lord. “And lo, I am with you alway, even unto the end of the world.” He has guaranteed His own almighty presence in the gift of his Holy Spirit, by whose agency and power the result is to be achieved, the victory is to be won. Do we need more than this? It is only necessary that we should realize it for ourselves, go forward in faith that it will be accomplished, and that even now in the course of our work it will be verified. But are we not most deficient in this respect? Is our faith equal to the occasion? Do we proclaim the Gospel message in the confident anticipation of the promised blessing? There is a great mystery in the matter we are now considering. We believe in the Divine sovereignty, as well as the freedom of man, but what we have to do with is the faith we are called to exercise, a quickening, appropriating, anticipating faith. May we not ask, can God be expected to fulfil His promise, which is so conditional on our faith and prayer, while we are so defective, so self-condemned in the degree, or shall I not say, in the character of our faith? Are we fitted to be the recipients of His grace, the channels of communication between Christ and the heathen around us? We do not acquit them in the matter, as being hardened and prejudiced against the Gospel, but it is enough that God is on our side, and it is ours to go forward in the exercise of every Christian grace, especially faith in the Divine Word that it shall not return to Him void. To what extent then are we called to cherish this holy, all conquering, all appropriating principle in the promulgation of the Gospel? We simply appeal in reply to our own hearts and minds as to the degree of our fellowship with God, as to our consciousness of His presence,

as to the faith we are putting forward, for the fulfilment of His promise even now, and by our instrumentality. And this requires only to be stated in order to awaken keen self-reproach that we come far short in this respect, that the best of us have grievously failed in this indispensable element of missionary work, and in the use of the means requisite for the attainment of it. O that this Divine appropriating principle in its highest and holiest sense were a matter of ever increasing experience, and as the apostles were enabled by faith to perform the miracles they were charged to do, so filled with their spirit, we should possess even greater power than they and accomplish greater things, as was promised by our Blessed Lord. "Without Me ye can do nothing." "I can do all things through Christ that strengtheneth me."

4. There must also be *an intense, burning desire for the securement of the end professedly in view*. And what is that? In a word, it is the salvation of souls. Salvation is the comprehensive object of the Christian economy, the grand purpose of the Divine mind and heart, the counsels of eternity, the mission and mediation of the Son of God, and in the accomplishment of which we are privileged and honoured to take a part. Salvation is the great need of the multitudes to whom we are commissioned to bear the message of eternal life, and, in dependence on Divine aid, how is it to be attained? It must be made apparent in the whole course of our work to those who are sunk in ignorance and indifference in regard to it. They are habituated to this state of things, and though apparently under concern about it, from their idolatries and superstitions, and their endeavours after self-reformation and preparation in many instances for the future, they have no idea of what salvation really means, in its deliverance from sin and condemnation, its transformation into the Divine likeness and meetness for heaven, all through the atoning work and infinite grace of our Saviour Jesus Christ. It is this we are charged to make known in a manner worthy of the object and for the express purpose in question. How is it to be represented in a way that shall attract, impress and win over to the acceptance and realization of it? There are many things in the arrangements of social life to illustrate this unique, unparalleled event alike in its character and extent. Take the case of the parent in relation to his children, of relief to the poor and needy, of medical aid to the sick and distressed, of imperial forgiveness to the guilty and condemned. These are at once appreciated and easily applied, though unspeakably inferior to the grand reality, the intervention of the Son of God in the exercise of infinite love for the salvation of lost and ruined man. Following this, of course, there is the acceptance of the great and gracious scheme on the part of our hearers and



readers, as shown in these various illustrations, and necessary for the attainment of the end. What yearning of soul, what intensity of desire, what urgency of appeal, are here called for on our part, so as to aid in making an impression corresponding to its own transcendent greatness ! What a responsibility rests upon us in this respect ! We represent God's mind and heart in the matter. We are called to beseech and pray after the manner of Christ himself, who for this purpose became incarnate, suffered and died, and now reigns in heaven. Can we act worthily in the light of this momentous thought ? Can we plead with men as we ought to do to be reconciled to God, to repent of sin, to accept the great salvation which is by Christ Jesus with eternal glory ? Can we follow in the wake of the noblest and best of His devoted followers, in rescuing men from sin and misery, and bringing them to enjoy peace, pardon, holiness, eternal life ? It is enough simply to say these things and suggest what is required at our hands, in spirit and practice, as we press upon men the matters of salvation. Would to God we were better fitted for this high and holy purpose by such a view of their condition and of the blessings of salvation, as would lead them, through grace, to escape the one and obtain the other. We only further allude to this in memory of a case where it was asked : what is all this earnestness on my behalf, what interest, what concern have you in me, thus to plead and pray for my salvation ? The answer was satisfactory, and the inquirer was led to exercise faith in Christ, the Saviour of sinners.

### *III. Adaptation to the claims and requirements of our Divine Lord and Master.*

These are absolute in connection with our missionary work, and may be considered under the following heads :—

1. *Supreme regard to His authority.* Such was His line in the course of His public teaching. He constantly appealed to His Father in heaven, whose will was the sanction of all He said and did, and He charged His disciples to act on the same lines in reference to himself. Hence the apostle brought this matter up as the ground on which he went. Ought it not to be so with us in the prosecution of our work ? The Chinese labour under the idea that we come as moral teachers, exhorting the people to become good and, in the capacity of foreigners, having at the best only extraneous authority. In the presentation of our case, however, it will be in all humility, so far as we ourselves are concerned, yet in the manner in which our Lord has taught us, and the facts of the case demand. There is often a readiness on the part of the Chinese to argue and call in question the statements we make, and though

we can maintain our ground by a course of argument and ratiocination, we are not to depend on this, as if it were a scheme of philosophy or Western science we had to defend, rather than a revelation from heaven we have to announce. By all means let us furnish the evidences necessary for the position we take up and the truths we proclaim, but they are not to be made dependent on our powers of defence, or our ability of replying to an opponent, and we shall generally find that the presentation of our message, in the light of its Divine authority, will far more satisfactorily meet the wants of the case and answer objectors, than if we had attempted any amount of able and learned discussions. It is not the wisdom of man, or the war of words, that is called for, but the plain, earnest, authoritative statement of Divine revelation, whether men will hear or whether they will forbear. What a lever we have thus in hand for pressing the claims of our Blessed Lord, and it is ours to use it in a manner worthy of the end in view.

2. *The inspiration of His love.* "If I speak with the tongues of men and angels and understand all knowledge, yet have not love, I am nothing." And what love, we ask? The love of Christ that constrained him to leave His heavenly throne, to live and die in our sinful world. The love of Christ that induced Him to make choice of us when dead in trespasses and sins, and quicken us together with Himself in all the elements of spiritual and eternal life. This is the love that ought to inspire our hearts and bring us into sympathy with Him in relation to our perishing fellow men. Whatever other qualifications may distinguish us, this is the all important, the absolutely indispensable one, which must characterize us in the whole course of our missionary work, and only as that is the case can we expect to be co-labourers with God in the enjoyment of His favour and approval. What a principle is this to act upon! The love of God, the love of Christ in the highest, holiest, most magnanimous sense! It has almighty power connected with it, and its experience and exhibition in our ministry will, with the Divine blessing, lead to the accomplishment of the grandest, and most glorious results. It has been called the greatest thing in the world, and so it is, if it be the inspiration of that love which led to the incarnation, life and death of the Son of God. Only let us come under its constraining power, and what will it not effect in the progress and in fluence of our work? Even in an ordinary sense this wonderful principle has an effect among relations, friends and strangers, but what in the point of view we are considering? What has it not done in the history of the Church and in the experience of individuals and communities? And with our hearts burning in sympathy with it, from a deep, adoring, grateful realization of what it has done for us, how



will it not lead us to express ourselves in regard to others, for whom it is equally designed, and in whose case too it is capable of bringing about the same blessed results? O that this love were to inspire us as it ought to do, and that we were to be its fitting representatives to those around us. Such are the claims that the Saviour has upon us, that as He was filled with His Divine love in relation to us, so we should apprehend, in a far more adequate manner, its length and breadth, its height and depth, and commend it in the estimation and acceptance of those who are perishing for lack of knowledge.

3. *Prayer for His blessing.* Christ was pre-eminently a man of prayer. He was emphatically all prayer. And in this He has not only set us an example but encouraged and commanded us to follow it. The work in which we are engaged is to be carried on and rendered successful mainly in this way. It is not a mere human thing. It is Divine all through, in origin, character and result, and only as it is recognized and carried on in this light can any blessing be expected with it. The most holy and useful Christian workers at home and abroad have been distinguished by this characteristic. They have thus had prevailing power both with God and man, and we may well ask how have we acted and how shall we act in regard to it? It is a familiar theme, but what a confession have we to make on the subject! We have reason indeed for shame and confusion of face in the matter, and there is nothing in which we require a greater stirring of soul than this. What shall we say about it, that it may be an element of our spiritual and missionary life more than it has been? Prayer brings us into alliance, into affinity with God. We are enabled to lay hold of Him in this way. He will be entreated by us in the prosecution of this sacred duty, and there are departments to which His promised blessing in this respect specially applies. We hesitate not to say this holds good particularly in reference to our missionary work as being most dear to the Divine mind and heart; and it is mainly in view of its progress that the Saviour has been elevated to the right hand of His Father in heaven, that He might bestow gifts on men, such as the missionary enterprise demands for its advancement and success, and the full completion of His mediatorial work. What then? What shall we do with the power and privilege thus put into our hands, of pleading and prevailing at the throne of grace for the spirit of promise, so largely bestowed on other fields of missionary labour, and so indispensable on our own? O that this Divine element were more heartily and more effectually in exercise amongst us, that in every department of our work, that on the whole cause in China, with which we are so closely identified, there

were such a spirit of prayer bestowed on us, that we might so far resemble one who, yearning for the salvation of his native land, exclaimed, "Give me Scotland or I die." Ah! brethren, sisters, if such were our characteristic, not in any merely formal and outward manner, but in deed and in truth, in our closets, at our meetings, in our public services, we might be fully assured we should see wonders of grace, times of refreshing, greater, grander things than we have ever contemplated. The Lord grant that such may be the case even now, here and everywhere.

4. *Entire consecration.* "My meat and My drink is to do the will of Him that sent me and to finish His work." "I am not mine own but His who died for me and rose again." These words show fully what Christian consecration is, and the missionary cause calls for it in the highest degree. Every form of it, personal and relative, is required at our hands. Our profession of service, the vows and obligations under which we have come, the condition of the heathen to whom we have been sent, and the bearing of the whole on the honour and glory of our Divine Lord and Saviour—all require the utmost consecration of body, soul and spirit in the prosecution of the work. How shall we fully realize it? How shall we act it out in our daily life and practice? Unworthy, nay worthless as we are in ourselves, it is possible that even we can be so engaged in the work as to be accepted of God and made the instruments of blessing to our fellow-men in the highest, noblest, divinest sense. Shall it be so? Shall we rise to the call to a far greater extent than hitherto has been the case, in the advancement of the cause and kingdom of Christ, in the capacity of fellow-labourers with Him in His mission and mediation, in His life and death on earth, in His intercession and glorification in heaven? Who can refuse the consecration of life and soul on such terms as these? It is called for on the highest considerations and for the greatest of all purposes. Our compliance with it will identify us with Him whose single object was to do the will of His Father in heaven, in all the circumstances in which He was placed, and who is now enjoying the felicity and honour bestowed upon him in consequence. Our consecration after this manner will be in the line of those who have most nobly and most fully followed in His steps, and have received the reward promised to every faithful servant. And, in fine, it will aid in the attainment of the grand result contemplated in the counsels of eternity, in the mission and mediation of the Son of God, in the redemption and salvation of multitudes of the human race. In our work and service, each in his and her place and sphere, there is magnificent scope provided for this. In our preaching and teaching, in our medical and literary labours, in all that we do for the Master, the diffusion of His truth, the exhibition



of His spirit, the extension of His cause and kingdom, and the overthrow of sin and evil,—in these various ways we are taking the highest place among our fellow-men on earth, and hastening the coming of that day when Christ shall reign supreme throughout this great land.

In pursuance of this subject, and in conclusion, what shall we say? Our one thought is the possibility of a great Forward Movement in our missionary work on the terms and in the manner we have indicated. It is possible, it is highly desirable, it is absolutely necessary, if we would meet the requirement and make the progress we ought to do. What does it mean? If we would advance in the case of our native Christians, and in our impression on the heathen mind, the first step is to be taken in regard to ourselves. We are called to follow the injunction of our Blessed Lord, to be one in Him, and as His representatives, His witnesses, His messengers. We are called to fulfil His prayer to this effect, and to be identified with Him and one another, in carrying on our missionary work. He has commissioned us to bear His name among this people and to illustrate our oneness in the closest and most effectual manner. It is well that we are as we are, but would it not be better if we conformed more fully to His mind and will in outward appearance as well as in inward spirit? Everything points to this, and it is this which the world is able to recognize, and by which it is to be impressed with the fact that Christ is the Sent of God. We have no idea of the possibilities of things were this the case. However we are united in name and in the faith of Christ, and in the love, the esteem and regard we cherish for each other, there are drawbacks and differences and difficulties which separate us from one another in fellowship at the Lord's table and in common service for the Master. And it seems to us, this obtains most painfully in the case of the native Christians who, through grace, have been gathered together, not as distinct and isolated bands, but into the fellowship of the Church everywhere throughout the world, and specially as witnesses for Christ here. Can this not be secured at our instance and on the part of these different Churches? Why not regard them as not so many children of the several Churches in the home lands, but as forming an indigenous native Church in each and every place? Why not bring them together and make them feel that they are one, not ruled by us as foreign missionaries, and dependent on us so far for the aid which they could so easily supply themselves? Our opinion is we do injury to the Churches in this way, keeping them in leading strings, subjecting them to our control, preventing common action on their part, and while separating them from each other, weakening their influence for good among their heathen countrymen.

We want them to be strong in Christ Jesus, growing up together in Him, and becoming a native Christian Church composed of all in fellowship in the neighbourhood. Can no Forward Movement of this kind take place? Can the several Churches in any one town or city not be so far associated as to be practically one, strengthening each other in the common observance of Christian worship on the Lord's day and in a united manner? Why transfer our foreign controversies and foreign differences to China? These may come up afterwards, which God forbid, but in the meantime, in the early stages of Christianity, let it be otherwise. And if it were possible thus to meet and harmonize, as we think the native Christians would be rejoiced to do, what a blessed influence it would have upon themselves and the heathen at large. Christianity would thus be seen in its true light, making headway in the land and drawing attention, such as it fails to do in our disjointed and separated capacity, while many, alike natives and foreigners, would be set free to evangelize the multitudes still living in ignorance of the truth and perishing for lack of knowledge. Oh, for a Forward Movement of this kind, in which the missionaries were united in the closest bonds, in which the native Churches were brought together in loving Christian fellowship, and in which it would appear that Christ and Christianity were growingly in the ascendant among the teeming millions around us,—in anticipation of the time when all China shall tender its allegiance at the feet of Jesus, the Son of God and Saviour of the world.

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### "*The Spirits in Prison.*"

BY REV. WILLIAM ASHMORE, D.D.

[Baptist Missionary Union.]

INTEREST in the world of Noah's day increases in this our own day. "The Spirits in Prison" are those who were swept away by the flood; they were swept out of this world and swept into the prison of the under world. Did they ever get out? Is there evidence that any of them ever got out and got into heaven? Or are they there yet? Were they condemned without a warning? Were they preached to? If so when, where and by whom?

This brings us at once to the famous passage in I. Pet. iii., 18, 19. Two interpretations are given. In their logical sequences they are as far apart as the East and the West. One interpretation has led in the past to the erection of a special theology, all clustering around the word *Purgatory*, and is now leading to still another annex known



as the doctrine of *Future Probation*. The other interpretation leads to no such extraordinary conclusions, but claims to be in harmony with all the many and varied analogies of the faith, deriving confirmation from them and adding support to them.

The passage, so much of it as comes in evidence, reads in the new version as follows: "*Being put to death in the flesh but quickened in the spirit; in which also he went and preached unto the spirits in prison, which aforetime were disobedient, when the long suffering of God waited in the days of Noah while the ark was a preparing.*"

#### ONE VIEW.

According to this it would appear that immediately after His crucifixion and during the three days of His decease the Saviour went, in spirit, without the body, down into the under world into the prison home of the lost souls of Noah's day, and there preached salvation to them.

#### DIFFICULTIES AND OBJECTIONS.

At once these begin to present themselves. In order to use this as a substructure for that tremendous mass of theological deduction built upon it, it must be established beyond peradventure that the Greek will admit of no other possible construction than that one. It must be so clear that not a shadow of doubt can rest upon it. But is it so clear as that? Is it a fact that all competent scholarship, without an exception, so construes the meaning of the text? It is true that in the Tischendorf edition there is a comma before the word *απειθησασιν*, but commas are not in the original; they constitute a part of an exegesis therefore. Suppose the comma had been *after* the word—thus connecting it with *πνευμασιν* and being farther description of them—and thus have left the *ποτε-οτε* to stand for the time when of all that precedes—the time of the disobedience, the time of the long suffering, the time of the going and the time of the preaching. Some might insist that that would not be so easy and natural as the other. But would it be absolutely impossible Greek? That is the one point put forward here. There is a propriety in the question, and vast importance attaches to the answer.

The reason lies here. A solid structure must have something more than a shaky foundation. Those who depend on this passage to construct a whole throng of a future life must be absolutely sure of their premises. The *onus probandi* rests on them, not on the others; those who need the interpretation must be able to establish the interpretation. It will not do to say that it is "highly probable," from Peter's words, that Christ did go and do the

preaching in those three days. It must be more than that, it must be made to appear absolutely beyond question. All that can be legitimately required of an opponent is that he throw a reasonable and well founded shadow of doubt on the assertion and the value of it as a foundation is impaired in exact proportion. If that dissentient can go farther and show that a *diverse* view is possible and "highly probable," then, though Peter's words might be quoted as affording some contingent support to the doctrines of Purgatory and of a Future Probation derived from other sources of opinion, they cannot be quoted as constituting the foundation itself. A heavy superstructure of certainty cannot rest on a substructure of uncertainty.

Startling questions of various other kinds come up. If a ministerial deputation was sent to those destroyed by the flood, then how about all the other spirits?—those of Sodom and Gomorrah, of Canaan and Egypt and of Babylon, who went in afterwards? It will be said that Christ's visit must have been to them also as matter of course as they were in there. But why then did Peter select that particular class of spirits by name. The later ones have, many of them at least, no such forcible preaching as have the men of Noah's day. Still more than that. Countless multitudes of spirits have gone into that under world since the memorable three days. Heathen nations for more than eighteen hundred years have been sending in their myriads. It must be certain that Christ did not continue in Hades even if he went there. Who does the preaching now? Is there a regular Gospel ministry kept up in that under world? If so then we ought to have some light on the subject, some hint about it, some clue in the Word of God outside of what Peter is supposed to teach. Can any one put his finger on a single passage between the two lids of the Bible which suggests the idea of a great Gospel ministry, and Gospel agencies, and Gospel times and seasons kept up now for all these eighteen hundred years, in all languages for all races of people parallel to the Gospel ministry on earth, and all down in those lower regions.

Imagination struggles with other aspects of the case. It is not meant surely that the old world people were without any probation. They did have a preacher of righteousness among them. Then it must be that the probation was not sufficient, and therefore another was accorded them. Noah was not a sufficient preacher and so Christ had to go himself. Would the same rule be applied to other Old Testament preachers as Moses and Elijah and Lot for example. Was their work inadequately done too. If *they* were too imperfect as preachers what are we to say about the ten thousand ordinary preachers of other generations and of our own day as well. Might



it not be equally well said of them that being so much inferior to Noah their hearers should have another probation.

If the men of Noah's day did indeed have a sort of probation and afterwards had another, then was the second inferior to the first or was it better? If inferior then it reflects on the great Master, who is said to have gone on the errand; if better then why should a great company of missionaries, who cannot begin to preach like Noah and Elijah, be so much concerned about the issue of their work? And why should they imagine themselves to be a savor of life unto life and of death unto death, as they so often say? The thought will force itself in on the mind as to whether it might not be as well to let the very dense heathen alone and leave them to the goodness of that other probation ahead, which will be so much better than anything we can do for them.

Then again if there is one future probation why may there not be two and even three. The same reason that pronounces the probation of Noah's day, not fully adequate, may declare the same about the next one. That leads us to ask, What really is essential to a probation? The field of inquiry is immense if we depart from Scripture teaching and example and embark in conjecture and speculative ethics. Three days is not a very long time for preaching to many hundred millions when we consider that Christ was three years going to and fro in a small Jewish nation. If it be said that three days is quite long enough in which to get a clear idea and to *will* something, one way or the other, then was not Noah's 120 years quite long enough for the same purpose? If it be said that these in the under world are suffering more or less pains and penalties which force them to attend, then the question that universalists so often put with an air of triumph can be turned on themselves: Are men to be frightened into believing? Why *we* preach tribulation and anguish is plain enough. We believe there *is* a "wrath to come." But why should they who object to what they call "scaring men into the kingdom" here on the face of the earth advocate "scaring them into heaven" over there? If it be said that men ought to endure a certain amount of punishment, and the next world is the place for filling out any shortage of that kind, then when a man steps out of that primary perdition does he step into heaven as one who has "served out his time" in the other place, or, is it partly that and partly grace? and if so what are the proportions or thereabout? It is a curious kind of inconsistency in certain persons, who, when religion in this world is concerned, complain of the non-morality of the plan of saving publicans and sinners and of filling the kingdom with those aforetime unworthy, to the neglect of respectable people with considerable righteousness of their own, but who, when it comes to

ethics in the next world, think it commendable to fill up heaven with discharged prisoners who have not had time to work out a character at all. Three days is a short time for such a purpose.

But what strikes us more strangely than all these things put together is the discordance of this view with what appears on the surface all the way through the word of God. Will it be questioned that John the Baptist spoke as if he believed the whole question of salvation was to be settled here,—and not hereafter,—the trees that bore no fruit were to be hewn down and cast into the fire, not lodged in the gateway to heaven to await the opening of the doors. Will it be questioned that Christ spoke, always, and on all occasions, as if it must be here and now that redemption is to be obtained. Did Paul ever exhibit any other expectation? Did John? Did Peter at any other time in anything he ever said or wrote give support to this construction put on that one turn of a sentence of his. It must be affirmed of them all that if they knew of any future opportunity they never dropped a hint of it. If they knew of such a thing and avoided speaking of it, it is difficult not to impute to them a want of candor. If they did know of it and yet warned and exhorted men as they did to save themselves from a coming wrath, telling them that after death cometh the judgment, it becomes difficult to acquit them of not honestly telling out the whole truth. If they were blind and ignorant in so important a matter their competency as religious teachers becomes open to question. If the advocates of that view take refuge in saying that it might not be best for mankind to know the whole truth, as it might lead them to carelessness and dilatoriness, and therefore it has been purposely concealed, then what a stupendous compliment they pay to their own astuteness and what an exposure they make of their own disregard of the divine prudence. What the Lord intended to hide they have succeeded in finding out, and what He has been concealing for prudential reasons they have been sounding aloud from the house-top.

Still another incongruity appears. We have seen this view put forward with special strength of affirmation by some holding at the same time the doctrine of the errancy of the Scriptures. With them the Scriptures are regarded,—to state it their way,—not so much as being the word of God as “containing the word of God,” not so much a veritable revelation from God as “the record of a revelation,” and as having in the course of transmission, suffered sundry mishaps at the hands of careless copyists and presuming redactors. We are not here raising an issue with any one on that subject; we are only calling attention to that fact, and also to another fact, that while some are willing to emend and amend so many other portions of the word of God, calling attention to involved style and almost bungling



constructions ; yet when it comes to this one passage in Peter they become strenuous advocates of verbal inspiration, and will, on no account, allow that those three verses—18, 19 and 20—merely “contain the word of God ;” they will maintain that they “are the word of God ;” they are not merely the record of a revelation but they constitute a veritable, clear and explicit revelation in themselves. Attention is called to this not with any design of suggesting a way out by an application of their own principle. We would not accept such a solution if it were offered. We believe that these verses “are the word of God,” expressed in Peter’s style of conception and utterance. Observe again that in saying this we are not challenging opinions on the errancy or inerrancy of the Scriptures one way or the other. This is not the place for such an inquiry and discussion, but, as said above, merely noting an incongruity of reasoning on this passage of Peter, which has come under our own personal observation and is spoken of on that account. And these are by no means all the sequences.

Consideration of another *view* must be deferred.

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### *In Defence.*

BY REV. J. GENÄHR.

(Translated from *Der Ostasiatische Lloyd*.)

(*Concluded.*)

**I**T would certainly have been highly instructive to learn from you, honoured Sir, what you understand by a “true convert.” Our experience, the longer we live, is that at present a “conversion” among the Chinese in most cases means something quite different from what one is accustomed to understand by it in Germany. If in the first generation the work appears somewhat in vain we may surely expect to reap what we have sown in the third and fourth. With the foundation of Christianity is it not a question of the moral change and re-modelling of mankind, of the formation of a new race ? This formation does not proceed with great speed, but in the form of a process, by which fresh blood, new life and new power is infused into the veins of mankind. You have great doubts, honoured Sir, as to whether China will ever become a Christian land. But do be just and reflect that the moralizing process which began with the first pioneers of the Christian religion did not take less than three

centuries even to superficially Christianize the Roman Empire with its 90 millions. Here we have to do with a population of about 350 million souls, and we only began our work at the commencement of this century under the most unfavourable circumstances imaginable. When one considers that the rubbish of 1000 years must be done away with before the foundation of the new building can be laid, and that to him who would press forward, deeply-rooted religions and customs stand as a hindrance, one can understand that the process described requires not decades but centuries, and that it is unjust, to say the least of it, to lament already over the unfruitfulness of mission work.

It is not less unjust so to depict the methods of the Protestants that it would appear as if they "contented themselves with nominally winning grown up converts, who in many cases join the Church, because they hope thereby to obtain some material profit." No intelligent missionary would think of denying that from time to time such cases occur. The very same things repeat themselves as those of which we hear in the mission work among the Germans and Slavs in the middle ages. As it is recorded of them that they applied for baptism on account of the beautiful white bread used at the Lord's Supper, or on account of the new baptismal garments, so many to-day may have only a particular object in view. One would, however, wrong these converts in simply stamping them as hypocrites, because of such a way of thinking. For they are not afraid, according to their idea of what it is to become Christians, to make comparatively great sacrifices for their entrance into the Christian community and to face comparatively great difficulties. Instead of turning these "professing" Christians into ridicule we should rather begin to study the being of the natural man and see that he at first can scarcely be converted in any other way. For during the centuries of estrangement from God the idea of spiritual need has disappeared from the thoughts of heathen nations. It cannot therefore be otherwise than that when Christianity enters into a nation, piety and morality take a long time to appear; in fact, that superficiality and obtuseness, even the hypocrisy, of single individuals often darken the purity of Christianity until the latter at last triumphantly breaks forth in full clearness from behind the clouds. With about the same measure of success as Christianity had in turning a rough Germanic sluggard in a moment of time into a pattern of all virtues, will the experiment be attended which is made with regard to one brought up in Chinese heathendom. But to make Christianity, or its methods of offering the same to the heathen, responsible for this is not only very unjust, but proves that one does not believe in the moral progress of mankind.



But now, wherein does the real success, which mission work in China has met with up to now, lie? There, where but few seek for it, but where alone it can reasonably be sought for. Not by the number of the baptized, or by the quality of the converts (highly as we may esteem this) can we measure our success. For it is only slowly that the Christian spirit takes hold of the individual, the family, the community and the state, and only gradually Christian morals and Christian character are formed. And yet our work has not been in vain. Putting it out of the question that it is an unproved assumption of yours, Mr. Anonymous, that "scarcely one in ten converts" is really converted, the general effect upon the heathen comes into the scale. We need to have eyes to see how the leaven of the Gospel is beginning here and there to take effect. It is, for instance, one result of mission work that everywhere, when we erect hospitals, well-to-do Chinese open opposition ones. We see therein a vain effort of the Chinese to outdo the Christians in good works, or at least not to be behind them. We do not doubt for a moment whose light will burn the longer. Hand-in-hand with this gratuitous practice among the poor by Chinese doctors there is preaching in halls, where Confucius and other moralists are held forth to the public; another result of mission work which they have learnt from us. It will help them but little, for ever greater masses are being released from superstition through the preaching of the Gospel, and therewith confidence in the religion of their country disappears. So, quite unobserved, an inner overturning of heathenism takes place. And even though the number of those who have been inwardly brought nearer to Christianity be but small compared to those who are still blind heathen, it is certain that the former have the spirit of the times with them, and that their number is a steadily increasing one, and it is by them that the way is being prepared for the Christianity, which is sweeping all before it.

The thing is therefore thus: The results are great or small according to the way we look at them; great, when we look at the difficulty of the work; small, when we look at what has yet to be accomplished. We are reminded of what the old legend tells us of Thoe when he went to Biesenheim. There they gave him the drinking-horn and laughed at him, because he had quaffed so little, for, even by a great effort he had not been able to empty it. But in their hearts the giants trembled, for that drinking-horn was the ocean, out of which Thoe had taken a very considerable draught. Something of this "trembling" lies perhaps at the bottom of that petition, which the descendants of Confucius and Mencius and other prominent races of the aristocracy have presented to the

young emperor of China, in which he is earnestly requested to eradicate the Christians, root and branch.

You see, honoured Mr. Anonymous, that we have no reason at all to lose courage, or to transfer our labours to another field. The Christian religion has gained ground in China, and it is now too late to stop its course. We learn from this last mentioned fact (the petition to the Emperor of China) that, as you truly say, the want of sympathy on the part of the foreign population of China towards us must be taken into account. Mission work is therefore to us rather a solemn duty than a pleasure. But you are quite upon the wrong track when you think that it is the presence of the *missionaries* alone that is hateful to the population of China. The affair is rather thus: there are mandarins of high and low rank, who are filled with hatred for everything European and who have directed this hatred also towards Christianity, and for this double reason, upon every favourable occasion, act with enmity towards the missionaries and their converts. Of course, it cannot be denied that the missionaries could have spared themselves much unpleasantness if they had refrained from wounding the justifiable national feeling of the Chinese as well as the mistaken religious feeling of the heathen, and if they had cast away that bitter condemning polemic so incompatible with the spirit of the Gospel and had turned all their energies towards a positive recommendation of it to the heathen. But this does not alter the fact that the presence of the foreigner is hated by the Chinese as a whole, and that they have up to now not shown themselves particularly friendly, either to Christianity or to civilization.

You acknowledge this indirectly when you propose to erect more schools in which to instruct the youth in Western science. That would then be the infallible way "to weed out the poisonous and deeply-rooted weed" and to "disperse the cloud which at present surrounds and clouds the intellectual vision of the Chinese." Highly as you may laud Western science it can never bring about what you promise yourself from it. For what does it do? Primarily its working is a formal one; it is "*exercitatio mentis*." But does it in that way hit upon the real pith of all culture? No, it may prepare and furnish material, but it does not get to the real point. If culture falls short of entering the heart it only produces, as Newton pithily says, "refined devils." How could culture alone be capable of dispersing the cloud of superstition. We do not need to go to the heathen to recognize this fact. We have proof enough of it in Christendom. In the capital of our country, which styles itself the "Metropolis of Intelligence," a thriving business is done by the fortune-tellers, and even learned professors are said to have very superstitious fancies,



so at least the Chancellor of the German Empire has assured us, and he must surely know and be a trustworthy authority. (See "Daheim," 1877, p. 717).

As for the rest the evangelical mission is not behind the Romish in insisting upon founding schools everywhere, which, as regards the range of the subjects taught, not only are equal to but beyond those of the country and government. We have long seen that the Christianizing of a people can be brought about, not so much by means of mere preaching as by that of proper instruction. Only let people not expect us to carry on our instruction in such a one-sided way as to teach the young people simply the Western sciences. It means here: "We must do the one thing and not leave the other undone." If you rob the Chinese of that means of culture to which we owe the greatest and best that we have; the great power of moral and religious principles, the great principle of fear towards God and love to man, on account of which the Chinese still look up to us; you will perhaps live to see what a dangerous weapon to many the progress of the new sciences can become.

One thing more in conclusion, for I believe myself to have justified all points touched upon in your article. It is incomprehensible and even astonishing to you that the missionaries always try to press inland to make converts. According to your opinion it ought to be much easier to make proselytes of Chinese who personally are somewhat acquainted with the doings of the foreigner. I have every respect for your logic. But there is also a logic of facts, which, do what we will, we cannot avoid. Dr. Livingstone had probably this in mind when he wrote his last letter (dated Unyamwebe, April 2nd, 1872) to the *New York Herald*, whose proprietor, as we know, sent out Mr. Stanley to look for the renowned traveller: "We should like (namely in Central Africa) to begin with the races on the coast in order to avoid trouble with regard to supplies from Europe, but all the tribes who come in contact with the religion and the slave traffic of the Arabs and Portuguese have no confidence in the foreigner, and it would take a whole life time to remove the evils and prejudices which so-called civilization has produced. This continent must be civilized from the middle outwards, and missionaries who wish to undertake the work should adopt something of Robinson Crusoe's style of living." Here in China the population has certainly less to do with "Arabs and Portuguese." "*Mutatis mutandis*" allows of the whole thing having a reference to present circumstances. To say nothing of other very distinct "evils and prejudices" I shall only mention the Indo-British Opium Policy, which has a very grave effect upon our efforts. By this policy the strong pre-existing Chinese antipathy against everything foreign

is nursed and strengthened into enmity. And this animosity is a constant hindrance in the way of healthy progress in China and a constant danger with regard to its relations towards foreign countries. I believe also that the late disturbances in the provinces of Shensi, Fukien and Szechuen will repeat themselves elsewhere. But even the Europeans in the treaty ports live upon the crater of a volcano, which may soon burst forth. That you, honoured Mr. Anonymous, are living in safety to-day is probably rather due to the gunboats behind you than to your excellent relationship to the Chinese.

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### *The Moral Influence of Christian Education in China.\**

BY RIGHT REV. BISHOP GRAVES.

[Protestant Episcopal Mission.]

WHEN the Educational Association of China was established to promote the interests of Education in the Middle Kingdom its founders had a far higher and deeper purpose than the substitution of foreign studies for the old curriculum.

While they may not have expressed this purpose in words it was the underlying principle which influenced them in what they did. There is no doubt that if they had been interrogated as to whether the simple enlightenment of the Chinese upon the principal points of astronomy, geography, physics and mathematics would carry out their purpose and completely satisfy their intention they would have replied in the negative. What they were seeking to forward was a better education for China in the truest and fullest sense, and what we mean by education in the West is the full and free development of the whole man in every faculty—physical, mental and moral. It is just because Chinese education is so imperfect and fails to develop the man in every one of these ways that we are striving to replace it by a better system.

We can see this more clearly if we dwell a moment on each of these points. In the first place there is no attempt to produce a strong and healthy man physically. Boyish sports are regarded as undignified and manual labor as derogatory to the scholar. So both are discouraged, and the boy grows up without strength of body and that healthy animal vitality which we admire in boys at home.

As the physical growth is stunted so is the mental. In the Chinese system the classical books are first committed to memory

\* Read before the Educational Association of China at its triennial session in Shanghai, May 2-4th, 1893.



and the commentary upon them mastered, and then, while the mind is being stored by voluminous reading with a mass of information as to the ancient customs, rites and history of China, the pupil is exercised in the art of composition, prose and poetry. The facts acquired are often of the smallest interest to anyone out of China, and of the least possible use in giving the student a true idea of the world around him and of his place in it ; and the literary style while founded on what the Chinese regard as the best models is stilted and conventional from the limitations to which it is subjected and the groove to which it is confined. The memory is cultivated at the expense of the reasoning powers, and the men formed by this process become clever essayists and rhetoricians rather than broad and deep thinkers.

In moral training Chinese education indeed succeeds in inculcating certain moral truths. Filial piety, loyalty and other duties are impressed upon the mind from an early age by ceaseless repetition. In every book the boy studies these principles are continually expounded till it becomes impossible to forget them, and if the Chinese do not live up to the standard of duty held up to them in their own classics it is not for want of knowing what that duty is.

But the moral character we admire is free and instinctive, while the character produced by Chinese training is formal and mechanical. There are also whole sides of the moral life which are entirely neglected, while at the points where it is cultivated it is cultivated in an artificial way. A certain standard is in fact attained, but it notably fails to produce the nobler natural virtues which we admire in the great men of antiquity, and it goes without saying that it falls fatally short of the Christian standard.

In fine, Chinese education neglects all physical culture, trains the mind in an artificial manner and fails to develop the man to a high degree morally.

The contrast between the Chinese and Western systems of training may be seen in the different types of men that they produce. The Chinese scholar is weak of body, with slender arms and fingers only fitted to handle a pen. He may be a clever essayist and a skilful negotiator, a fencer with words, ready with excuses and able to outwit others in the arts of diplomacy. But his word is not to be relied on ; he may be counted on to utilize his position, be it high or low, to extract the greatest amount of pecuniary profit for himself and his family, and he cannot be expected to stand firm for principle against either the threats of enemies or the solicitations of friends. He is an artificial product, ceremonious, polite and false. Take on the other hand the type of man produced by the English public schools. All over the world are to be found the men who are the results of this training, men strong in body and in brain, men whose

hands are clean from taking of bribes and ready for all honest toil. We see them in every department of life—in the army, the navy and the civil service—guiding the plow on the plains of the great northwest, or plying pickaxe and spade in the mines of South Africa. These are the men who do the world's work—educated men, men of character, men of honor, men of their word—who can stand firm for duty against friend and foe. If England owes her supremacy in many lands to one thing more than another it is to the sterling manliness developed in her schools; her battles, as has been said, were won first of all on the football field.

In nothing is the contrast between our Western education and the Chinese seen so clearly as in the rulers of our different countries. The Chinese mandarins are the very flower of the literary class, the result of a long and slow process of selection. It is by their knowledge of their own literature that they have attained their positions, and they are fair samples of what their system of education can produce. No one can deny that the officials of China are, as a class, able men, often hard-working, always acute and polished. But one has only to live in the country a short time to wonder how an empire can hold together whose affairs are administered by men so unjust and corrupt. The proverbs of China will show us well enough what the injustice, extortion and oppression of the *yamêns* are. It may be said that there are instances enough in foreign lands of corrupt and unjust officials, but the difference is, that in China injustice and corruption extend through all ranks as a rule, while in our own countries they are the exception, and that against the great majority of the officers of government in England or America no one would think of preferring these charges. In the West the disease is sporadic and is continually cast off, so that the mass is not affected by it. In China it is a plague which grows stronger every day, which affects the whole body of rulers and saps the very life of the empire.

It is this fact that the endless drilling of the Chinese schools cannot produce honest rulers, whose first care shall be the good of the people, and this is openly acknowledged by the Chinese themselves, that shows conclusively that the new education, which is to regenerate China, must be a moral one. No one can seriously believe that the introduction of Western science and civilization apart from the teachings of the Christian faith will ever produce the result for which we long and for which so many are spending their best energies.

We have broadly contrasted the types of men produced by Chinese and by Western education respectively, and we cannot but feel that the difference is a moral one and is not simply due to the kind or amount of information imparted or to improved methods of training but goes back to a difference of ideals. Western education



is Christian education ; it is ever aiming to reproduce the manliness of Christ and nothing else will satisfy it.

At bottom then we are proposing a new model for the imitation of the Chinese ; there is a moral principle underlying all our attempts to educate them, and unless we recognize that principle and its influence we shall only half succeed. If the Educational Association of China is to do what it has been organized to accomplish it must do far more than introduce the teachings of modern science, it must ever have in view the formation of character.

The point which it is desired to bring out in this paper is that a great ideal underlies Christian education and that properly conducted it always tends to produce a character which we all desire to see reproduced in China. Without this high aim education will be of little worth. We are all of us familiar with a certain type of young Chinese who has what is called a Western education, who has been crammed, that is, with Western knowledge and has acquired an outside polish of manner but who has gained nothing of the character which we respect. Mentally he belongs to the West, morally he belongs to China. He is self-sufficient and opinionated. He has information which his fellow countrymen have not, but in acquiring it he has lost hold upon the teachings of his own sages without gaining hold of the moral principles, which are the foundation of all that is good in our civilization. It can never be our wish to multiply men like this, clever but not deep, brilliant but not broad, polished but without principles. If China is to be regenerated it will not be by such men as these. Better by far the thorough-going Confucian scholar with some grasp of moral ideas and with a purpose in his life, even if that purpose is narrow and mistaken, than these men, who have cast off their ancient customs and acquired a veneer of foreign civilization but have no real purpose in their lives nor strength of moral principle in their hearts.

There is a strong moral element in Chinese education, and what it has accomplished for the nation is owing to this. The old maxim of the Great Learning that he who would rightly regulate his family or rule the state must first rule and discipline himself, is a true one. We grow weary indeed in reading the Chinese books of the endless discussion of the five constant virtues and are fain to compare the amount said about them with the small amount put in practice, but this continued talking about virtue is at least the evidence of an ideal, though it be one from which the nation has strayed very far. The inculcation of loyalty and filial piety by constant repetition has given to China the stability it possesses. We may rightly criticize Chinese education for falling short of what it ought to be, but it will still be far better than instructing a

generation in all the branches of Western learning and failing to supply them with those moral principles, which are the basis of character and which alone can fit them to use aright the gifts of intellect.

Clearly the education we propose for the Chinese must exert a strong moral influence if it is to be a successful rival to the old education and is to raise up men who will regenerate their country.

Now in speaking of the moral influence of Christian education we do not mean to draw a sharp line of distinction between the moral training and the other parts of education, but to speak of it as the result of the education as a whole. There is such a thing too as teaching the truths of Christianity in such a way that the pupils regard them as only another necessary task to be repeated in a parrot-like way. It is not that the Chinese may be able to give ready answers to questions on religion that we want, but to see a new type of character formed in them. We have drawn a picture of the Chinese who has been educated in a foreign way, but is without moral principle, but it is no less unpleasant to see his counterpart, the young Chinaman who talks glibly of sacred things and has little intellectual furniture to boast of. The man who meets you with a series of cant phrases, and who professes religious experiences which he has not felt, is certainly as sad a sight as the other. Cant is repulsive in anyone, but doubly so in the Chinese. Too great attention to the pupil's religious experience, and confining his studies mainly to religious books, is a mistake as unfortunate as cramming him with information and paying no attention to the formation of his moral character. There is such a thing as moral training without formal instruction in morals. Perhaps the strongest influences of Christian education are those which it exerts indirectly. The teacher whose mind is bent upon developing the character of his pupils cannot help exerting an influence for good upon them at all times, and his example, if really good, will effect far more than his exhortations.

But even apart from the example of the teacher, Christian education is a constant moral training. Let us see some of the ways in which the pupil cannot help being influenced by it. Our education is founded on truth, and truthfulness is one of the chief virtues it teaches. We are all aware how little regard for truth there is in China, and how readily the lie is put forward as the first and easiest explanation of everything. Now there is no teacher but will strive to make his scholars truthful, and by and by the boys come to appreciate the value of truth and to give over the habit of lying. Here are a couple of instances to illustrate this. Some of the boys in our school had been quarreling and were summoned before the teacher



that the quarrel might be investigated. As they passed under the study window on their way to the door the missionary heard the boys who had been longest in the school exhorting the others, "Now remember and tell the truth, for we always tell the truth to the master." The second instance is this: A heathen teacher, talking with me once, expressed his conviction that we could accomplish in our schools what the Chinese could not. What had led him to think so among other things was this. He was left in temporary charge of a class of the larger boys, and while he was out of the room for a moment the boys had raised a tremendous uproar. On coming into the room again he inquired who had made the noise that he might punish them, and, to his utter surprise, four of the boys came forward and acknowledged that they were the culprits. I have also in mind one trained in our schools, who is known among the Chinese as one who has never been known to lie, and among my own pupils there are many who have a straightforward and truthful habit of mind quite foreign to the ordinary Chinese with whom one is brought in contact. But not only is the virtue of truthfulness acquired and the value of truth appreciated by reason of the direct teaching and example of the teacher, but the whole of our system of education tends to produce the same results. We are teaching in every lesson in mathematics and natural science the value of truth. Science teaches us to know things as they are in their orderly relations one to another. The progress of science indeed depends upon the truthfulness of each investigator and his fidelity to the observed facts. The whole mass of facts to be observed and co-ordinated is so enormous that every observer is obliged to depend more or less upon the good faith of others since he cannot possibly verify every fact for himself, even in his special branch, and investigations in one department are dependent upon the investigation of others in subjects which are connected with their own. It teaches too the value of each small fact in its own place. We are used to seeing some apparently insignificant fact, which seemingly at the time it is observed has no connection with others, prove some day the very bond and connecting link which enables us to rightly arrange the whole series. We look on nature in this way and strive to understand what we see and to value everything in the vast economy. How different are the eyes with which the Chinese scholars look upon the world without them. The turn of a sentence or choice of a character are all-important things in their eyes, but to attach any importance to the varied life of the animal creation, or to care anything about the likenesses and distinctions of the vegetable world, is quite beyond them. The Chinese boy who had studied geology for weeks wanted to give it up as use-

less study, which was, as he said, "all about stones." They do not comprehend the need for exactitude. They can see the use of a foot-rule but not of a micrometer. When the author of *Chinese Characteristics* said that the first generation of Chinese chemists would doubtless come to an untimely end as the result of mixing "several tens" of some dangerous compound with "several tens" of another, he was stating this peculiarity of the Chinese mind with pardonable exaggeration. But in every lesson in arithmetic we are teaching them that numbers are not arbitrary things to be put together at hap-hazard, but are subject to rules, which are true to the utmost bounds of the universe; and every lecture in chemistry bears in upon their minds the conviction that substances are combined and separated according to fixed and invariable laws; while in natural history we are teaching them to look upon the teeming life of the world, not as a collection of curiosities but as connected by wonderful bonds of genera and species. This training cannot but operate powerfully to produce a new habit of mind opposed to falsehood and exaggeration, and to give the power of seeing things as they are and the desire to describe truthfully for others what is seen.

Next, Christian education teaches the dignity of labor. In the Chinese mind the man who studies and the man who works with his hands—whether as a farmer or mechanic—belong to distinct classes, and the well-being of society will be best served if these classes remain distinct. The scholar cultivates his long nails to show that his hands have never been roughened by work and have never handled anything heavier than a pen. He walks with slow and proud gait amidst the toiling crowds that fill the streets; "his head in the Sung dynasty and his feet in the present," and, no matter how hard pressed he may be by stern necessity, he holds himself superior to manual labor in any form. In the face of poverty he will borrow or beg and count it no disgrace, but he will not work. But true education exalts the office of the craftsman, the machinist, the engineer. It teaches that there is no disgrace in honest toil, no honor in idleness. The pupil sees that his teacher does not shrink from showing the masons and carpenters who are building the new school how to do their work in a workmanlike manner. He sees him turn his hand to many a task which the mission work requires of him but which a Chinese scholar would never condescend to. He has the triumphs of mechanical skill constantly pressed upon his notice, and he comes insensibly to look upon labor in a different way.

Again, take the whole way in which woman is regarded in Christian lands and compare it with the heathen ideas of her place and work, and you will see that here is another point in which, by his whole teaching and demeanor, the teacher will have a powerful in-



fluence upon his pupils. No Chinese boy can see the daily behavior of his teacher towards foreign or Chinese ladies without receiving an object lesson. I have known instances in which this has worked a great change in the character and could name many who in consequence treat their wives with a courtesy and respect entirely different from the practice of the heathen around them. Surely Christian education in China is bearing fruit worth the labor if it tends to make Chinese men pure and chivalrous. The spirit that made the men of the *Birkenhead* stand in their ranks and go down to an ocean grave while the women and children filled the boats, was a Christian spirit, and if we can do a little to help toward the future possibility of such a heroic act in China it is well worth our every effort.

And so with a multitude of other things—order, cleanliness, punctuality and all those minor virtues which are drilled into us with our spelling and our multiplication table—small things in themselves, but taken together what an effect they have on character.

Lastly, Christian education welcomes the wisdom of every nation, and is not afraid of the truth from whatever quarter it comes. It does not reject what is good in heathenism but lays its hand upon it and fills it with a new meaning. Just as the old basilicas became Christian Churches, so the four cardinal virtues—justice, temperance, wisdom, fortitude, which had been the corner stones of what was best in Greek and Roman civilization—were filled with a diviner meaning and put to nobler use. And so it will be again in China. We can surely supply new motives for the practice of benevolence, uprightness, propriety, knowledge and good faith, which the Chinese value so highly as the constant virtues; and the five relations mean all the more when viewed in the light of the higher relation of man to God. In the past these have been the roots from which everything that is good in China has sprung, and in the future they may be modified but not abolished.

Christian education has at its root the conviction that all men are brethren and that in every man there are latent capacities which can be developed. It tends to create in our pupils a sense of human brotherhood, a new way of looking upon men and their interests. Contrast the native scholar with his unreasoning pride, looking upon China as the centre of the world and upon all outsiders as barbarians, with those who through their education have gained a glimpse of the unity of the human race and the grandeur of its achievements, and we must acknowledge that this sense of human brotherhood cannot but be a strong moral influence giving the man new views of life.

There are some who have small sympathy with educational work in China and who believe that our only duty is the simple

preaching of the Gospel. But this is to neglect one of the mightiest agencies for good. More than this, it is to forget that Jesus Christ is not only the Redeemer from sin and the Saviour of the world, but He by whom the worlds were framed and by whose power the universe consists. The whole man belongs to Him, body and mind as well as soul, and every power and faculty which men possess is His gift to be developed and used. He is in His divine humanity the head of the human race and has been from the beginning its unseen leader in the march of progress. All truth comes from Him, not only the truths of religion but the truths of science, which are the record of His creation. As He came to conquer evil in man and to teach him to consecrate his every power to its noblest use, the education we give to China can never be apart from Him. We can never rest satisfied in teaching the Chinese to see facts clearly and to reason correctly, but we are bound to aim at the formation of character to produce not only learned men, but pure, chivalrous and honorable men, formed after the likeness of the Master we follow. We may differ as to the methods by which we are to accomplish our end, or as to the degree in which our ideal is attainable, but we surely have the same desire to see the young men of China strong in their physical life, clear and true in their intellectual life, and upright and pure in their moral life. Such a result is indeed only attainable after many years and many labors, but we know by experience that it is attainable in individuals, and believe that the future will justify us in our labors and give to China a new race of Christian gentlemen.

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### *The Word for Life in Chinese.*

BY REV. J. M. W. FARNHAM, D.D.

IN the revision of the Shanghai New Testament my attention has been directed to the use of 生 for translating the words 'life,' 'live,' and 'living.' It did not seem a suitable character to express the idea of spiritual or eternal existence, and I am led to enquire if it can be properly used, in this sense, in the Mandarin and other dialects or in Wên-li.

When the early Christian writers began to use the classic Greek they found three words in the Greek language for the ideas that we express by the one word 'life.' But all languages are not thus copious. In the Latin there is but one word *vita*. In Dutch there seems to be but the one word *leven* and in the French but one word *vie*.



When Christianity came to our ancestors it also found a language with but one word to express this idea. It is used in various forms and parts of speech, as, 'life,' 'lively,' 'live,' 'living,' 'lived,' 'alive,' etc., and at that time it may only have had reference to the life of plants and animals, yet when writers upon moral and religious subjects began to use it, the intelligent reader readily understood it in a higher or spiritual sense. If there were no alternative, we might use 生 in the same way and with the same results, but I believe in 活 we have a far better word, a word already used by some translators of the Scriptures in Wên-li and Mandarin and a word it seems impossible to avoid the use of in many cases, as in 復活 for 'resurrection,' etc.

In translating the New Testament into Chinese we have to deal with the ideas expressed in Greek by  $\psi\upsilon\chi\eta$ ,  $\beta\iota\omicron\varsigma$  and  $\zeta\omega\eta$ .

The Greek word  $\psi\upsilon\chi\eta$  is a noun from the verb  $\psi\upsilon\chi\omega$ , to breathe, and means breath, the breath of life, man as a living being, life and soul. The word  $\psi\upsilon\chi\eta$  is used in Mat. ii., 20, "They are dead which sought the young child's 'life.'" In the Wên-li versions of Culbertson and Bridgman, Goddard, Dr. John, and Bishop Burdon and Dr. Blodget this word is translated 命 *ming*. In the Mandarin versions by Bishops Schereschewsky and Burdon and Dr. Blodget and the one published by the British and Foreign Bible Society, it is translated by the corresponding term in the Mandarin, 性命. The word  $\psi\upsilon\chi\eta$  is also used in Luke xii., 19, "I will say to my soul, soul, etc." In the Wên-li Bibles by Culbertson and Bridgman, by Goddard and by Bishop Burdon and Dr. Blodget  $\psi\upsilon\chi\eta$  is translated into Wên-li by the characters 靈魂. In Dr. John's Mandarin, in the Soochow, Ningpo and Shanghai, 靈魂 is used. The other two Mandarin versions avoid the use of the word for soul by another form of expression, but elsewhere as in Mat. x., 28 they translate  $\psi\upsilon\chi\eta$  by 靈魂.

A great variety of expressions have been used by different translators as:—全業, 養生, 生, 世, 世上, 家財, 家資, 產業, 度日, 世務, 俗事, 世業, 生業, 財, 產, 資財, 命, 生命, 魂, 靈, 心, 人, 民, 百姓, 人身, 靈魂, 軀, 生物, 活物, 生族.

The word  $\beta\iota\omicron\varsigma$  occurs in but a few places and is translated—according to the connection and sense, somewhat variously, but with considerable uniformity—by the different translators as "a means of living," see Mark xii., 44: or "the manner of life," 1 Tim. ii., 2.

In this last sense it often has, as Trench justly remarks, "an ethical sense inhering in it which in classical Greek at least  $\zeta\omega\eta$  does not possess." This use of the two words is very apparent in the words 'zoology' and 'biography.'

While these three Greek words cover "very different phases of meaning," the true antithesis of *θανατος* is *ζωη*. In Rom. viii., 38, Paul says: "Neither death, nor life," *Οὐτε θάνατος οὐτε ζωή*.

Archbishop Trench says: "Revealed religion, and it alone, puts death and sin in closest connexion, declares them the necessary correlative one of the other (Gen. i., iii; Rom. v., 12), and, as an involved consequence, in like manner, life and holiness. It alone proclaims that wherever there is death, it is there because sin was there first; wherever there is no death, that is, life, it is there because sin has never been there, or having been once, is now cast out and expelled. In revealed religion, which thus makes death to have come into the world through sin, and only through sin, life is the correlative of holiness. Whatever truly lives, does so because sin has never found a place in it, or having found place for a time, has since been expelled. So soon as ever this is felt and understood, *ζωη* at once assumes the profoundest moral significance; it becomes the fittest expression for the very highest blessedness."

It is the Chinese term used for translating *ζωη* with which we have principally to do.

Though 生 and 死 may be used antithetically in the Wên-li, they do not seem to be thus used colloquially. In the Shanghai colloquial the true antithesis of 死 is 活. Besides, the original or root idea of 生 unfits it to describe the existence of spiritual beings.

In the Shanghai dialect it is pronounced *sang* and means 'to beget,' 'born,' 'to bring forth,' 'to increase,' and used as an adjective it means 'fresh,' 'green,' or 'unripe.'

Stent gives the pronunciation as *shêng*, and from the examples of its use, found in his dictionary, I am led to doubt if it is used in the Mandarin dialect as a noun or alone in the sense of 'life,' though it seems to be used alone for 'life,' and as a noun, in Wên-li. In the eighty-five places where examined in the classics it was thirty-two times translated 'life,' 'live,' etc., but it is in no case used in an ethical sense.

The primary meaning of 生, as given in the dictionaries, is to beget, to bring forth, to cause to be born, hence it comes to mean to produce, to grow, increase, and life; to live, living, and means of living.

This is substantially the definition given in all the dictionaries, including Williams, Stent, K'anghi, and is the usage of the classics.

Stent gives the following illustrations of its use:—生辰, birth day; 生長, born; 生出來, to bring forth; 生兒, to bear a son; 生息, to bear or produce; 生日, birth day; 生老病死, birth, old age, sickness, death; 生死, birth and death; 生氣, to produce breath—get angry; 生瘡, to produce or have sores; 生活, to





It is true that 活 occurs but seldom in the classics, only six times altogether, though of frequent use in other standard Chinese works as seen in the quotations given. Mencius quotes twice from the She King the same passage: 天作孽猶可違自作孽不可活. "When heaven sends calamities it is possible to escape them; when we occasion them ourselves it is impossible any longer to live." In two places it is used in the sense of life, the germ of 'life' in seeds. In the following: 吁嗟閼兮不我活兮 Dr. Legge translates: "Alas for our separation, we have no prospect of life." Thus showing he considered it properly translated by "life," and used as a noun. It also occurs in Mencius, Book vii., chapter 23 and the third verse 民非水火不生活, which seems to mean, "Without water and fire the people cannot continue to produce [or sustain] 'life.'"

The character 活 appears at least twenty-three times in the Wên-li New Testament, translated by Goddard and published 1853. In the Mandarin version, as I understand revised by Bishop Burdon and Dr. Edkins and published by the British and Foreign Bible Society in Shanghai in 1887, it is used thirty-nine times if not more. In these versions 活 is not used alone to translate the word 'live' or 'living' but for the word "life," as a noun, in the following places: in Mr. Goddard's version see John vi., 63 活 is used for "life" in the sentence, "The words that I speak they are spirit and they are 'life.'" Rom. xi., 15, "What shall the receiving of them be but 'life' from the dead." Heb. xi., 35, "Women received

匣內乍開鸞鳳活	黃金檻外螭頭活	搖搖綠玉活	峭如謝檜虬蟠活	一聲霹靂龍蛇活	魚買簪頭活	但信煙霞活	歸來長短同羣活	初驚蜉蝣活	池中得春雨點點活如蟻	幾口嬉嬉活	春水濯來雲雁活	奇蹤天驕活	雨餘山態活	根愛杉栽活	蛺蝶一生花底活	栽松取活	病心湯沃寒灰活	溫燉凍肌活	潮生船舫活
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夕陽花木丹青活	出網魚鰕活	潮通支浦漁舟活	土鬆花意活	微風時度澗光活	風來幽轉活	謝公遺髯凜若活	萬頃麥苗活	泥途漸少車聲活	旋放牙甲活	誰言百口活	二日眩轉清光活	已覺萬木活	天霽風光活	園筍新梢活	陰陽無病元氣活	世言此三石皆活	僕有顏色活	風吹細浪龍鱗活	牆留古畫仙姿活
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特使夫當生者耳活	雪潤有聲泉眼活	春雷動地萬物活	茶香夜煮芝泉活	元氣淋漓草木活	花中只許秦宮活	何時辦得村田活	陽龍暗滋瑤草活	鼠鬚點動青霓活
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their dead raised to 'life.'” In the Mandarin version published by the British and Foreign Bible Society, Rom. viii., 10, “The Spirit is ‘life.’” 2 Cor. ii., 16, “To the other the savor of ‘life’ unto ‘life,’” and 2 Cor. iii., 6, “The spirit giveth ‘life.’” Gal. ii., 20, “The ‘life’ I now live in the flesh.” Gal. iii., 21 . . . “Law which could have given ‘life.’” Rev. viii., 9, “The creatures . . . had ‘life.’” Rom. vii., 10, “Which was ordained to ‘life.’” In all these places the character 活 is used both in the Mandarin and Wèn-li, showing that such eminent authorities considered 活 a suitable character to translate the word ‘life,’ and that 活 is used as a noun.

But a very grave reason for refusing to use 生, especially in such expressions as 永生 for eternal life is that it teaches the doctrine of metempsychosis, so commonly believed in by the Chinese and so entirely contrary to the teachings of our Saviour.

The expression 生命, often used in the New Testament to translate ζωή, seems to occur only four times in any of the standard books of China. Three times it is used in the sense of 性命 and once in the sense of 活命.\* If there is no danger of the 生 being taken in the sense of “bear” or “produce,” it would still have no advantage over 性命 and 活命, terms in constant use and having their well-known and well-defined meaning and usage.

If 生 be used in connexion with 永, eternal, to denote eternal life and be taken in its ordinary and usual sense of “to beget, to bring forth,” its use would, to say the least, be unfortunate.

Our New Testament begins with “the generation of Jesus Christ,” and in the second verse we find the statement, “Abraham *begat* Isaac” 亞伯拉罕生以撒. The chapter closes with the statement concerning Mary, “She *brought forth* her first born son and called his name Jesus” 迨生冢子, 則稱其曰耶穌. The first verse of the second chapter states that Jesus was *born* in Bethlehem 耶穌生於伯利恒.

In these sentences 生 is used to express the ideas which in English are represented by ‘begat,’ ‘brought forth’ and ‘was born.’

Shall we translate, “The righteous shall go into life eternal,” Mat. xxv., 46, 惟義者入永生, or, 惟義者入永活? Will not such a use of 生 favour the doctrine of metempsychosis, so universally believed in by the Chinese? Indeed they might quote it as a proof text in favour of this erroneous doctrine.

If, as Mencius says, 性 and 生 are the same let us by all means use 性命 rather than 生命, as 性命 is well known and in constant use while 生命 is almost unknown and never used.

\* 人之所寶, 莫寶於生命. 昊天罔極, 生命不圖. 列仙徇生命. 則必卽仰指官穀, 以爲生命.

### In Memoriam.

JAMES GOLDSBURY, JR., M.D.

For the first time since its establishment, eleven years ago, the Shansi Mission of the American Board has been called upon to mourn the death of one of its active members. About noon on the twenty-third of March Dr. James Goldsbury, of that Mission, entered into the enjoyment of the rest that remaineth for the people of God. He died of typhus fever.

Dr. Goldsbury was a native of Davenport, Iowa, U. S. A. He was born in 1860. Brought up in a home where the law of Christ was the rule of life, he was early led to yield to the Divine claims by surrendering himself to be a willing sacrifice upon the divine altar. Ever afterwards to him duty was a privilege and the service of God his supreme delight.

After graduating from the Medical College Dr. Goldsbury practiced one year in the St. Barnabas' Hospital, Minneapolis, Minn., U. S. A. Subsequently he took one year of post-graduate studies in the Medical College of the State University of New York, in connection with the N. Y. Medical Missionary Institute. He afterwards traveled as medical guardian to a young gentleman, who was in ill-health. These travels were extended over England, Scotland, France, Italy, Turkey, Syria and the Holy Land. But long before undertaking these travels Dr. Goldsbury had consecrated himself to the service of the Master in the foreign field, and in January, 1889, he received his appointment under the American Board and was designated to Shansi. On the 28th of June of the same year he was married to Miss M. Grace Fisher, of Charlestown, Mass., and early in the month of July they left the home land for the scene of their future labors in China.

John Wesley said the world was his parish, and the medical missionary in China can say that a large section of the world is his ward. This is emphatically true in Shansi. When Dr. Goldsbury arrived Dr. Edwards had just gone home for a much-needed rest, and for a while Dr. Goldsbury at Taiku and Dr. Stewart at Kuei-hua-ch'eng were the only physicians in the province. Consequently Dr. Goldsbury had many calls, and no call was ever made to him in vain. Whether it meant an absence from home of a week or a month or two months—whether it meant traveling in fine weather or in foul, in Chinese mud or Chinese dust—it was all the same to him; when duty called, when possibly some precious life depended upon his aid, he rejoiced to go. It was a gladsome service which he thus rendered, done heartily as to the Lord Himself.

But the duties of a physician to the missionary community are made comparatively easy by reason of the sympathy with which his work is regarded. On the other hand, the work among the Chinese is arduous and is a perpetual strain upon a doctor's nervous system. From the day of his arrival people pour in upon him to have their afflictions healed, thus giving him no time for study and none for recuperation. If he cures them they bless him and extol his fame; if he fails, as fail sometimes he must, then they blame him, and the foreign doctor and the foreign medicine and the foreign evangelist are all thereafter shunned. But whether it brought praise or blame Dr. Goldsbury did what he could. He set himself to work with zeal and courage, and many of the Chinese whom he treated remember him now with gratitude and genuine affection.



Dr. Goldsbury possessed in an admirable degree excellent qualifications for a foreign missionary. He took a great interest in China and the Chinese. He was full of sunshine, always happy, always seeing the bright side, and hence always cheerful. I never knew him when he was not buoyant with hope; his face ever radiating the joy that filled his heart. These characteristics made him a desirable associate. Though holding his opinions with strength and vigor he would yet yield cheerfully when the reasonableness of another view was pointed out to him. He had no desire to be a missionary autocrat.

After coming to China Dr. Goldsbury had a full share of sickness. Two years ago he was laid by more than two months with the then prevailing influenza, which greatly wasted his strength. After his recovery he wrote: "This sickness has been a great blessing to me; it has helped to refine away the dross. I feel the Lord is more precious to me than ever." Last fall he was sick two months with intermittent fever. Probably he had not fully recovered from that illness, so that when taken down in March last there was not sufficient vitality left to withstand the ravages of the disease.

It is a source of consolation to all concerned to know that the one who had often and at great personal inconvenience run to the relief of others was not himself left without medical attendance in his last illness. Dr. Atwood of Fêncho Fu and Dr. Wilson of Shou-yang-hsien both attended him, but it was beyond the power of human skill to prolong his life. The Master had something for him to do in the "regions beyond."

Dr. Goldsbury was permitted to spend less than four years in China. Only a few short years! But his life was neither lost nor wasted. His blessed memory will long live to stimulate his associates. His child-like trust in God, his sunny disposition, his broad sympathy, his devotion to duty—happy the man who by a long or a short life can set before men a living example of these God-given, heaven-aspiring qualities! This by Divine grace Dr. Goldsbury was enabled to do. Hence we thank God for his life, short as it was, and if we shed a tear at his early death it is nevertheless with the joyful assurance in our hearts that we shall one day see him again in the glory and joy of the land which, in the view of his death, seems not very far.

J. B. T.

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### In Memoriam.

Miss Naomi Diamant died of typhoid fever at Kalgan, May 3, 1893.

She was born at Cedarville, New Jersey, in 1834. After studying one year at Mt. Holyoke Seminary she went to Oxford, Ohio, and there graduated from the Western Female Seminary.

She first taught in the public schools of Walnut Hills, Ohio, and then entered missionary service under the Presbyterian Board and taught among the Indians for five years. After that mission had been broken up by the war she taught for a year or two among the freedmen of the South.

She was accustomed to say she had worked for the three despised races.

When she realized the large number of laborers at home, and the scarcity of those willing to go to foreign lands, she offered her services to the American Board, and was at once accepted and appointed to North

China. She arrived in 1870 and was located at Kalgan, where she labored for nearly a quarter of a century.

She has taken only one furlough during this long term of service. Then she spent a few months with her aged mother, just before that mother's translation into glory.

For three years Miss Diamant filled vacancies in Peking and Tungcho schools, while other lady teachers were taking needed rest in the home land.

One sentence in her letters home just expresses her beautiful spirit: "It is a blessed service our Saviour gives us, wherever we are called to work, and how strange that we ever count it a cross and self-denial."

She some years since said to a fellow missionary: "I have no wish to return to my native land. I am entirely willing to die and be buried in China." Her wish was granted. She died in the harness, and was buried near the Kalgan Girls' Boarding School, which is a lasting monument to her memory.

Many of her pupils are now members of the Church. Just within a few weeks two young women in their homes fifty miles away were baptized into the Church, who learned to love Jesus from Miss Diamant, while studying in her school at Kalgan. Surely her works do follow her.

Her conversation was enlivened by frequent sallies of keen wit, yet so entirely free was she from ill-will, and so full of kindness, as to be a favorite with all.

But more noticeable in these later years she had attained by the grace of God a depth and richness of spiritual experience and a ripening of Christian character that has made its lasting impression upon, and endeared herself, to all her intimate friends and the pupils under her influence. Many more shall yet "arise and call her blessed." Her memory and her example are our precious heritage. She has entered upon her reward. And what a joy awaits her in meeting many saved through her influence from all the four nationalities among whom she has labored. "Blessed are the dead who die in the Lord."

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## Correspondence.

### A CORRECTION.

Tung-kun, 2nd June, 1893.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR MR. EDITOR: Many readers of THE RECORDER who knew Dr. Wheeler personally must have been grieved to hear the sad news of his sudden death.

When I made Dr. W.'s acquaintance two years ago I got a deep impression of his devotion and earnestness in our Lord's service. His life must have been a useful

one. As a good and faithful servant he has now entered into the joy of his Lord.

Now as to my late paper on Rom. iii., 29,—I beg you to allow me through the columns of THE RECORDER to point out a few *errata*, which have crept into it without my responsibility.

Page 233, line 31, for Lasanex read Lassaulx.

Page 237, line 26, for contrived read combined.

A few other *errata* are so obvious that they will present themselves to the reader as misprints,



for which reason I may be excused from not pointing them out.

Yours respectfully,

J. GENAHR.

#### INFORMATION WANTED.

April, 1893.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: From time to time I have heard of missionary work said to be entirely native and voluntary, wholly indigenous, the outcome of enlightened consciences and warm hearts. But the information has been so indefinite that one knows little about those points essential to determine the quality of the work. Some of your readers may superintend or know of such work and might be willing to supply the facts I seek to ascertain, viz., regarding indigenous missionary work, voluntary and unpaid agencies, or any missionary scheme wholly supported by natives, where existing, when and how inaugurated, method and principle, *modus operandi*, funds, money expended, how subscribed, collected, extent, and qualitative results, &c. I would be greatly obliged for any definite information on these points, either through the medium of your columns or direct to

Yours faithfully,

MOIR B. DUNCAN,

San-yüan, Shên-hsi,

c/o C. I. Mission,

Hankow.

#### THE TEN BEST CHRISTIAN BOOKS IN CHINESE.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: In May, 1892, I sent out 300 circulars to those missionaries whose names appeared in the List of Missionaries as having arrived in China in or before 1885, asking for a vote on the ten best

Christian books in Chinese (Wên-li or Mandarin), exclusive of commentaries, hymn-books and prayer-books. Only thirty-five replies were received, but these thirty-five nominated no fewer than 119 books. The following list shows the final result:—

	No. of Votes.
天道朔源 Martin's Christian Evidences	32
長遠兩友 Milne's Two Friends	31
天路歷程 Burns' Pilgrim's Progress	24
德慧入門 John's Gate of Virtue and Knowledge	18
引家歸道 John's Leading the Family in the Right Way	16
正道啓蒙 Burns' Peep of Day	12
真道衡平 Genähr's Chinese and Christian Doctrines Compared	11
白西徂東 Faber's Chinese and Christian Civilization	11
格物探原 Williamson's Natural Theology	8
喻道傳 Martin's Religious Allegories	6

ALEX. KENMURE.

#### A REJOINDER TO THE HANKOW CIRCULAR.

Swatow, 21st June, 1893.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: I received the other day a copy of a letter published without signature at the Hankow Mission Press, which offers certain information on the "Term Question in China." On the general question the less said the better, and I will say nothing. But the writers have unfortunately undertaken to answer, apparently without adequate information, a question as to the work of the General Conference and its Committees, and in doing so have done a great injustice. Can you find room for a brief correction?

The question put by a correspondent in Corea was as follows:—"We are in danger of plunging headlong into the Term Controversy. . . . Can you tell me how the matter stands in China? Is

the work of the several committees appointed by the late Conference likely to produce a change in the status of the question?"

The writers of the printed letter answer as follows:—"The Committees on Versions, etc., appointed by Conference, have not altered the status of the question in any way for the better. Indeed if they carry out their instructions they will alter it very much for the worse. Certain Bible and Tract Societies have hitherto confined themselves to the use of but one set of terms, but with regard to new versions the Conference directed that all Societies must issue them "with (all) such terms as may be called for." Previously only the terms for God and Spirit were regarded as open questions; to these Conference added another . . . baptism. The absurdity of promoting union by the multiplication of differences has not gone unchallenged, and it may happen that the members of the committees will prove to be wiser than those who appointed them, but such is the status of the question as far as they are instructed at present."

This statement, I venture to say, is incorrect in its general purport and in all its particulars. Omitting minor matters I call attention to two points only:—

1. It is asserted that with regard to new versions Conference directed that all Societies must issue them "with (all) such terms as may be called for." The word "(all)," be it noticed, is thrust in to what professes to be a quotation, but it is the writers' word, not one used by the Conference. The words of the Conference, repeated three times, once for each of the three versions undertaken, are as follows:—

Resolution No. 8. "That the Executive Committee ask, in the name of this Conference, the concurrence and financial help of the Bible Societies of Great Britain

and America in carrying forward this work, and that when completed it be the common property of the Societies which have given their patronage to the work, each having the right to publish such editions as it may choose, and with such terms for God, Spirit and Baptize as may be called for, and also to add explanatory readings, page, chapter and sectional headings, maps and such other accessories as it may deem expedient."

There is nothing here of the Conference "directing" "that all Societies must issue them," etc. It is simply a resolution to approach the Bible Societies with proposals for a new version, for which their financial aid is asked. Necessarily the conditions on which this aid is asked for are briefly outlined. It was surely a most proper stipulation that the Societies who supply the funds required should have the copyright, as it were, of the work, and should retain the right to issue such editions as they may choose. The Conference was a great deal too wise to attempt in any way to "direct" the three great Bible Societies, whose aid was asked for and was afterwards so heartily given.

Further, the practice of these Societies being notoriously different as to the terms employed to render certain important words, it was both right and necessary to state that they were asked to combine upon these versions without prejudice to their right to employ in the editions they may choose to print such terms as will meet the wishes of those who use their publications. But the phrase "such terms . . . as may be called for" does not at all correspond with the phrases used in this letter,—“with all the varying terms that may be called for,”—“private editions, in order to meet the views of minorities who cannot agree with their neighbours,” etc. For obviously (1), the



phrase falls under the restrictive force of the previous clause of the resolution,—“each having the right to publish such editions as it may choose.” It is presumed that Bible Societies are conducted by the use of ordinary discretion (one might add that they are conducted with rare skill and ability, the ripe fruit of long and wide experience), and under this discretion it is agreed that they shall be free to listen to—and it is implied that they will weigh—the calls that come before them. They do so now, and the Conference would have committed an absurdity indeed if it had proposed that they should cease to do so. Their acting on these calls will depend altogether upon their estimate of them, and on whether they shall “choose” to issue the editions called for. The decision could not be in better hands. Again (2), the phrase “such terms . . . as may be called for” is itself to be interpreted in a common-sense way, and only very unfair straining can make it seem to cover calls for “private editions”, and for the use of terms which have no substantial support from the body of missionaries. It evidently refers to such terms as represent a demand in the book market sufficient to move a practical and sensible Society.

Could anything be more natural and reasonable than these arrangements?

2. Another offence is charged against the Conference and stigmatized as an “absurdity”. It is charged with “the multiplication of differences” among missionaries, inasmuch as “previously only the terms for God and Spirit were regarded as open questions; to these Conference added another—baptism.” Missionaries will be surprised to hear that before the Conference they were all agreed on the best term for baptism, and it is still more surprising to learn that they then began to differ.

Certainly no new term was proposed, suggested or discussed, either in the Conference or in any of its Committees. When or how, then, was this offence committed? Once more the reference seems to be to Resolution No. 8. Members of Conference knew, as all interested in Scripture translation knew, that the word “baptism” is one on which translators have differed in many countries and long before 1890. In asking the three Bible Societies for aid it was very properly agreed that on this point too the Societies should as before exercise their own discretion. The Conference took notice of the difference as an existing fact, but to charge it with creating the difference is like railing at the thermometer when the weather becomes warm.

The question of the Korean correspondent could have been correctly answered in the first few words of the paragraph quoted above:—“The Committees on versions, etc., appointed by the Conference have not altered the status of the question in any way.” That is the exact truth, and all that follows on this topic should have been left unwritten.

After all, the Conference was a body of 445 missionaries. Their action on Scripture translation was taken on the recommendation of two large committees, one of 12 members, the other of 24, some of the best men being on both. These committees spent much time in prayer and careful consideration of the whole subject. Their reports were printed and distributed for some days before being considered by the Conference. The three versions were proposed and considered under three several reports, and though the decision was come to with enthusiasm it was not reached in haste. It seems a pity that any brethren should write to fellow-workers in Corea assuring them that the careful and painstaking

conclusions unanimously reached by such a body are to be dismissed as only so much "absurdity."

I venture to ask you to find room for this remonstrance and correction. But I hope the Conference Committee will go on doing their work with patience and energy, and that we shall not allow ourselves to be drawn aside into controversy. We know nothing, happily, of minorities or of majorities, for in this work we are heartily united. It is recognized that there are points of difference among missionaries, but these do not hinder this united work. Minorities are as much entitled to respect in holding to their views as majorities in holding to theirs.

The action of the Conference of 1890 and its committees will come up for review at next General Conference. Till then let our motto be, "Peace and hard work!"

I am,

Yours very truly,

JOHN C. GIBSON.

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*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: The van-guard of the Swedish "invasion" has reached Peking. Two hundred young men and young women have enlisted in this army, destined for China, and will speedily be on the field. The criticisms of this movement have been numerous and varied, mostly adverse and discouraging. It has been said that some one assumes a great "responsibility" in introducing so many men and women into China at this juncture, especially as their plans seem immature, and preparations incomplete. But a closer acquaintance with these friends will dispel many of these doubts and fears. Our brief acquaintance convinces me at least of their adaptability to certain forms of mission work much needed in

North China. They have warm hearts, willing hands and strong bodies and are going to the rough country beyond and near the Great Wall, on the northern borders of the provinces of Shansi and Chihli. Most of the men, and women as well, play the guitar and love song and praise, which qualities are well adapted for success among the hard and uneventful lives of the natives of the north of China. Certainly one would assume a tremendous "responsibility" who should divert or hinder the work of these friends in China. They are as markedly called of God, and perhaps more so than many who have more extensive acquirements. Who dares to assert that these people may not be God's chosen instruments for a great work here as much as John and Peter and James—ordinary unlettered fishermen,—were for the work the Master gave them to do. Some of us might well sit at the feet of these humble brethren and learn the elements of sacrifice and whole-souled devotion to a chosen work. Their needs are few and simple, and \$200 (gold) will furnish an ample support. They are not unacquainted with evangelistic work; several of them having been in the Salvation Army, and others have been actively employed in similar labors in either Sweden, Denmark or Finland. The evangelical movement in Sweden, begun about fifty years ago, has had a wonderful development. The hand of God was in it. As the Scandinavians of olden time went forth to war and slaughter, so now God seems to be utilizing their courage, endurance and fervid zeal in a crusade in many lands against sin and evil.

The leader of this advance guard of twenty persons is Mr. Olsen, whose father is a member of the Swedish Parliament and a man of wealth and influence.

Mr. Olsen, who has been in North China less than two years, has already gathered a company of nearly



a hundred converts, among whom he lives as a friend and brother, sharing their poverty and trials. He is proficient in several languages, ancient and modern, and has made astonishing progress in the acquisition of the Chinese.

Shall we not give to these friends the right hand of fellowship, bid them God speed and expect from them a pioneer work which shall be of untold value in the conversion of this mighty empire?

W. S. AMENT.

## Our Book Table.

*First Lessons in Chinese.* By Rev. M. T. Yates, D.D. Revised and corrected by Rev. J. A. Silsby. American Presbyterian Mission Press, Shanghai, 1893. Price \$1.50.

Aids to the acquisition of the Shanghai dialect are so few that those interested in the colloquial will gladly welcome back this helpful book, especially as it comes improved almost beyond recognition by passing through the hands of Mr. Silsby.

All the really valuable features of the original work have been preserved and amplified, while others, which experience has proved to be comparatively useless, have been omitted.

First we have a lucid presentation of the new system of Romanization adopted last year by the Shanghai Vernacular Society. This is followed by a convenient English index, by means of which the student can easily turn to any subject or word.

On entering the main body of the book we note the exceedingly happy treatment of the classifier. Here is indeed a broad highway thrown up through one of the most intricate labyrinths of the Chinese spoken language. We venture to say that an hour's drill each day, for two or three weeks, in this part of the book, will give a better working use of the noun than could be acquired in months of study in the ordinary way.

The other parts of speech are then treated in order and with great ingenuity. To one who learned

what little he knows of the Chinese spoken language by the old "main strength and awkwardness" method it seems odd and not a little amusing to see the verb 吃 (to eat) conjugated through all the different numbers, modes and tenses. A closer examination, however, will show that the idea is by no means an absurd one, and a careful study of this subject cannot but be helpful. We do not agree with the statement on page 78 concerning the verb—to be—and think that a great deal more can be gotten out of the character 是 than a simple affirmative, but on the whole the book is singularly free from mistakes.

The arrangement and mechanical execution are so excellent that it is a real pleasure to turn over the bright, fresh looking pages.

We congratulate both Mr. Silsby and the Mission Press on this product of their skill and venture to predict that it will become the familiar companion of all who in the future undertake to master the mysteries of the Shanghai dialect.

C. F. R.

Chinese School Books: *Sam-tsz-king* and *Ts'in-tsz-man*; translated by E. J. Eitel, Ph. D., Hongkong. Printed at the *China Mail* office.

We have to thank Dr. Eitel for specimen copies of these school books, which are clearly printed with well defined paragraphs. In his general preface Dr. Eitel says:—

"The aim of these translations is exclusively tutorial. It is proposed to supply the English student of the Chinese language with a literal word-for-word translation of those popular Primers which constitute the preliminary staple of an ordinary Chinese elementary education. For the benefit of the first beginner in the study of the Chinese language the sequence of the characters in the original is strictly adhered to by the translator, even at the expense of idiom. Each word (or phrase interconnected by hyphens), that is, printed in *italics*, represents the literal rendering of a corresponding Chinese character. For the convenience of reference the successive distichs of the original are numbered in the translation. Also, in order to indicate the concatenation of thought the whole has been arbitrarily divided by the translator into distinct chapters with more or less comprehensive headings. More chapters will further be found sub-divided into paragraphs for the sake of additional lucidity. Let the student observe that words not in italics are not in the original, but either suggested by the *genius linguae* or added for purposes of explanation. In the latter case the words are enclosed within brackets. Proper nouns are transliterated in the Mandarin dialect."

Whilst these essays are being more and more felt to partake of the nature of stones as given to Chinese school children in place of more wholesome literary bread many missionaries feel the necessity, for a considerable time, at least, of using them in their native dress. Many, we feel sure, will heartily endorse the opinion that Dr. Eitel's translation is "an admirable idea admirably carried out."

It may not be out of place to mention here that, seeing we have a Christian trimetrical classic it would be well if the suggestion of several Soochow brethren could be

carried out, viz., to have a new "thousand character classic" combining the thousand words into new phrases, whose meaning might reflect the leading truths of Christianity. We trust that whoever attempts the work will not endeavor to emulate Chou Hsing-ssü, the composer of the thousand character classic in every particular, otherwise his hair may also grow white in a single night.

#### ANNUAL REPORTS.

*British and Foreign Bible Society for the year ending December, 1892. Shanghai Agency.*

The Annual Report of the British and Foreign Bible Society for the year 1892 is an interesting pamphlet, showing, as it does, how extensively the work of the Society is carried on in China. Reports are given from eleven provinces, besides Manchuria, Korea and the Island of Hainan. The total circulation for the year was 1,561 Bibles, 4,360 Testaments and 184,993 Portions, or a grand total of 190,949 copies. Whatever others may think or speak of the expediency of distributing Portions of the Scriptures, without note or comment, we are glad to see the work of the Bible Societies pushed, for we believe it is a powerful factor in the work of evangelizing China. It is preëminently pioneer work, and, while the immediate results are not large, time will show that the leaven has been at work. Others will enter into the labors of those who now have only the blessing of sowing the seed.

*Medical Missionary Hospital at Fatshan for 1892; Sixth Report of the Medical Mission at T'ai-yuen-fu.*

We acknowledge with thanks the Report of the Medical Missionary Hospital at Fatshan, South China, Wesleyan Missionary Society, and, the sixth Report of the Medical Mission at T'ai-yuen-fu, Shansi, North China, in connection with



the China Inland Mission, under the care of Dr. E. H. Edwards. We quote from the former in regard to self-support—or charging for medicines furnished—the following, which we think will be of interest to our readers:—

It is now twelve years since we opened this Wesleyan Missionary Hospital in Fatshan. For the first six years, with a few unimportant exceptions, we made no charges; rich or poor were operated upon or supplied with medicine at the expense of European contributors. During the last six years we have worked on a different system. Still giving gratuitous treatment to the poor we have tried to obtain funds for doing this by charging fees to those who could afford to pay, and have adopted the excellent methods of financial arrangement customary between Chinese doctors and their patients. Having now had an equally long experience of both systems of conducting missionary hospitals we are in a position to make a fair estimate of their respective advantages, and we have no hesitation in saying that in Fatshan, at least, for everything except the mere show of numbers, the latter system is to be preferred.

We adopted this system as an experiment; our encouragement to do so being, First, its harmony with what we understand to be the plan of medical missioning enjoined by Christ, that is, to depend for our necessary resources upon those who are the recipients of our benefits, and, Secondly, our observation of the fact that most of the suspicions entertained with regard to us and our work and most of the rumours which have, from time to time, endangered the property and lives of missionaries in China were, in some way or other, connected with this—to the Chinese, inexplicable fact, that our

dispensing of medicines was indiscriminately gratuitous.

This experiment, in Fatshan, was made by circumstances particularly difficult, but so vast an extent of this empire remaining still untouched by missionary influence, and it being obviously impossible to greatly extend the area of our work on present expensive lines, it seemed to us worth while to face the difficulty and practically test the feasibility and value of the self-supporting method Christ enjoined.

The results of the experiment have been in every way most satisfactory. It has widened our sphere of work and made our treatment more efficient; it has made our preaching of the Gospel to the patients more impressive, and in the town generally has markedly increased our influence. The converts we make are few, but they are, at least, as numerous as they were before, and the example of our hospital has had such a stimulating influence upon our native Christians in Fatshan that last year they undertook to support their own pastor and pay all the expenses of their Church without any assistance whatsoever from missionary funds. Beyond all this we have demonstrated the possibility of establishing self-supporting missionary hospitals in China, and so, without any seriously increased demands upon the benevolence of Western Christians, of multiplying these institutions and extending this work, until the blessings of the Gospel, both physical and spiritual, are brought within reach of all the people of this land.

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We regret that pressure of space renders it necessary to hold over further notices of Annual Reports until next month.

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## Editorial Comment.

WE have recently seen two pamphlets,—one emanating from Peking, written by Dr. Blodget, and being a plea, argumentative, historical, and, shall we say, esthetic? for the use of Tien-chu for God. The other is from "The Hankow Press", without name, and purports to be a letter written to the missionaries in Korea urging the use of Shang-ti for God. We do not care to enter into a critique of either of the brochures, except to say that we are sorry to see them. We should be just as sorry to see a paper advocating the use of Shin for God.

We do not believe that it is in this way that the term question is ever to be settled. We hope for better things than either of these writers proposes and what we think the demands of our Christian literature call for. Why should we not enrich rather than restrict and narrow? Why should we not use all three terms and unite in a happy compromise, or common usage of all? All are needed. God found it wise to use a number of terms in which to present himself to the Hebrews. No one can say that we have too many in English. Why then attempt to confine our Chinese fellow Christians to the narrow limits of a single term for the Supreme Being? Very much more to our mind is the spirit of an article in a recent number of the *Messenger*, by Bishop Moule. If such a spirit were more general the divisions which have separated different missionaries and societies in the use of Terms would, we are confident, soon vanish. It would require mutual concessions and some sacrifice of personal feeling. That evil spirit which exclaimed, "How can I affiliate with one who calls God that which I call devil"

(or words similar to these) must be fully exorcised. God seems to smile equally upon the use of all terms. There is no royal seal upon one more than upon another.

Christian literature and nomenclature will be just what the missionaries, unitedly, choose to make it. Shang-ti has the advantage of historical prestige, and appeals strongly to the national pride of the educated Chinese. But in this there is an element of danger as well, which we do well to guard against. It doubtless, too, expresses more nearly than any other single term, to the uninitiated Chinese, the idea of the Supreme Being. But it is a descriptive term, not generic, and will not do to translate the first commandment with. Shin has the disadvantage of being very broad, embracing too much, covering too much ground, but is the only generic term for gods in the Chinese language. Its adoption as a generic term for gods would necessitate the disuse of Shin for Spirit. But many who now use Shang-ti for God regularly use Ling for Spirit, and the matter could be easily arranged if there were a united purpose of harmony.

It is needless to say that if a practical compromise is to be, attempted neither party must expect to either swallow or exterminate the other. In the former event there would be chronic indigestion, in the other protracted warfare. There must be joyful, judicious coalescing. Until the missionaries are prepared for this we are convinced that the term question must remain *in statu quo* to the reproach and sorrow of all right minded men.

The pages of THE RECORDER have long been closed to the term controversy, and it is far from the purpose of the present writing to



open it afresh. But we would gladly welcome expressions of sympathy with the foregoing sentiments, if not with the very ideas. If any one has a better way we should be glad to know it. But let us have the "things which make for peace and things whereby one may edify another."

WE have seen an article from one of the home papers by Dr. Ashmore, which hits the nail so squarely on the head that we are tempted to quote a few passages for the perusal of our readers. While speaking of those who maintain that because different religions have many of the principles and precepts of Christianity, that therefore we cannot condemn these religions as false without condemning Christianity also,—he says: "But it is not necessary to imply that 'these things themselves are false' when we assert that the heathen religions are false. When we speak of false coin we do not mean that it must be all pewter and tin, and can have no proportion of silver in it. It is false coin even with a modicum of silver. It could not impose on people unless it had considerable silver in it. The difference between true and false coin is two-fold; first, they have emanated from different sources, the one from an authorized mint, and the second from a counterfeiter's room; second, the one is of the proper standard of fineness, while the other is a base alloy."

The apologists for heathenism might also with propriety put another proposition and say in parody:—

"A century ago the almost universal attitude towards all sorts of alloyed coins was that they were all false, while the mint coins were the only true ones. Now this classification of genuine and bogus is being given up by all careful

students of numismatics. For we perceive that there is real silver in both the coins, and we cannot declare that the imitations are spurious without declaring that a large part of the mint coins themselves are spurious.' The bank teller that would reason in the way the theologian does would soon have a vacancy declared in his favor. As false coin does not cease to be false coin because it has a few grains of silver in it so neither does false religion cease to be false religion because it has some grains of truth in it. Joe Smith's mormonism has some grains of truth in it and some passages stolen out of the Bible; so also has Mohammedanism. Do they, on that account, cease to be false religions? It is a wonder how sane and sensible men who would scrutinize a ten cent piece if they suspected it to be short of silver, will pass such monstrous counterfeits when it comes to the subject of religion.

It behoves us to add just one other thing. The heathen religions are lauded and extolled as if they themselves had originated the "love, righteousness, religion, wisdom and faithfulness" above mentioned. That is not true. They originated none of them. The good qualities named were there before heathenism existed at all. They are there the same under any and all forms of heathenism, organized or unorganized. They were there as part of the writing on the natural heart, which Paul tells us about, and which is confirmed in the experience of every missionary who goes abroad, whether to the high grade Confucianist or the low grade Zulu. Neither has heathenism improved upon them, or polished them up. In this country it has corrupted and tarnished them. They exist in greater purity as freshly enunciated by the natural conscience than they do after they

have entered into the heathen amalgam, and after heathenism has stamped them with the die of its own images and superscription. In this, as in other things, has heathenism robbed God in order to glorify itself."

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A CONTRIBUTOR, in a letter to the late lamented editor, writes: "I was delighted to read an editorial note in the March "RECORDER" advocating reformed spelling. I trembled, though, lest some subscribers should become angry and stop their subscriptions because of that item. Personally I am "hartily" in favor of the reform as favored by the philological societies of England and the U. S., and as advocated by the Spelling Reform Association of the U. S."

We rather think our friend refers to an editorial in the January No., where it is asked, "What well-grounded objection can be urged to certain minor labor saving improvements of orthography, such as dropping the *k* from Almanack, *u* from honour, one *l* from traveller and other like innovations?" As has been pointed out the leading philologists of Great Britain and the United States have repeatedly denounced English spelling as practiced on both sides of the Atlantic. We understand, also, that a "Spelling Leeg" has been formed on the ground that "The argiument az tu the need ov a spelling reform iz nou konseded bei thoze hoo ar kompetent tu form an opinion on the mater, and the teim for wurk haz kum."

Fearing that a very short spell at this latter system would be too much for the patience of our readers we hasten to assure them that we

have no present intentions of adopting it. "Webster's Unabridged"—a very weighty authority most readers will concede who have much occasion to carry it about—is our standard, but we are always glad to print our contributor's articles in the system of spelling the English language preferred by them.

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WE would join with our readers in thanking Mr. Kenmure for the pains he has taken in arriving at the estimate, to be found in correspondence, of the "Ten Best Christian Books in Chinese." So many are the queries from travellers and new comers that we sometimes wish it were possible by some similar method to elicit opinions regarding the best books giving information on China or to be used in studying the Chinese language. Many circumstances, however, make it impossible to arrive at a definite and fair judgment; so much, for instance, depends on the object in view. In this connection it may be of interest to say that the editor of *Regions Beyond* sent to a number of leading missionaries, secretaries and others interested in foreign mission work the question: "What, in your opinion, are the ten best missionary books?" When the votes were polled the ten books which stood highest on the list were: Life of John G. Paton; Life of Henry Martyn, by Dr. Smith; Life of David Brainerd; Life of David Livingstone, by Dr. Blaikie; Life of William Carey, by George Smith; Life of Mackay of Uganda; Missionary Enterprizes in the South Seas, by John Williams; Crisis of Missions, by Dr. Pierson; Life of Bishop Hannington; Life of William C. Burns.



## Missionary News.

Mrs. R. Q. Way, who was a missionary of the Presbyterian Board at Ningpo from 1842-1860, died suddenly at Savannah, Ga., May 20. Her venerable husband was at the time attending a meeting of the General Assembly. That body by a rising vote adopted resolutions of sympathy. This notice will call up many tender recollections among the few remaining older missionaries.

H. C. D.

### THE MORPHINE HABIT SPREADING.

Dr. Boone and other physicians in the Shanghai Conference of 1890 uttered timely protest against the sale, by irresponsible persons, of morphia as a cure for the opium smoking habit. Some missions had already forbidden their natives engaging in the sale. Meantime morphine swallowing is becoming very common as a substitute for the smoking habit. In some places native Christians still sell the pills as opium remedies, while admitting that the cures are exceedingly rare.

The native shops have dozens of preparations, liquids, powders, pills, lozenges, put up in attractive shape and flamingly advertized as sure cures of the opium habit. Some are prepared by foreign druggists. But most of them are native mixtures, in which morphia or opium is the chief ingredient. Dr. Main kindly analyzed for me seven of these remedies and found that opium, in some form, was the chief constituent of each.

It is a pity that any of our native Christians should still be openly or secretly making money by the spread of this very evil habit. Superintendents of missions,

and physicians, especially, would do well to examine into matters in their respective fields and take measures to prevent the harm and disgrace that must attach to Churches which do not oppose the opium and morphine habits.

GEO. L. MASON,

*American Bapt. Mission.*

—The following action was taken by the Shanghai Missionary Association at its last meeting, and is to be engrossed and forwarded to Mrs. Wheeler:—

SHANGHAI, *June 6, 1893.*

DEAR MRS. WHEELER: The members of the Shanghai Missionary Association desire to express their prayerful sympathy with you in your recent and most painful bereavement and also the sense of loss which they feel both on account of the decease of your beloved husband and your own removal to America.

By the ability, the fidelity and the zeal with which he fulfilled his duties as Agent of the American Bible Society, as one of the founders and for some years editor of THE CHINESE RECORDER, and as Secretary to the Shanghai Missionary prayer-meeting, Dr. Wheeler rendered most valuable service to the cause of Christ in this city: while by worthy qualities of heart and mind, ever unostentatiously displayed, he won the unfeigned esteem and affection of his fellow-workers. While lamenting that he is no more with us we rejoice that he has received from the Master the reward of his faithful labours.

Your own valued part in the work of God in China, both as the

devoted helpmeet of Dr. Wheeler and as one of the leaders in the temperance movement and other forms of Christian activity, will not soon be forgotten. All who are connected with our Society cherish the hope that, cheered by the gracious presence of Him who has promised to be a "Judge and Support of the widow" you may be spared yet many years, during which, as in the past, you will be blessed and made a blessing.

Signed on behalf of the Association.

ARTHUR E. MOULE, C. M. S.,  
*President.*

EDWARD EVANS,  
*Secretary.*

WILLIAM MUIRHEAD,  
*London Mission.*

W. B. BONNELL,  
*China Mission,  
M. E. Church (South).*

JOHN STEVENS,  
*Minister Union Church.*

## Diary of Events in the Far East.

*June, 1893.*

1st.—The authorities at Ningpo are at present much exercised at the large number of robberies that have taken place within the last month by different bands of hardened characters. No less than seventeen robberies to a total value of something like Tls. 40,000 have been made, and not a single robber so far has been arrested.

8th.—According to an Imperial edict, dated the 6th inst., this day was ordered by the Emperor to be set apart for general prayer to beseech the gods for more equable weather throughout the empire in general and the metropolitan prefecture in particular.

15th.—Rev. C. Bone, of the Wesleyan Mission, was attacked by armed robbers on board his boat near Canton, but received no personal injury. The robbers came well prepared for work, having provided themselves with torches of twisted paper steeped in oil. \$215 and many articles, such as knives, forks, spoons, etc., were appropriated by the robbers.

16th.—A Baronetcy has been conferred on Sir Robert Hart, G. C. M. G., Inspector-General of Customs, by Her Majesty Queen Victoria. Sir Robert now stands in the unique position of having his ancestors for three generations

ennobled by an Oriental Empress, and himself and succeeding generations ennobled by an Occidental Queen!

21st.—The French Consul at Bangkok has demanded reparation for the murder of a French officer.

22nd.—Telegraphic advices from the capital of Kuangsi are to hand to the effect that the insurgents at Huai-chi-hsien, under the leadership of a man named Mao, having effected a junction with the Kuang-tung insurgents of Kai-chien-hsien, under a man named Ch'ên, came to blows a second time recently with a small body of advanced troops, assisted by volunteers from Hui-chi-hsien, in which the government troops were beaten. Many of the worst characters, including pirates and brigands from both provinces, are joining the insurgents. So far only 400 Imperialists and 250 volunteers are in the field, while the main body, consisting of 1,200 men of both arms, foot and artillery, for some unexplained reason, is halting half-way to the scene of operations, apparently waiting for instructions.

26th.—A telegram from London says:—The Indian mints are closed to the free coinage of silver. The mints will issue rupees in exchange for gold and sovereigns at the rate of sixteen pence. A gold standard is eventually intended.



## Missionary Journal.

### MARRIAGE.

Mr. BENJ. RIRIE, to Miss M. BEE, at Pao-ning, Sz-chuan, on May 25th, by Rev. W. W. Cassels, B. A.

### BIRTHS.

At Jinjow, Manchuria, on 31st May, the wife of Dr. T. L. BRANDER, of a daughter.

At Jinjow, Manchuria, on the 5th June, the wife of Rev. WILLIAM HUNTER, of a son.

At Wu-king-fu, Swatow, on the 7th of June, 1893, the wife of Rev. MURDO MACKENZIE, English Presbyterian Mission, of a daughter.

### DEATHS.

At Canton, on the 18th June, the wife of the late Dr. E. P. THWING, of typhoid fever.

Mrs. ELLISTON, at Tai-yüen, of typhus, on June 30th. (By telegram).



# THE CHINESE RECORDER

AND

## Missionary Journal.

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### *Heathenism: A Scriptural Study.*

BY REV. MARTIN SCHAUB.

[Basel Mission.]

OMPARATIVE religion is gradually becoming a very interesting branch of our modern sciences and will have its practical issues. Many deep thinkers, not over-well grounded in the Christian religion, are ready to bring down all the religions of the world to the same level and triumphantly to show us that all the moral tenets of Christianity are nearly the same as those of the other religious systems. In dealing in this way with the religions of the world they lose sight of the main-spring of religion, the standpoint which the various systems take in regard to the connection of man with the invisible things underlying the visible things. Who can give us a better definition of religion than he who gave us the deep and pregnant definition of *πιστις* (faith) in the Epistle to the Hebrews xi., 1? "Faith" is the scriptural synonym for religion. We read: "*πιστις* is the *υποστασις*—the giving substance—(objectively and subjectively) of *ελπιζομενων* (things of hope) and *ελεγχος* (test) of unseen things (objectively and subjectively)." According to this definition of religion there are embedded in it two ideas: the one is, so to say, raising man (*ελπιζομενων υποστασις*); the other is humbling him (*ελεγχος*). This word has in the Bible always a sense of punishing, reproving (John iii., 20; Ephes. v., 11, 13). By *πιστις* man is brought into connection with the invisible world. Whether man's religion be true or false depends on the question, How the *υποστασις* is taken hold of and worked out.\* See Hebrews iii., 14: *εανπερ την αρχην*

\* Dr. Sheffield in his very interesting paper on the Condition and Hope of the Heathen (RECORDER, Vol. XVIII) quotes Luthardt, who says: "Consciousness of God is as essential an element of our mind as consciousness of the world, or self-consciousness." Dr. Sheffield supposes by this Luthardt's opinion must be, "that the heathen who are grossly sunken in idolatry have underneath their superstitions an abiding consciousness of the true God." I can't understand how one can draw such a



της υποστασεως μεχρι τελους βεβαιαν κατασχωμεν, "if we hold fast the beginning of our confidence firm unto the end." This holding firm and working out of the υποστασις is the subjective side of religion. But religion has also its objective side. The invisible world is manifesting itself to men with things to be hoped and with laws which work on man. According to the Scripture God left the heathen to go their own way and took Abraham and his descendants out of them. On this rock God, step by step, constructed his economy of revelation, revealed himself to the Patriarchs as El Shaddai, to his people Israel as Jehovah, and in these last days he has revealed himself to mankind in his Son. But although God left the heathen in their own darkness, so to say, to lose themselves in their own works, and although the head of darkness, Satan, made use of this liberty given to the heathen of drifting away on their downward road, to bring them under his dominion, the heathen started with a working capital of their own. There were still some remnants of the original υποστασις left. It is true they were not yet partakers of the promises made to Abraham, and in this sense they were "without God in the world" (Eph. ii., 12); but they were still partakers of the covenant made with Noah. Especially in the ancient times a good store of traditions must still have taken hold on many heathen who worked on this υποστασις. Now I think that the important question: "What should be our attitude towards heathen religions?" is a very many-sided one and cannot be dealt with in such a sweeping way as many zealous missionaries are apt to do. It is our duty to search our Bible, to throw all its light on this, for us missionaries, not only interesting but also very important question. There is both darkness and light in the systems of the heathen. My purpose is to treat the dark and the bright side, subjectively and objectively and to gather all the light we get from Scripture—this "store-house of the world," as Oetinger calls our Bible.\*

conclusion. To come to a knowledge of *the true* God depends on how man works out this consciousness of θειον (let us use θειον instead of θεος) underlying the visible things. Man must use his νοϋς (the soul's spiritual sense), in order to νοειν by faith to bring this inborn consciousness to a developed knowledge of a personal God. But how can one deny that even fallen man has still a remainder of this inborn consciousness" (Acts xvii., 28).

\*Oetinger was one of the biblical theologians of the last century, whose works are still a great blessing to Christian people, especially in the south of Germany and Switzerland. Bengel is perhaps the only one with whose name the English reader is familiar. He was the spiritual father and leader of many faithful and gifted labourers sent forth into Christ's vineyard. Oetinger, Roos, Rieger, Hahn, etc. and especially Beck in our century were bright stars. We German missionaries are mostly pupils of this school of theologians. An English clergyman, the well-known Rev. Adolph Saphir says: "There is a strong family resemblance in these south German theologians. It is their deep and solid knowledge of Scripture, as a whole, a living organism; it is the historical tone of their teaching, as distinguished from the abstract dogmatic tone which had crept into the Churches of the Reformation. It was the bright light of the

### *I. The Dark Side of Heathenism.*

#### *(A.) Subjectively.*

Is *πιστις* the root of true religion, then must *απιστια* be the root of false religion. Soon after the fall of man began a development in the opposite direction. There was no working on the given substance (*υποστασις*). There was an *αποστηναι* (Hebr. iii., 12) opposite to *υποστηναι*. Paul, who got such a deep insight into the manifestations of God's grace, had also a deep insight into the darkness and corruption of the world. He gives in Rom. i., 19, 32 a concise historico-psychological sketch of the *αποστηναι* of the heathen, just as he in Chapters II. and III. draws a picture of the *αποστηναι* of the Israelites, and as he in the second Thess. ii. and I. Tim. iv. shows us an *αποστηναι* of the Christian world. Here it is also the not holding fast and working out the given substance (*την ἀγαπην της αληθειας ουκ ἔδεξαντο.*) The root is always the same; whether man be Heathen, Jew, or Christian, it is a holding down of the given truth in unrighteousness (Rom. i., 18.) The apostle shows us this falling away of the heathen in three stages.

(a.) It is at first a mixing up of the knowledge of God with nature, be it human or brute nature. By a dangerous symbolism God is, so to say, brought down to the same level with the life of creatures bound down into space and time. The specific difference between God and created things, the "*ἀφθαρτος*" in God is lost sight of. A knowing of God in his "*δοξα*" is not by a sound *νοειν* worked into the "*επιγνωσις*" of man (Rom. i., 21, 24).

(b.) Darkness sets in. God is by and by not only lost sight of in his supermundane glory; the truth that God is creator is also given up. This distinctive attribute of God is given to nature itself. It is the *μεταλλασσειν την ἀληθειαν του θεου εν τω ψευδει*. Nature is looked at as a *θειον*. It is a development beginning with a *λατρευειν θεω εν ὁμοιωματι κτισεως* (first stage) going on to a *λατρευειν τη κτισει παρα τον κτισαντα* (Rom. i., 25.)

(c.) The third stage is a state of a reprobate mind (*αδοκιμος νους*). The last remnants of the original *υποστασις* are thrown away (*ουκ εδοκιμασεν τον θεον ἔχειν εν επιγνωσει.* Rom. i., 28.) Humanity is plunged into a mire of immorality.

To sum up: Man, not working on *υποστασις*, that he may learn to fear God and walk in humility before him, becomes *ματαιος* (empty) and looses himself in the *ματαια* of this world, and is the

*future*, of the second advent of the Saviour and the fulfilment of God's counsel, which enabled them to take a larger, a deeper and at the same time more concrete and life-full view of Scripture." I mention this because sometimes views of the German missionaries are mistaken for the liberal views of advanced modern theologians. See the controversy about the future hope of the heathen, RECORDER, Vol. XVIII., XIX).



slave of the visible things. Instead of raising himself to be filled with the *ἐλπίζομενα* (Hebr. xi., 1) by means of the originally given *υποστασις*, man elevates himself by means of his empty *νοῦς* (Eph. iv., 17 *ματαιότης τοῦ νοῦς*), which is, after having broken off its connection with the real invisible world, fettered by the flesh (*νοῦς τῆς σαρκός* Col. ii., 18). But certainly the apostle will not say that all the heathen individuals are specimens of this description, just as he will not say that all the Jews were and are at any time such as he gives us a picture of in Chapters II. and III., or that all the Christians of the last time will have the characteristics of the masses of anti-Christian age. It is the condition of the masses that the apostle has chiefly in view. Farther, we saw that Rom. i., 20, 32 is a description of the gradual development of heathenism. Monotheism appears not merely in prehistoric times (Enoch, Noah, etc.), there were still monotheistic remnants among the peoples of Canaan. Melchisedek, amidst a people who already worshipped idols, blessed Abraham in the name of God Most High. Oehler in his *Theology of the Old Testament* says (Vol. I., p. 94): "We may maintain, with great probability, that we have in El Eljon in the midst of Canaanitic forms of worship a remnant of that older and purer form of worship, which was preserved, perhaps, by a Semitic tribe dwelling among the Canaanites." Besides this there were still some traces of monotheistic remnants in Canaan (see Gen. xx., 9-11 and xxi., 22, 23).

Are there no traces of monotheistic remnants to be found among the ancestors of the Chinese?

*(B.) The Dark Side of Heathenism. Objectively.*

Man, not using his faculty of *νοεῖν* to work on the given substance (*υποστασις*) of the real and invisible things underlying the visible world, was now open in another and objective respect. Unbelief shutting the door against the manifestations of God, opens the door of superstition. There is an "*ἐνεργεῖα πλάνης, εἰς τὸ πιστεῦσαι αὐτοὺς τὴν ψευδῆ*" (2., Thess. ii., 11). It is always the same, whether men be Heathen, Jews, or Christians, not holding fast the "*ἀρχὴν τῆς υποστάσεως*," "they will come under the dominion of a working of error that they should believe a lie." There are still the religious forms of *προσευχή* and *προσφέρειν*, but prayer becomes a *βατταλογεῖν* (Math. vi., 7), sacrifices are offered up to an Elil (*οὐδεν*). But this is not all. We missionaries, according to our scriptural standpoint, know that there is a kingdom of demons, which is the dark objective side of idolatry (see 1. Cor. x.; Ephes. ii. and vi.). When the Bible speaks of the kingdom of darkness it is not the language of poetry. The Bible speaks neither the language of poetry nor of philosophy ;

it speaks the real language of real life. Already in the Old Testament are given some hints in this direction. In Deut. xxxii., 17, and Psalms cvi., 37, is the meaning of "Shedim" demons (Keil and Delitsch). The New Testament shows us who is the father of all lies. It is Satan, a fallen angel with his hosts. Here is the dark background of idolatry. There is the power of a strong organization of the "prince of the power of the air." This is the great lie which fetters the pagan world; the heathen supposes his idol to be a real divine being, to whom he offers his sacrifices, but by this he does not enter into a real relation to God, but, contrary to his opinion, he enters into a real communion with the powers of darkness (I. Cor. x., 16, 21). The greater part of the objective side of heathenism is the revelation of the kingdom of darkness. Satan has usurped divine power; he, receiving the sacrifices of the heathen, fetters them by a well organized kingdom of lies. A deeper insight into the life of the heathen makes it clear that it is true that there are strong bulwarks of Satanic power in heathenism. How are the Chinese kept in fear of and in bondage to this power? (Hebr. ii., 14, 15). There is a wide chasm between the standpoint of most modern philosophers and the Bible. But the missionary, holding fast his scriptural views and examining into the real life of heathen, can see that his Bible speaks the real language of real life.

## II. *Light in Heathenism.*

### (A.) *Objectively.*

But is there total darkness in heathenism? Is all connection with God broken? To assert this is one-sidedness. Let us search our dear Bible, "the store house of the world." The important question is, whether the heathen, who were left to go their own way from the beginning, have lost all their working capital, the *υποστασις* and *ελεγχος* of Hebr. xi., 1? Is this opening quite closed, through which some of the supermundane light could come in to fix some bright stars on the dark firmament of Paganism?

We read in the Old Testament (Ps. xciv., 10), "He (God) that chastiseth (marginal reading of the Rev. Version "or instructeth") the nations . . ." Hengstenberg in his Commentary on the Psalms (Vol. III., p. 161) says: "The Hebrew word "Tazar" occurs in the sense of to "summon," to "warn," a sense which it bears more frequently than that of punishment. Gen. xx. is a parallel where the heathen Abimelech receives a warning from God." Hengstenberg goes on to say: "that the doctrine of an influence exercised by God upon the consciences of the heathen is of rare occurrence in the Old Testament, may be explained by the very depraved condition of the heathen around the Israelites, among whom few



traces of such an influence could be seen." This may be, but I think it is with this important doctrine just as it is with other ones, the New Testament brought the full light (see John's prologue to his Gospel). I think we have good scriptural ground to say the heathen have not only brought a stock of traditions with them on their downward road, the light of the Logos is always shining into the darkness. Although the heathen were not partakers of the covenants made with the fathers of Israel, God did not leave himself without witness among them. Let us take up three passages of the New Testament, which show us something of the common manifestations to the pagan world.

(a.) Paul speaks to the heathen of Lystra (Acts. xiv.) of an "αγαθοργειν." He says: "God gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness." It is the covenant of Elohim, which he made in the time of Noah, with all men and regarding all things. "The four seasons pursue their courses and all things are continually being produced." (四時行百物生). These good things, which come from the father of light, are everywhere a mighty manifestation of God's αἰδιος δυναμις and θειοτης.

(b.) Besides these manifestations, which fill man's heart with joy and can help him, so to say, as a ladder to ascend to higher hopes and aspirations, there is another manifestation from heaven always going on. We read in Rom. i., 18: "The wrath of God is revealed from heaven." This heavenly voice, speaking to sinners through calamities as floods, storms, etc., makes deep impressions on the hearts of open-minded heathen.\*

(c.) In the classical sermon the apostle preached in Athens he says: "God made of one every nation of men for to dwell on the face of the earth, having determined their appointed seasons and the bounds of their habitations, that they should seek God if haply they might feel after him and find him." (Acts xvii., 26, 27). God in history is also a deep-going manifestation, which rouses man's mind to a sound νοειν. The apostle says "ψηλαφω," feeling after. One who is in darkness and gets some stray rays of light, begins to feel after the way. Is there not a feeling after God going on through the history of the pagan world? The Greek strangers who wished to see Jesus in Jerusalem were true types of those "feelers after God." They were genuine descendants of their illustrious countrymen, Socrates and Plato, whose utterances, written or unwritten, were a groping in the darkness after light and truth.

\* See the China Commentaries on the passage of the Analects: 迅雷. 風烈. 必變. The commentators say: "this was 敬天之怒. 記曰. 若有疾風迅雷. 甚雨. 則必變. 雖夜必興衣服冠而坐."

(B.) *The Light in Heathenism. Subjectively.*

Who can say that some of the heathen did not make some use of these manifestations of God, and that there are no traces of the working on the remnants of the *υποστασις* and *ελεγχος*, (left in the heart of men) in the pagan religious systems?

It is again the apostle of the heathen who speaks of *συνειδησις*, by which the heathen are a law to themselves (Rom. ii., 14, 15). "It is in the human heart, this inward workshop of man's life, that the law of God performs its proper function, for its operation (*εργον*) is laid there as something written once for all on the heart. The spiritual law is a sovereign power wrought into the organism of the heart, and ever busy there. This power acts as the basis of all sense of truth and uprightness and of all impulse towards them; and this by concentrating in the heart the sense and impulse of a moral reason and bringing them within one central consciousness (良知) [Mencius]. The latter not only makes them conscious but gives them an active power to bear witness to truth and justice, to express themselves in accordance therewith and to claim the same from others, so that there is developed a judicial process of thought with an accusing of unlawful things and an excusing of lawful." How truly the divine authority of conscience and its faculty of truth and justice are a primary consciousness of human nature, is shown not only in Rom. ii. but by the concurrent testimony of many sayings handed down to us from Paganism, *e.g.*, *βροτοις απασιν η συνειδησις θεος*, "For every mortal conscience is a God." *Conscientia mille testes*, "Conscience is worth a thousand witnesses." *συνειδησις πληττει την ψυχην*, "Conscience chastises the soul." Here in "conscience" is still a connecting link with the invisible world. In *συνειδησις* Faith has still an organic foundation in Humanity. Accordingly Christianity builds its renovation and completion of faith on this inward foundation already laid, that is to say, it commends them to every man's conscience (II. Cor. iv., 2; John vii., 17; II. Cor. v., 11; I. Tim. i., 15). How far did and do heathen work on this remnant of the *υποστασις* and *ελεγχος*? Paul says in Rom. ii., 9, 10: "Tribulation and anguish upon every soul of man that worketh evil, of the Jew first and also of the Greek; but glory and honour and peace to every man that worketh good, to the Jew first and also to the Greek." Does he here mean heathen and Jews already brought into the full light of the Christian revelation? According to the drift of this passage Paul is speaking of men apart from the Christian revelation. As far as they were true to the light they had, the future retribution will be either bliss or woe. The Jews have the light of the divine law and of the promises of the old covenant. The heathen have only the natural law worked into their hearts. Christ



says: "He that doeth the truth cometh to the light." "He that is of God." "Every one that is of the truth," etc. (John iii., 21; viii., 47; xviii., 37). Paul certainly does not mean to say that the heathen, following as well as they can the voice of their conscience, will come to eternal bliss without Christ. But is it against sound scriptural doctrine to say that everybody who is of the truth will once meet Christ, be it in this world or in the world to come? Where the Bible speaks of God's "*προθεσις*" there is the foundation of it "*εν αγαπη*." There is not a two-fold side in it as Calvin supposed it to be. Farther, for the sin against the holy spirit only there is no forgiveness, whether here or in the future. It is an unquestioned doctrine of Scripture that the provisions of grace were made for the whole world, that God *will that all men should be saved and come to the knowledge of truth* (I. Tim. ii., 4). God does not lie; He stands to His word and will certainly give everybody a chance to meet Christ. Does not I. Pet. iii., 19 and iv., 6 give us some hints that the Gospel will also come "unto the spirits in prison"?\* But let us leave the question about future probation; let us see whether there are no traces of light (subjectively) of Paganism in the ancient literature. There were always heathen who were groping their way towards one or another portion of the truth. It is true that without the special revelation of God bringing men step by step to the full light manifested in Christ the best of the heathen could not find God. All the philosophers and moralists failed to re-discover the Supreme Lord, in whom the various common manifestations of the invisible world find their true unity. It was impossible to construct a religion by human force, which brought a real help into this world of sin and which could stand intact against the strongholds of Satanic power. It was also impossible to get sound, real hopes for a glorious future. There are only some stray, misty anticipations of a new order of things. Some of the ancient fathers of the Church and some of our modern orthodox theologians went too far in saying that there are Christian ideals, yea, prophecies, to be found in the pagan literature. Ritter, one who thoroughly knew the ancient philosophers, has (History of Philosophy) well shown how wrong the ideas of the theologians herein are. Also Legge says in his Commentary on the Doctrine of the Mean, treating the passage 待其人而後行

\* There is always some fear with some missionaries that the belief of a future hope of the heathen will be dangerous to the missionary zeal. Gilmour, an ideal missionary, whose zeal was many miles above the level of the average missionary, "did not think that those who died without the knowledge of Christ, or without a fair chance of salvation, were finally and hopelessly lost. He believed they would have the chance of choosing between self and Christ in the other world" (see RECORDER, 1891, page 322). That was always the belief of the earnest so-called biblical Pietists of South Germany, who are the most zealous supporters of the German mission.

“that it is suggested in Confucius Sinarum Philosophus, that there may be a prophesy of the Saviour, and that the writer may have been under the influence of that spirit, by whose moving the Sibyls formerly prophesied. There is nothing in the text to justify such a thought.” But God raised from time to time some men, who did a good work in using their spiritual sense (*νοῦς*). Confucius and his followers, with a practical turn of mind, have thrown much light upon the duties of man. Laotse, the deep thinker, the philosopher of China as Dr. Chalmers calls him (Introduction to Laotse) “soared away into regions and heights, where others could neither follow him nor see him, but he very often came back with a jewel in his bosom.” We can say that there are traces that many ancient Chinese were open for all the common manifestations to the heathen Paul was speaking of. Some of them meditated on God’s revelation in the works of Creation. They recognized something of the “everlasting power” (Rom. i., 20), that eternal bond of unity in the constant flux of visible things which keep rising into existence and ebbing away again. There were also always some who were open for the manifestations of God’s wrath and of his direction of human history. The Chinese classics, and especially the historical records, are full of a knowledge of the Law of Retribution. Some of the ancient Chinese philosophers used to meditate on the law written into man’s heart. That was a noble work of some of the Chinese thinkers to grapple with the question: “What is man’s 性,” which God has bestowed on man. They have brought many precious stones to light, worthy to be appreciated by us.

After all, what is our attitude towards the heathen systems? Let us not lose sight of the darkness in them. Idolatry and ancestral worship are strong bulwarks of the kingdom of darkness. But let us rejoice in whatever is found in Chinese literature and in the proverbs handed down from ancient times, which can, from a Christian standpoint, be regarded as truth. There are traces of the *λογος σπερματικος* of the light which shineth into the darkness of the heathen world.

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The latest tidings from India show no abatement in the wonderful movement among the low castes and outcasts toward Christianity. Bishop Thoburn is of the opinion that 20 per cent of the Hindu population of India belong to these classes. So great are the numbers that are asking for baptism that in all the missions they find it is becoming a grave problem how they are to supply their native Christians with even the cheapest class of native preachers. The missionaries of India are beginning to study the problem of self-support for the native Churches, for it must come to that if the two hundred and eighty-four millions of India are to be evangelized. There are few missionaries in that country who do not confidently hope for so grand a consummation. Some believe that within a half a century India will be as thoroughly Christianized as England or America.



## *Localized Work.*

BY GEORGE MILLER.

[Ning-kueh-fu.]

HOW to gain converts, train them in the Scriptures and fit them for aggressive work,—are questions often asked, and in this paper I will endeavour to answer them as clearly as possible.

Localized work is work confined to a place or district. It includes every form of Christian effort and provides ample room for the use of methods.

When appointed to a charge we should devote ourselves faithfully to its needs. The work of the Lord should have our undivided attention. To be occupied with thoughts and plans beyond our sphere will certainly hinder and cramp our usefulness. Settled in a new district we should spare no pains in acquiring a geographical knowledge of it, the extent of the population, the local manners and customs and the general rites and practices of superstition and idolatry.

Important centres should be chosen for location. Although it is a fact that few converts are found in the cities, yet much of the prosperous country work owes its commencement to work done in the cities. Besides, a knowledge of our mission and the Gospel we preach spreads more rapidly to the outlying places.\* It is needless to say that we should be diligent to maintain our fitness for the work. The necessary qualifications for the work are given explicitly in 1 Timothy, ch. III. As most members of our mission commence work when comparatively young, great care should be taken so that as we advance in the work we may be able to meet its increasing demands. “Study to show thyself approved unto God, a workman that needeth not to be ashamed.”

How to gain converts? This is a question of burning importance. It solicits our earnest and prayerful consideration. “They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.”

There is nothing we desire more than to see precious souls saved, and yet we must not forget that we are agents; conversion being the sole work of the Spirit. Perhaps the reason why methods so often fail is, that more faith is placed in them than in the converting power of the Holy Ghost. If the death and resurrection of Christ, apart from the operation of the Spirit, cannot convert a soul

how convinced we should be that unless we are endued with power from on high our work is vain.

The first and most important work is to preach the Gospel. "How shall they (the people) believe in Him, of whom they have not heard, and how shall they hear without a preacher."

Much time should be given, at the outset, to work in the city and immediate neighbourhood before we press out into the regions beyond. By working the city well we in a measure introduce ourselves to the population of the district.

The methods principally used in local missionary work are chapel preaching, open-air preaching, house to house visitation, personal dealing.

*Chapel Preaching.* The chapel should be situated in a busy part of the city. It should be clean and made as attractive as possible and well furnished with Christian literature. (The missionary's house should not be far from it). The preacher should be neat in his dress, becoming his position. The exercise of natural politeness will help to gain the goodwill of the people. By our manner we should seek to win their confidence. In our going out and coming in we should walk worthy of our high calling. "Be gentle unto all men, apt to teach, patient" in all things showing ourselves a pattern of good works. The value of good example cannot be overestimated. Let the style of preaching be simple, logical, conversational and strictly evangelical; the manner of address humble and conciliatory. A declamatory style is not appreciated, while expository teaching will generally meet with acceptance. While earnestness is invaluable, to speak intelligibly is of paramount importance. Be sure that the people understand. The elementary truths of Christianity should be explicitly stated. These should be repeatedly explained and made simple by apt illustration from the customs and literature of the people. The language is figurative to the extreme, and any conversation or discourse that is void of *hao-pi-fang's* will be rather monotonous.

Avoid subjects of controversy and guard against the hobby of ridiculing idolatry. It is imperative to denounce it, still this should be done according to the teaching of Scripture. To catechise those who seem most interested will often help us to know how much they understand and enable us to rectify any misapprehensions they may have made while listening. It is also a good method for inculcating the principles of divine truth. Their religious ideas are very different from ours. Their natural turn of mind is distinctly foreign to ours. Their thoughts of God and sin are altogether unscriptural; in fact any truth or custom with which they are not familiar is at first difficult to understand. We need to pray without ceasing



for the Spirit's help and guidance that they may be able to comprehend the greatness and simplicity of the Gospel. As to subject matter no fixed rule can be adhered to. We should endeavour to adapt ourselves to the circumstances, observing the character and ability of those we address. Idolatry and superstition are not the greatest hindrances to the Gospel. The total and deep-rooted depravity of the human heart is undoubtedly the strongest barrier to the entrance of God's word. Lust, pride and worldliness are the sins which predominate, therefore with solemn earnestness and divine authority we need to expose them and call upon the people to repent and turn to God. The Fall, with the only remedy for sin, should occupy a prominent place in our preaching. Don't let the Gospel have a secondary place, for it pleased God by the foolishness of preaching to save them that believe. "Preach the word," &c. At the close of every conversation or discourse we should deal personally with any who are anxious to understand. Regular chapel preaching is a splendid way for educating the minds of the people in Gospel truth. Before the audience disperse they should be asked to buy a Christian book or tract. If there is difficulty (after a time) in getting an audience every legitimate means should be used to get one.

*Open-air Preaching.* It differs from chapel preaching in that it is more difficult. When preaching in a chapel the hearers feel bound to be a little decorous. In the open-air they are free to act as they please, and unless we are wise and prudent we will fail to do any good, but on the contrary prejudice the minds of the people against us. Do not obstruct business thoroughfares, but choose some public ground. Usually our appearance is enough to attract the people; if not, a hymn might be sung, and when a few have gathered round begin in a quiet and unassuming manner to speak to them. Have proof for everything you say. When questioned answer quietly. To get excitable or irritable is to fail. I have often found, when asked some difficult question, it is best to ask what the enquirer thinks. On one occasion I was asked to explain the nature of the soul. I acted on the above plan, and the individual gave such a ridiculous answer that it was easy to show the absurdity of it and give a more intelligent one. The attention of the crowd can often be gained in the following way. If some of those present are rude and impudent appeal to the good reason of the others. This in all likelihood will have the desired effect. As the people generally come and go we should try to fix some Gospel truth in their minds. To preach at stated times in different places will make our message more widely known. During open-air preaching tracts and booklets should be kept ready for sale, and when we separate those present should be warmly invited to the chapel for further instruction.

*House to house visitation and tract distribution* hold a very high place in evangelistic work, and much attention should be given to them. The reason of many of the wild stories about missionaries is due to our want of intercourse with the people. If we want the people to know us and become friendly there is no better way than by district visitation. Some suppose this is a work for the native evangelist only, that the people are so prejudiced towards the foreigner it is difficult for him to do it. I grant that this work is difficult, but with a loving manner and prudence it can be done. Yea it ought to be done. If we are reserved in our manner we might live for twenty years in a place, and the people still know very little of our mission. We need to get into living contact with the people. We gain a great deal by doing so. It helps us to understand the spoken language, and we become familiar with the social life and customs of the people, and in this way an intelligent idea is formed of the work that has to be done. Having laid a good foundation in the character and literature of the people we should with untiring diligence seek to master the spoken language thoroughly; until the people can understand us and we them our work will be very unsatisfactory. In house to house visitation we get to know the various grades of society better, and, to adapt ourselves to these, a wide knowledge of the vernacular with a minute observation of character is indispensable. It requires more tact to fish with a rod than a net, therefore in visiting we need to be "wise as serpents and harmless as doves."

The houses, shops and official places should all be visited. The message of redeeming grace should be carried to all. Offer a tract as an introduction and then give an invitation to worship. By this time you will be able to judge if the people are willing to hear. If so you will likely be asked to sit down, thus the opportunity is gained for conversation. I may say that during my experience of seven years' work there are only a few instances where I was absolutely refused admission. Let this visitation be done successively. Visitation in the country can be done in the same way. We should go when the farmers are not busy, during the early spring or immediately after the autumn harvest. After visiting the houses in a village, if the weather and circumstances are favourable, an open air service should be held. The magic lantern is very useful in country work. Although some may misinterpret the illustrations, still if carefully explained the majority will understand. Results on the whole are satisfactory.

*Personal dealing* is perhaps the most interesting and encouraging part of our work. In the life of Christ and the early apostles blessed results followed this work. In our anxiety to preach to crowds



do not let us forget to deal with individuals. Think of Christ at the well of Samaria, Philip with the Ethiopian, Paul with Onesimus. The majority of converts have been led to decision by personal dealing.

In consequence of the above mentioned methods of work many visitors will come; some as enquirers, others out of curiosity and many in search of gain. Let us welcome all. Somehow there is an impression abroad that we are inaccessible. This may be attributed to the reserved and secluded lives of some missionaries. Although preparation and study should not be neglected, still if a Nicodemus comes we should find time to converse with him. If we refuse to meet those who come, in a short time nobody will come. When we meet those of impure motives we should not be discouraged or abrupt in our manner to them, but point out the more excellent way. The most difficult inquirers to deal with are those who conceal their motives. Many of our visitors will have never heard the Gospel. Some, although having heard, will have wrong notions of its true purpose, while others will be familiar with the first principles of Christianity. Let us deal faithfully with all and strive to win them for Christ. Beware of over persuasion, lest the work of the Spirit be hindered. In our anxiety to get converts let us guard against the tendency of making them.

Be faithful in the declaration of God's truth and doubtless many will be saved. When tempted to grow weary of the work get alone with Jesus, and in the sweet converse of private communion your strength will be increased and hopes revived.

When the first sincere converts are gathered do not minimize the difficulties that may attend their confession of faith. I have often wondered why Christ tested those who came to Him with such severity. He knew there could be no compromise, and although He was pained that so many turned back He would receive none who did not genuinely obey His word. "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." If you are disappointed in some of the converts do not fall into the extreme of distrusting all. To be suspicious and seek for perfection while we are imperfect ourselves is very unjust. Bear with infirmities if there is evidence of a change of heart. Remember how tenderly the Lord dealt with Jacob and how long-suffering He has been towards us.

With prayerful perseverance in the fore-mentioned methods we may confidently expect to see an organized Church. After a Church is organized the responsibilities and duties of pastoral work begin. However much we love evangelistic work the converts should not be neglected. As most converts are admitted into Church-fellowship after they know the rudiments of the Gospel it is imperative that

they be taught in the Scriptures and led on towards perfection; in other words ceasing to continue in the state of babes they should never rest until they are adult Christians. Christian growth can only be obtained by an increasing knowledge of Scripture and hearty obedience to the Divine precepts. The general weakness and unfruitfulness among Christians is due to their ignorance of God's Word. It is the undeniable testimony of experience that those who know and love God's Word are the foremost in Christian service and the most eminent for purity of life and piety. If life is to be sustained it must be nourished. "Feed the Flock of God" is a command incumbent on all who have oversight of a Church. I would urge upon all a more earnest and deeper study of the Bible. We must be examples to our flock in our love and knowledge of the word. Burns, the pioneer of the English Presbyterian Mission, was called "the Man of the Book."

There are special difficulties which present themselves in the training of converts. The majority are uneducated and unable to read the Scriptures. Although they have good memories we can hardly expect to see steady growth of Christian character until they can read and study for themselves. Again most of them are poor, and their time is almost fully occupied in providing for the necessities of this life so that they find it hard to study. We should do our utmost to get the converts to read.

Where a separate dialect is spoken it may be easier to learn the Romanized, but where colloquial mandarin is in use it will be more advantageous to learn the character. We must not suppose that when they are able to read the difficulties are past, for many who can read have no love for the Word. The materialistic spirit is so strong that it hinders the progress of grace in the soul.

Strict observance of the Sabbath should be enjoined. Continued obedience to the Fourth Commandment helps in gaining a knowledge of the Scriptures. Those who absent themselves from regular attendance at worship will suffer, for the Sabbath is frequently the only day that we can all gather together. It should be devoted to the instruction of converts and the manner of teaching should be largely catechetical. All who can read might take part in reading the Scripture lesson, and every one should be catechised. The difficult questions can be put to the more intelligent, and the simple to those who are not so far advanced. By repetition the lesson will eventually get engraven on their minds. Patient and unflagging zeal will be richly rewarded. In teaching the Scriptures constant trust must be placed in the Spirit. By His aid we get to know God as He is revealed to us. It is encouraging to see how some by private prayer and study become strong in the Scriptures,



established and settled in the faith. Aggressive work is the outcome of vigorous life. It does not consist of periodical outbursts of enthusiasm but in the steady development of Christian character. Previous to the descent of the Holy Spirit the disciples understood very little of Christ's teaching. Although they had heard much it did not become real life to them until they were indwelt by the Comforter.

In the native Church there are few leaders, yet most of the Christians, if trained and led forward, can do a good work. We should try and find out their different gifts and guide them to the work for which they are fitted. None should be hurried into a work for which they are not qualified. Voluntary effort is always attended with much blessing. Self-support should be taught from the beginning. The extravagant use of mission monies has done much to cripple the work. The subject of self-support is one which many of the native Christians do not appreciate. It was to the discredit of the Church of Thessalonica that they did not minister more liberally to the apostle's needs. While busily engaged in preaching the Gospel he had to labour night and day for his support. One would have supposed that seeing they received the Word so gladly and were zealous in propagating the truth they would have attended more faithfully to the needs of the apostle. It was not so, for in the beginning of the Gospel, when Paul departed from Macedonia, no Church communicated with him concerning giving and receiving save the Church at Phillipi, for even in Thessalonica they sent once and again unto his necessity.

The greatest blessing of self-support is in the blessing it brings to those who give. It destroys the mercenary view of Christianity and elevates the ideal of the believer. It deepens their interest in the work and strengthens the bond of union between the members. The Chinese believe a work worthy of support is worthy of attention.

When self-support is taught from the beginning there will be a healthy development of the Christian cause. The Church, if possible, must be kept pure. To this end the administration of discipline is needful. When the morality of the Church is low it cannot prosper. Doubtless it was hard for Joshua to see Achan and his house destroyed, still it had to be done, for as long as sin remained in the camp the children of Israel could not go forward.

We could wish that discipline had no part in ecclesiastical government, for it is perhaps the most difficult duty of the pastoral office. Native Christians find it difficult to get rid of evils formerly known and practiced. The superstitious and idolatrous training and their familiarity with the common vices of the world make it hard for them to live free from sin. While the grace of God is

infinite and omnipotent and able to keep them from falling it still remains that many allow their evil tendencies to drag them into sin.

All offenders should be immediately dealt with. In doing so we should act with tenderness and firmness according to the three-fold rule given by Christ (Matt. xviii. 15-17 verses). Reproving a brother who had sinned was a positive command under the law (Lev. xix. 17.) The Jews have a saying that one of the causes of the ruin of their nation was "no man reproveth another." It is unwise to administer discipline when our own hearts are out of touch with God. We need the Spirit of Christ. The pastor often refrains from this duty, being afraid of the consequences. Dissensions and serious difficulties may arise. Nevertheless for the sake of the wrong-doer and the benefit of the Church it should be done. In this way we can manifest our loving care for the Church.

To train converts in the Scriptures, teach them self-support, and to guard the purity of the Church, is work connected with the pastoral office. All pastoral work should be enforced by the example of a holy life. Paul was not only an ideal evangelist but also an ideal pastor. In his readiness to glorify Christ he could exclaim, "For me to live is Christ, to die is gain." Study his love and work for the Church; he lived blameless before the people and could say without boasting, "Brethren, be followers together with me and mark them which walk so as ye have us for an example." Paul was an itinerant bishop. He organized Churches, and from among the converts chose those who were called of God. Timothy at Ephesus, Titus at Crete, both were among the early converts of Paul. The apostolic way is good. Let us therefore pray that God will raise up native pastors and elders that will bear the burden of the work and evidently have definite charge in the Church. May the Lord guide and help us in all our efforts to strengthen the good cause, and may the spirit of wisdom and might rest upon us all until Jesus comes: for His name's sake.



HOW TO GIVE.—A gentleman who has raised large sums of money for benevolent purposes says that in soliciting charitable and other subscriptions he has never had any difficulty or trouble with men who have given proportionately and systematically. He further says: "A man who does not give definitely, and who does not set down in his account book exactly what he does give, is apt to think that he is always giving. There is no falsehood larger and deeper than this in all practical life. If you will put down just what you give to charitable purposes you will be surprised at the end of the year how little you have given, yet you may have the feeling that you have been always parting with your money in response to benevolent appeals."—*Selected.*



*Untempered Mortar.*

BY REV. WILLIAM ASHMORE, D.D.

[Baptist Missionary Union.]

**T**HIS sort of building material has survived the prophetic age. There is plenty of it left. Good advice on the subject is in order. If we are not suffering for the lack of it one day we may be the next. I, for one, give diligence to read all that is written in the way of suggestions as to how to carry on mission work to the best advantage. There are many workers in the mine, and the lode is rich and seemingly inexhaustible. But when it comes to an assay of the ore thrown out, the matter is not so simple, and then when I come to compare the various recommendations I find myself perplexed to know which mortar is tempered and which untempered.

For example, every now and then one lights on something of this kind. It is assumed that the work, here and there, is somewhat of a failure, or is likely to become such, and therefore instructions how to escape disappointment and insure success are freely proffered. Stress is laid on the shortcomings and inadequacies of missionary workers. They are not well enough educated; they are not sufficiently well grounded in the knowledge of comparative religions; they are not up in the apprehension of native peculiarities; they do not study enough how to make themselves personally agreeable; they come short in the offer of attractions; they are not polished in speech; they are not always elegant in their manners; they may be a bit uncouth in their personal appearance; they fail to apprehend the native character; they do not know how to extract the good that is in the native religions,—and so on with a dozen more excrescences or deficiencies as the case may be.

Somehow or other one is rather cornered with a suggestion as to whether the worshipper of idols is so much a sinner against God with a spirit of rebellion in him as he is a poor unfortunate victim of circumstances, and whether he is not morally excusable for not attending to a call to repentance given by a man in a strange ill fitting dress, and with such a lack of scholarly elegance as even a poor low down mendicant has a right to expect, and whether the missionary is not more to blame for the non-conversion of the hearer than is the hearer himself.

Certainly if that hearer knows English and if he reads some of the strictures passed on the lack of culture of less polished missionaries he will be ready enough to consider himself illy dealt with, and,

to some extent, wronged by the Churches of the West, who have sent the water of life to him in such "earthen vessels" instead of in finished and decorated porcelain jars.

Now we have not one word of objection to raise against all the exhortation and admonition that may be volunteered in order to make a missionary qualify himself to the utmost. If an apostle could say, "Who is sufficient for these things," much more may we say so who lack the apostle's abilities and experiences. We ought to do our very utmost to remove every extraneous thing that can stand in the way of access to the ears and understandings of the people. It is not a light thing to stand up before the Chinese or the Japanese or the Hindus with this message of life and death. The man who goes at it with conceit and assurance, or is indifferent to the high qualification demanded of him, is not fit for the work. He should be sent to spend three years in Arabia or some other place, say back in the desert of Horeb, in order to fit himself or get a right state of mind. That much is fully conceded.

And yet we do believe these criticisms are overdone. That particular beast of burden is being overworked. He should be turned out to grass for a while and to allow some other reasons to come in for a turn of consideration.

It may be that scholarly people are some of them repelled a little by the lack of elegance in those who approach them at times, but the real ground of repulsion is in their own hearts. It is the subject matter in hand that causes the difficulty. If self-interest is at stake, or a bargain is on hand, or if some honor and preferment loom up, these same persons experience no such shock to their scholarly refinement. Consuls and Custom House officers and merchants are not likely to use any better Chinese than missionaries. They may use even "pidgin English" some of them, and it is all right enough. Whoever heard of merchants being upbraided and told they did not do more business because they did not use the flowery and stilted language of the scholar. If the literary graduate is ill and he condescend to send for a foreign doctor and his life hangs on the issue he does not stickle much at the quality of the doctor's Chinese. So that he understands him is the essential thing. But when it comes to religion it is all the other way. The man who talks to him about eternal life must do it in select and rhythmical phrase, otherwise he will be found fault with for his broken utterances. Let such men act that way if they will, but it is no reason why we should echo their exaggerations and put all the blame on the poor missionary who is doing his faithful best and doing it not so poorly after all. The Corinthians who were burnished in Greek culture had a deal of this spirit and went so far as to deride Paul's personal appearance and to



declare that "his speech" was "contemptible." They did not mean that Paul did not know Greek. He was a scholar and knew their masters of style as well as they ; what they did mean most likely was that his sentences were not so ornate as those usually turned out by Athenian rhetoricians. But those sentences did their work irrespective of their non-conformity to the Attic higher *Wên-li* of those days.

These things ought to be said for the sake of some of the younger missionaries coming on. Older ones who have been in the thick of the struggle for twenty and twenty-five years do not mind it much one way or the other. But we have young men just buckling on the harness, who will make able and successful preachers—preachers of downright power if encouraged to keep on practising and if not discouraged by too much emphasis on the notion that such a standard of literary polish is required that nobody but a scholastic rarity can hope to meet the call.

With it all let us remind ourselves of some old-fashioned Scripture teachings along this line. We do not find them piling up at the doors of the Apostles all the blame when people hardened their hearts and "spake evil of that way." They put the blame where it belonged, on "an evil heart of unbelief." They would not come that they might have life. The sentiment is heard occasionally that if the children of this world could only be shown what is for their real and best welfare they would choose it outright and follow it without further trouble, and that if only furnished with a few perfect examples the consummation would be complete. The apostles were a very earnest, a very faithful and a very blameless class of men, but they did not succeed in convincing everybody. On the contrary the more godly they lived the more they were offensive to "the world" that lieth in wickedness. If Church history tells the truth, only one of them died in his bed ; the rest were all hounded out of "society" and off the face of the earth. Jesus of Nazareth showed them what was best for them and lived a life of divine beauty and completeness before them. Yet neither were they satisfied with Him, but killed Him too. The plain truth is that the world is not in love with holy living. In too many of these calculations the Holy Spirit is the overlooked and neglected factor. Not until the Spirit is poured out from on high to convince men mightily of sin, of righteousness, and of judgment, will this wilderness of China be counted for a fruitful field. *"Not by might nor by power but by my Spirit saith the Lord of Hosts."*

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*Superstitions of the Chinese.*

BY DR. E. R. JELLISON.

[Methodist Episcopal Mission.]

TO know any people you must know what they think, feel and believe. The condition of the nations of the world to-day is, and always has been, the outgrowth of the beliefs, or the superstitions of the mass of the people. Often it is, that some great man has so directed, influenced or controlled the people that they have changed the maps of continents and enlarged the sphere of human thought, but you can, by searching, find out that the man, though great himself, was but the exponent of the thought of many others, and that the result reached under his directing hand was in accord with the most advanced thought of the people of the time. It is also evident that there never has been any great change in the condition of any people except as it has followed a previous change in the education and thought of the people. We see how the power of Christian thought and faith has placed the Christian nations of the earth in the front rank of science, literature and art. We have but to look at the debasing beliefs of poor dark Africa to see the reason for the condition of savagery in which the natives are plunged. You who have studied the rise and fall of empires and can bring to your mind's eye the cause and effect of the forces which have been potent in making and destroying kingdoms, know how great an influence the religion or absence of religion of the people has had in the various changes through which the nations of the world have passed. I think that the historian of the future will more than ever embody with his chronicle of events the reason why. And the foundation of the reasons why any people have allowed themselves to be ruled or influenced by others will be found in what the people believe, feel, think and know. Look at the United States with its millions of free. The ideas that all men are free and equal and that a government should be of the people, for the people, and by the people, have worked out the government of the United States. The idea that might is right has placed the monarch on the throne and made the free born man a thrall. The idea of the divine right of kings has made the ruler a despot and the people his willing subjects.

Every superstructure has its foundation. No state will be a great influence which does not possess in its people individuals who



will rise to great occasions and be a guiding power in the affairs that will make either for progress or retrogression. On looking at China to-day we cannot but acknowledge that her condition is due to her religion, superstition and belief in those incredible stories and many varieties of improbable and impossible things which so largely influence the mind of the people. What are some of the superstitions? I have selected some of the stories that are believed by the people, and in securing my information I have kept to the words of the Chinese who have related them to me. I will first relate some stories of the fox, than whom in all countries no more cunning animal is found. It is but natural that the Chinese, believing as they do in spirits and occult influences of so many kinds, fearing as they do the powers of darkness and the unseen, should ascribe to that cunning animal, the fox, such miraculous powers.

I. The Fox and the Office Seeker. Once in the halcyon days of the Ming dynasty a native of Nanking, possessed of considerable means, desired an office at the hands of the Emperor. Though repeatedly warned by his family and friends of the dangers of travel he resolutely set out for Peking to interview the officials in whose hands was the power to appoint him. Armed with plenty of credentials from influential people he hired a comfortable boat and set sail for the Capital. His journey took him by the way of the Grand Canal. When approaching Yangchow he was suddenly taken very ill. As the boatman would get into much trouble and expense if the traveller should die on his boat he endeavored in every possible way to get rid of him. When the sick man had eaten nothing for some days the poor boatman was driven nearly to the verge of despair, when luckily for both a small boat, in which sat a beautiful lady, came alongside of them. She, seeing the sick man, very kindly offered to take him on her boat and look after him. Overjoyed the boatman quickly transferred his passenger. After inquiring into the patient's condition the lady produced two pills and induced him to take them. Having swallowed them he was instantly cured, and they proceeded on their journey in the happiest mood. On making inquiry to whom he was indebted for so great kindness his benefactress said she was a resident of Yangchow, out for an excursion on the water. He told her where he was going, and as he would not risk the former boat after such shabby treatment, they concluded to go on to Peking together. Moreover, as they journeyed, the beautiful lady, who by the way was a fox, so fascinated the office seeker that he desired to make her his wife. This being the aim and purpose of the fox she readily gave her consent. Arriving at Chinkiang-pu the office seeker decided to

leave his wife there until his return from Peking. This was accordingly done, and alone in her little boat, wafted by favorable breezes, he rapidly accomplished the journey to Peking, and assisted by the secret influence of the fox he was appointed to a high position in Szchuan, to which place, by a circuitous route, he at once repaired; but, however, not returning viâ Chinkiang-pu, where he had left his wife. His good fortune had soon led him to forget his benefactress, and as out of sight is out of mind he no longer cared for her, and sought in this manner to rid himself of her. Getting well settled in his office, with a good income, he heard no more of the fox and had quite forgotten her, when one day the fox came into his Yamên and demanded to be installed in her proper place as his wife. Influenced as formerly by her beauty and magnetic presence he made no objections. He prospered and, no doubt, they would have lived long and happily together, but he took to himself other wives, which led to misunderstandings and unhappiness. One day in the sixth month the fox, exhausted by the heat, fell asleep upon the floor of her room. As the soul left her body she resumed the shape of the fox. Her husband coming in saw a fox lying on the floor of his wife's apartments, and as the thought came to him that the woman who had bewitched him was this fox he seized a sword and sprang forward to slay her. Hearing the noise the fox awoke and at once resumed the form of the same beautiful woman. Angered at the ingratitude of the man whose life she had saved she demanded the return of the two pills she had given him at the time of his illness. He cast them into her hand and she disappeared. The official being deprived of the support of the magic medicine of the fox was at once seized with the former complaint and taking to bed soon solved the great mystery.

II. The Fox and the Farmer. A poor farmer in Hu-poh lived alone in his little straw-thatched mud-walled hut. As bachelors are wont to do he did not keep his hut very tidy. As he must cook his own rice he was content with a hot supper and what few leavings he could pick up for breakfast. A fox took pity on him, and when he was out tilling his little garden spot, would come into the house, and, changing herself into a woman, sweep the floor, make the bed and prepare a good hot meal of rice, with such vegetables and meat as the farmer liked best. It was a great wonder to the farmer to come in from the field and find a clean house with a nice dinner all prepared for him. Day after day the same thing occurred, until at last he determined to secrete himself and find out in what manner these things came to pass. Hid behind a water jar he patiently waited. Soon he was rewarded by seeing a fox creep slowly through a hole in the



wall and turning a somersault landed on her feet a handsome woman. As she turned, the fox's skin fell to the ground. The farmer quickly caught it up and hid it under the pig trough. The house having been swept, the bed made and the dinner cooked, she turned to the place where she dropped the skin, but it had disappeared. She had no recourse but to remain a woman and become the farmer's wife. One day he was carrying one of his children by the house, and in a joking way said, "Your mother is a fox." The mother at once demanded the proof of the accusation. He produced the fox skin, and with a somersault the wife was into the skin and scampered off, leaving him with his children. Neither did she return to keep his house or cook his meals for him.

III. The Fox and the Girl. At the foot of Ling-chee-shan, in Hu-poh, there died a young girl. According to custom she was buried in the ancestral cemetery at the border of the hill.

A fox came and remained on the grave. This at once excited the people, who declared that the girl was deified and her spirit had entered the fox. Two temples were erected, a small one over the grave and a large one at the other side of the hill. An idol was made in the form of the girl and placed in the larger temple. At once the fox left the small temple and took up a position behind the idol. Thousands came to burn incense and beseech the fox to work miracles. Many were healed, and the mother of the girl became rich by means of the number of presents and gifts of money brought to the temples. This kept up for three years. Then the Prefect came and put his seal on the image. The fox forsook the temple. So did the worshippers. Great cures had been wrought by the deified girl residing in the fox, and the fame thereof was spread abroad in the land.

IV. The Fox and the Peddler. In the northern part of the city of Nanking there dwelt in a small mean house old Mrs. Tsü and her only son.

They eked out a precarious subsistence on the profits of the sale of the biscuits which the son daily sold on the street. One day a young lady named Pao King came to the house, while the peddler was away, and told Mrs. Tsü she would like to be her daughter-in-law. She was finely dressed and bedecked with many jewels, and withal had the appearance of a child of wealth. Mrs. Tsü would not take her as a daughter-in-law because she thought Pao King must have strayed away from home and that the officials would soon find her out, and poor Mrs. Tsü dreaded the Yamên. Pao King said she could work and would make herself useful in many ways. Daily she came to help until a neighbor, Mrs. Liu, came and said she knew the girl and that she was an honest orphan, who

would make a good wife for Mrs. Tsü's son. All were agreed, and the peddler returning from the street was much pleased when his mother presented him with a beautiful wife. He was surprized to see the plain home transformed into a lovely room filled with new furniture. Clothing and food were abundant and of the best quality. On approaching home he saw the same old building, but within all was new, clean and warm. Mr. Tsü's business flourished as never before. His wife, who was a fox, managed so cleverly that they soon saved some money. The hut was replaced by a commodious residence, while money and friends were plenty. He was no more the itinerant peddler, but a rich and honored man. The household and business affairs were all in the hands of his wife, whose marvellous business ability and wisdom had made him rich. Seeing their good fortune Mrs. Liu asked for a reward for arranging the match. The fox gave her a bamboo cane and told her to take it home. On placing the cane on her table Mrs. Liu was astonished to behold a silver cane. Scarcely believing her eyes she took it to the banker, who paid her 30 taels for it. Time passed on until their son was 20 years of age. The fox had instructed him in accounts and all the business methods necessary to conduct the extensive affairs of the house. One day she persuaded Mr. Tsü to buy a coffin large enough for two. As he was getting old he consented. When the coffin came the fox told him they would both die the next day. The saying was fulfilled and together they slept the long sleep and were buried with all the pomp and ceremony wealth could procure.

V. The Talking Bird. There lived in Canton a man named Wang, who possessed a beautiful talking bird. Not a mere mocking bird or parrot but one able to carry on intelligent conversation, and plan or suggest matters of great importance to his owner. Wang and his pet were inseparable. Together they went to the Capital of the Empire. Unexpectedly Mr. Wang's money was exhausted and he knew not where to borrow or earn an honest cash. His melancholy attracted the attention of the bird, who told him to cheer up, as he had a plan to help him out of his trouble. "Take me," he said, "to the neighborhood of the palace and offer me for sale. After I am sold wait for me 20 *li* outside the city." A great crowd collected about them as they went talking through the streets. Approaching the palace a son of the Emperor, hearing the bird talking in such an intelligent manner, asked Mr. Wang if he would sell him. "No," said Wang, "the bird has been with me so long; I cannot part with him, neither is he willing to leave me." But the bird spoke up quickly saying, "I am willing to be sold," whereupon the owner offered to let him go for 10 oz. of gold. The prince



gladly paid the price and took the bird. On being taken to his new home the bird demanded meat to eat. It was given him by his happy owner. "I want a bath," said the bird. His feet, which were fastened by a cord to the frame on which he was carried, were loosed and he took his bath and flew to the eaves of the house to shake himself. During the drying he carried on a sprightly conversation with the young prince, after which he said, "I am going," and in an instant flew away to be with his old friend Wang. The prince attempted to catch the bird and Mr. Wang, but both had disappeared. Some years later they were both seen in Honan by one of the attendants of the prince. This bird had cleverly rescued his owner from distress and was able to keep away evil influences from those whom he wished to care for. If these birds are sold against their will they refuse to eat and die of starvation.

In addition to the superstitions illustrated in the above stories it is true that the Chinese are much opposed to killing a fox. In Wuhu the father of one of our helpers killed a fox and hung his skin up as a warning to other predatory foxes. The night following more than 20 foxes came and barked furiously around the house over which the skin was hanging. The neighbors were loud and positive in their assertion that calamity would speedily come to the rash destroyer of the fox. It is believed by many Chinese that many of the incendiary fires are lighted by foxes. If a fox barks at night incense must be burned and the proper worship conducted, or the result will be a fire or a death. Foxes are accredited with the power to secretly poison food in such a manner that a chronic form of indigestion, very common among the natives, is caused. The fox is feared and worshipped by the Chinese. As a last resort any one afflicted by the malign influence of a fox will indict him at the bar of some official, and this is said to completely neutralize his influence and drive him away. A few months ago a patient in our hospital was suffering from a complaint, the causation of which he ascribed to a fox. Many days' treatment in the wards was of no avail, and the patient left with the intention of indicting the fox before the Prefect. I expect he has obtained relief, as we have seen no more of him. Among the Chinese the belief prevails that some winds contain an evil spirit. For this reason the Chinese keep the windows closed and hang curtains about their beds. I attended a man who was suffering from paralysis of the lower limbs. He stated that he was passing the Confucian Temple, when an evil wind struck him, knocking him to the ground. He did not recover. He was utterly without hope, as he could not fight against the evil wind. The wind at the Confucian Temple, which is dreaded, is the ordinary small whirlwind, and any Chinaman seeing it coming will always

turn and retreat to an unexposed place until it is passed. Not only men but chickens and dogs are said to be paralyzed by these winds. These short references to the common superstitions of the Chinese may serve as an index to show the condition of mind of the average Chinaman. Anyone who believes such things is in a condition of absolute darkness, spiritually and intellectually. The beginner in natural philosophy and the youngest student of the Holy Bible cannot believe them. We look earnestly for the speedy coming of the time, when the Light of the Word of God will dispel these dark superstitions and when we shall see this great nation in its right mind worshipping the Holy Spirit and undisturbed by the barking of foxes.

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### *The Work of our Association.\**

BY REV. J. C. FERGUSON.

[Methodist Episcopal Mission, Nanking.]

**D**URING the General Conference of 1890 a few of us who were at that time actually engaged in educational work met in this room for the purpose of forming a society which would promote the interests of our work. Most of us who thus met were also members of the committee appointed by the Conference on "the subject of the School and Text Book Series Committee," and it was practically agreed that we should respond to the suggestion of the retiring General Editor, made in his report, that "a new committee composed chiefly of practical educationists who know by experience what are the essentials of a Chinese school or text book should be appointed." In accordance with this agreement the committee recommended to the Conference, and it was ordered that the assets and liabilities of the old School and Text Book Series Committee should be transferred to our Association. It is thus seen that our work embraces both what was voluntarily agreed upon by ourselves for our own benefit and also what has been assigned to us by the General Conference and the successors of the old committee. Our duty is both to ourselves and to the whole missionary body of China, and can be summed up in three points :—

1. To produce a series of school books suited for the use of mission schools.
  2. To help each other in teaching, and
  3. To grapple with the general educational problem of China.
- My paper treats of these three ideas, but in the nature of the case can only be suggestive and not exhaustive.

\* A paper read before the First Triennial Meeting of the Educational Association of China.



1. Our first work is to prepare a series of school books suited for the use of mission schools. Much had been done on this line by the old committee, and when they finished their labors works were available on almost all the subjects embraced by the curricula of our schools. Some of these were well adapted for use in the school room, and others were useful rather to the general reader and needed revision before they could be used for teaching purposes. The great lack of all was a common system of terms, which would enable the student to pass from one work to another with freedom and ease. In some works terms were used in a sense entirely different from their use in another work, and the result was confusion in the minds of students. In one work terms were translated, in another they were transliterated, and in still others native terms had been used. While the object of these books was only for general circulation among ordinary readers the evil was not so noticeable, but as soon as they were used in the school room they were found to be, in many cases, almost impracticable. This evil could only be overcome by the union of common interests as found in our schools. Something has already been done on this line by the arrangement of a series of mathematical works, which are printed in the same style, use common terms, and can be bound together as one volume or series. This embraces arithmetic, algebra, geometry, trigonometry, conic sections, calculus and astronomy.

The whole subject of scientific terminology, which was so ably treated by Dr. Fryer in his paper read before the General Conference, is of the greatest importance and ought to engross our constant attention. In some way some of us must find time to search out the terms used in native books and in the Imperial Dictionary of K'ang Hsi and decide upon their practicability and usefulness. It will be impossible for us to create a literature which will be of lasting benefit to China and which will serve as a valuable basis for all future development if we continue to ignore native terms which have a well defined meaning, and insist upon substituting for them manufactured terms. In this connection the early works of the Jesuit Fathers will be of great service, as many common terms were given special technical meanings by them and are now known by general students. Our work can also be greatly facilitated by constant communication with teachers in Japan and by reference to Japanese works. Many Western books have been translated into Japanese by natives who are specialists in the subjects of which these works treat, and as the majority of the terms used by them are expressed by Chinese characters we have an excellent guide to a knowledge of the best method of expressing ideas so as to appeal to the eastern mind. In this way we can avail ourselves of the

labors of the Japanese specialists and can also keep our terms in agreement with theirs. Too much importance cannot in my judgment be attached to this, and we can thus answer the objections of those who decide against our books because they are not the products of a translator who is a native and a specialist in his subject. Granted that the terms are fixed by native Japanese specialists and expressed by Chinese characters the other work of translation can be readily accomplished by one who has only an ordinary lay knowledge of his subject.

Our range of text books ought to be so broadened as to embrace text books designed for use in medical and theological schools. Such schools are being established in an increasing number and are as deserving of our earnest support as our colleges and technical schools. Up to the present time there has been almost nothing produced on these two lines, which is of value in the school room, and teachers are obliged to prepare lectures founded on foreign text books. This entails a great amount of labor upon several individuals, which could be dispensed with if text books were available. This Association ought to invite all physicians who are in charge of regularly organized medical schools and all clergymen in charge of regularly organized theological schools to become members, and ought also to appoint a committee to divide the work which needs to be done on these lines among those specially fitted for it and request them to prepare text books for use in school rooms.

In order to increase the sale of our text books endeavors ought to be made in all parts of the empire to sell our publications to native book dealers. An agent ought to be appointed to travel throughout the country and place our publications before the attention of these book stores and persuade them to keep them in stock. In this way our financial interests would be advanced and the general influence of our work increased. A smart business-like native could do good work for us on this line.

2. The second object of our Association is to help each other in teaching. It is of the greatest importance that we should give to China just the kind of school room instruction which is now needed and which is adapted to these needs. It is not sufficient that we should have our curriculum upon the standards of schools in Western lands and shut our eyes to the fact that their curricula are the product of the need of the various countries in which these schools are established. Much as we might desire to do so it would be manifestly impossible to force these standards into general adoption. We must teach that which will best fit our students for the race of life in which they are engaged and which will also fit them to accomplish the most for the development and advancement of their



own country. A careful comparison of our courses of study and a free exchange of ideas between ourselves will help to elucidate this subject. It may be found that too much attention has been given to abstract mathematics, which at best can only serve to develop the mental powers of the student, and that these mental powers could have been equally well developed by the study of some other subject, which would also in after life prove of practical value. The patrons of our schools are all practical men, and do not send their children to us for the purpose of having their literary tastes developed. Their own ancient literature furnishes abundant material for the literary value, and our Western knowledge will be unable for a long time, if indeed ever, to compete with it as a field for the self-contained book-worm. We are expected to give an education which will be of practical benefit to the student individually and to the country as a whole. A certain amount of mathematics will help toward this end, but our aim ought to be on this line to substitute the practical for the abstract, as, for example, navigation and surveying instead of analytical geometry, or mathematical astronomy instead of calculus. In the teaching of the sciences care ought to be exercised, so that the unimportant may not be given an equal place with the important. Chemistry and physics and geology afford opportunities for practical results, whereas botany and biology are subjects of no great concern in our present status.

Again, as concerns the teaching of native classical literature, is it best for us to endeavor to give our students a training which will fit them to compete in the Civil Service Examination for promotion to degrees and official life? This entails the teaching of 文章, which is said even by the most proficient of Chinese scholars to be a stupid and useless acquirement, whose only value is in enabling its possessor to stand a small chance for official promotion. Would it not be better to teach them to compose 論, which will fit them for the practical duties of a writer on current subjects. In my opinion we can never hope to compete with native schools which give their sole attention to preparing students to write the stereotyped essay, but that we can surpass them in turning out pupils who will be able to write in a clear and forcible style on subjects which are of greatest interest to the advancement of the country. The freedom of thought developed by the study of mathematics, science or foreign languages prepares the student for the ready and vigorous expression of thought just as it unfits him for the narrow confines of the pedantic essay. Would not our education tend to a more complete and well rounded development by giving up entirely the established essay and retiring to the composition which is really the more ancient form.

Again in regard to the teaching of English or other modern languages it is well for us to determine at what stage of a course of study such instruction shall commence, and how much shall be given so as to best educate our pupil. We have no concern with such schools as aim only to give a little English for mercantile purposes. These schools, no matter by what name they may be called, are not schools in any proper sense. However, such serious problems as to the relative advantage of teaching in the native or in a foreign language must be considered, and which plan promises the best results for China must be decided. Whether the subject be mathematical, scientific, classical or linguistic we must ever keep in mind the present need and the practical value.

It may be objected that this view of our educational problem is too utilitarian, and that we are called upon to develop the high scholastic idea of the West, as contrasted with the inferior scholastic idea of the Chinese. My reply to this is that whenever education wanders away from the practical there is but little choice between the subjects investigated. It is fully as much value to the world that the Chinaman should waste his energies upon the emptiness of the Book of Changes as that the German should waste his upon a Greek conjunction, but neither of them contemplate such an education as is within the scope of our effort. We must aim to prepare our pupils to bear the burdens of their ordinary life, to elevate the standard of living and to bring more joy and happiness into their households. The tendency of our teaching ought to be to develop unselfishness as contrasted with the selfish aim of mere scholasticism. We must give them that which they can give out to others in multiplied blessings. The late Geo. W. Childs beautifully expressed this in his two stanzas :—

“That man may last but never lives  
Who much receives but nothing gives,  
Whom none can love, whom none can thank,  
Creation’s blot, creation’s blank.”

“But he who marks from day to day  
In generous acts his radiant way,  
Treads the same path his Saviour trod,  
The path to glory and to God !”

Our education ought to promote general contentment, lessen the lawless violence which is now so common in China, stop the onslaught of religious persecution, diminish the distinction between rich and poor, procure more exemption to the wage-earner from incessant and exhausting toil and make the conditions of employment more humane and comfortable.

It is important, moreover, that great attention should be given not only to the right choice of subjects, as has just been suggested,



but also to proper methods of teaching. We shall fail in our purpose if we do not train the reasoning powers; but effective training of these powers cannot be obtained by an arbitrary choice of this or that subject. The method of study is the all important thing. Scientific books, if taught by the laboratory method, will cultivate these powers, but if simply committed to memory they yield no mental discipline. The same is true in regard to mathematical studies. We must appreciate the difference between the mechanical method of instruction—which consists solely in forcing a certain quantity of mental food upon the pupil, regardless of its digestibility—and the natural method which furnishes mental food in a palatable and digestible form. If we simply teach so many facts our pupils will be no more able to argue scientifically than the ordinary Confucian scholars, and our education will have nothing more to commend it than that of the common Chinese system. We must train the mental powers as well as impart the knowledge of important facts. The method of developing these reasoning powers was expressed very clearly in a recent article in *The Forum*, by Pres. Eliot, of Harvard University. He names four processes of the mind, which should be developed: (1) Observation; (2) The function of making a correct record of things observed; (3) The power of drawing correct inferences from recorded observations; and (4) The faculty of expressing one's thoughts clearly, concisely and cogently. These four processes deserve our attention and are applicable to the teaching of any subject.

I have called attention to the method of teaching for the purpose of suggesting a plan which will greatly increase the usefulness of any school. The Principal ought to prepare carefully and deliver monthly to all his teachers a series of lectures on Pedagogics or the art of teaching. These lectures ought to set forth scientific methods of teaching, which are suited to develop the reasoning power and will be useful in teaching any branch of study. Free discussions ought to follow these lectures, and thus the best methods could be reached and a healthy stimulation would be produced among our teachers. This plan gives the Principal an excellent opportunity to thoroughly supervise all the teaching of his school and to correct any improper methods of teaching.

3. The third object of our Association is to grapple with the general educational problem of China. We are in the midst of an old literary country, rich in traditional methods of study, and supplied with an immense literature. Our problem is not like that of those who undertake *de novo* to give an educational system to a people just emerged from barbarism. We must study carefully the present

system, note all its excellencies, point out its defects and assist in the process of reconstruction. They have a literature and schools, and they are reaching out for a wider range of studies. Our problem is to so use their literature that it will help these schools to train the reasoning powers of their pupils and thus fit them for the acquirement of any knowledge. We have all the tools ready for work, but they are dull and must be sharpened. The Government is also a friend to education, as it is indeed founded upon it, and can be relied upon to assist in any general plan which is reasonable and practicable.

The great defects in the present system are : (1) Private schools, which are not controlled by the Government or Board of Trustees. These establish their own methods of instruction, maintain their own ideas of discipline and are in every way law to themselves. One teacher is faithful and does good work, but his ten neighbors are almost sure to be either drones or scoundrels, so that the majority of boys who have been in school three or four years know almost nothing. (2) There is no standard of proficiency. Examinations are not held and pupils only suit their own pleasure in the amount of work they do. No pains is usually taken to develop habits of industry such as would need to be taken if there were a fixed standard. (3) The most serious defect is an utter lack of supervision. Absolutely no one cares how teaching is done, and teachers brook no interference, even from parents. The teacher has no one over him to correct his faults and praise his virtues.

The remedy for these defects is present in the existing system. The Government has officers who ought to be assigned to the duty of supervising the instruction of all schools. There is in every Prefecture an instructor (Fu Lao Sz) and in every district another (Hsien Lao Sz). Under early regulations these men were supposed to keep a watch upon all the students and literary graduates of their districts and encourage them to study, but at present this has fallen into disuse, and these officers have absolutely nothing to do except during the Civil Service Examinations. They ought to be given charge of all teachers in their district, be required to visit monthly or quarterly all the schools of their district and examine the pupils. These district instructors ought to report to the prefectural instructor who, in addition to this duty, ought also to supervise all the colleges of his prefecture. These prefectural instructors ought to report to the Literary Chancellor of the province and thus the educational work of the whole province would be joined together in one bond. If a new "Board of Education" were appointed at Peking, common instructions could be given to all Provincial Chancellors and thus the whole work of the country be unified. This could all be done



without the change of a single officer or the establishment of any new provincial machinery. Such a step, if taken, would result at once in a public school system, under which the children of all would have free schools provided. Every teacher who has now a school would be needed under this new plan, and many more. Boards of School Trustees would be established and a general public interest in education would be aroused.

This is but one phase of the general problem and is mentioned only to call the attention of the Association to the need of keeping in mind the great demand for a public education available to all. We must not confine ourselves to the simple interests of our own schools but must assist in solving the greater problem of general education. In this way only can we hope to cause our own schools to lead in the development of a thorough educational system in China.

I have thus sketched in a general way what seems to me to be "the work of our Association." It will be seen that it is by no means a small or unimportant work. We may not be able to accomplish all we desire or plan, but He who cares for the destinies of individuals and nations will use whatever little we accomplish to the furthering of His own purposes.

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### In Memoriam.

MRS. KROLCZYK.

On the fourteenth of January of the present year there passed away another of the old members of the China Mission band, and though she had not been in active service for a number of years, a short notice of her missionary career will, it is presumed, not be uninteresting for the readers of the "RECORDER." Mrs. Krolczyk first came to China as Miss Lechler in the beginning of 1853, and was then married to the late Rev. F. Genähr, of the Rhenish Mission, who had come to China with the writer of this obituary in March, 1847. At that time foreigners had not much freedom to move about in the country, yet after several unsuccessful attempts Mr. Genähr had succeeded in opening a station in a market town called Sai-heong, on the Canton river. There he preached the Gospel and taught a school with a view to train native evangelists. Several of these early scholars have become ministers of the Gospel and are still engaged in mission work, thus showing that the labours of Mr. Genähr had not been in vain.

The advent of a foreign lady was a great novelty, and it was necessary for Mrs. Genähr to confine herself entirely to the house, fearing that it might create a disturbance if she should show herself in public. However Mrs. Genähr soon collected some girls around her and taught them the way of life. It is pleasing to know that there are several of those yet living who, as grown up women, still cherish an affectionate remembrance of their former teacher.

The Canton war at the close of 1856 put a temporary stop to all missionary work in the interior of China. The missionaries of the Rhenish as well as of the Basel Mission, who gradually had found an entrance here and there, were obliged to leave their stations and to seek refuge on the island of Hongkong.

Some of them had a very narrow escape, one jumping over the roof and hiding himself in a pool, which was covered by wild pineapples, so that his pursuers could not find him, until towards midnight a friendly hand helped him out and brought him in safety. Another one, the late Mr. Winnes, was rescued by a body of English soldiers, kindly granted by the then governor of Hongkong, Sir John Bowring, and conveyed to the mainland in a steamer which the Superintendent of the P. and O. Company most liberally had allowed for the occasion.

The soldiers marched right up to Tu-kak, where Mr. Winnes was held for a ransom by the populace, and brought him safely to Hongkong.

The two ladies, Mrs. Genähr and Mrs. Krone, had most fortunately gone to Hongkong before the outbreak of the war, and did not encounter any danger. Later on the station in Sai-heong was wrecked by the mob, and all the belongings of the missionaries were plundered. The Chinese had not yet learned then to make any difference between the nations of Europe, and bundled us all together as foreign devils; and, having been so audacious as to make war on China, we must take the consequences. It was different afterwards when the French made war in Tonking and sent their ships also to China. At that time there was considerable excitement among the Chinese in the Canton province, but the Governor of Canton issued edicts informing the people that it was the French with whom China was at variance, and that the quarrel did not concern other nations. Consequently our stations in the interior were not molested then, and it was satisfactory to see that the Chinese had been compelled to somewhat enlarge their rather limited stock of geography.

The outbreak of the rebellion in India prevented a speedy termination of the war in China, and as there was no immediate prospect for the missionaries to return to their stations in the country, the schools were transferred to Hongkong in order that this important branch of mission work might not lie waste, whereas the connection with the congregations was kept up by correspondence as well as by occasional visits from the Christians. It may be mentioned that the latter remained steadfast during those trying times, and that when the missionaries, after conclusion of peace, were enabled to return to their posts there was great rejoicing and expression of thanks to God for granting the return of the shepherds to their flocks.

Mr. Genähr was not able to again take up his work in Sai-heong, and had to look out for another place. This he found in Hoan, where he rented a house and moved in with his family in the first part of 1861.

The people of Hoan were formerly wealthy, which was apparent from the solid style of architecture of the houses in the village. There was even a foreign-built house, which was known as the "Kwei-lau." There was still more the fact that among the females there were some educated individuals, and that there existed a girls' school taught by a native lady teacher. It was not an easy task for Mrs. Genähr to come to these learned folks with the foolish doctrine of the cross, but she made it a regular task to visit the women and to emphasize her story of the good shepherd by showing them pictures of Bible history, and impressing on the minds of her hearers the necessity of trusting in Jesus as the only Saviour of the world.



Mr. Genähr was at the same time busy in his school, and did also very valuable literary work, of which the Tract of the Temple-keeper, another one on Geomancy, Bible Stories of the Old and New Testament in rhyme of four characters, and a book entitled "The Scale of Truth," give proof. There is still another work of his pen, a sort of catechism, which was highly valued by the students in mission schools; the book containing a very systematic exposition of the Christian doctrine, with copious references to the Bible text. In the year 1864 all of a sudden a storm burst over Hoan and desolated this happy mission home. Cholera broke out and took off Mr. Genähr and two of his sons in one day. When the writer hastened to the scene of the calamity he found his dear sister in deep affliction, mourning the loss of her beloved husband and two dear children. The dead were already buried, Mr. Winnes having sent a number of Christians from Li-long to do the needful, as the people in Hoan were so much terror stricken that no one would lend a helping hand to effect the burial. One boy was still dangerously ill, but happily recovered gradually, and there were four children left to the bereaved mother, of whom the youngest was only fourteen days old. Truly this was a picture to move the heart of a stoic—as Mr. Murrow put it, when he mentioned the occurrence in the *Daily Press*.

The Lord sustained the afflicted widow in her deep trial and made good his promise, to be a father of the fatherless and a judge of the widows. The year following Mrs. Genähr went home with the rest of her children, and was accompanied by Mr. Winnes, who happened to return on furlough.

After a stay of two years in Germany, Mrs. Genähr came out once more to China and was married to the Rev. A. Krolczyk, of the Rhenish Mission. Things political had greatly changed in China since the conclusion of peace in Tientsin; the missionaries had obtained more freedom, and armed with a passport could move about in the country, not only without let or hindrance but even protected by the Chinese authorities. Thus Mr. Krolczyk had succeeded in obtaining a footing in the town of Shik-lung on the east river, where he rented a house, erected a chapel, opened a boys' school and dispensed medicine to numerous patients. The many waterways leading from Shik-lung into all directions of the compass greatly facilitated travelling, and the prospects were very hopeful as regards the extension of mission work. The people on the whole were not unfriendly, and even allowed the foreign lady to pass to and fro without molestation. It was the unfortunate affair of the Genii Powder in 1871 that brought calamity over Shik-lung, and again put a stop to a most hopeful work, in which the missionary and his wife were engaged with all their heart. When the excitement of the people, in consequence of false rumours, ran high, the Mandarin in charge of the town came personally to the mission house and urged Mr. Krolczyk to flee in the night to Canton, offering to send a gunboat along for his protection, and adding that he would be entirely unable to save them from violence by the mob when daylight was coming. Mr. Krolczyk accepted this kind offer with thanks, and thus escaped unhurt with his family, whereas the mob really attacked the mission premises at daylight, heaped all the furniture and books in one heap and set fire to it, also demolished the house, chapel and dispensary. For this loss an indemnity was given, but the damage done to the mission work was irreparable. Mr. Krolczyk sought shelter in Hongkong, where he remained till August, 1872, when it pleased the Lord to suddenly remove him from this world. An apoplectic stroke terminated his life, and thus

Mrs. Krolczyk was again deprived of her stay of life. Well might the words of the prophet apply to her: "Oh thou afflicted, tossed with tempest and not comforted." But the Lord did not forsake her, and dealt with the sorrowful widow according to His promise. "For a small moment have I forsaken thee, but with great mercies will I gather thee." In 1873, just twenty years after her first arrival in China, Mrs. Krolczyk left the field for good, taking two more children with her, which the Lord had given her. The spiritual children remain in China, and there are not a few on whom her Christian love, her humility, her faith and devotion made a lasting impression. Another twenty years of pilgrimage were allotted to her, and she always preserved the warmest interest for China, as she also kept up a correspondence with some of her former pupils. It gave her the greatest joy to see her second son, Immanuel Genähr, join the mission in China in 1882, and no less willingly she gave her eldest daughter, Hanna Genähr, to the Rev. C. Maus in marriage. Her youngest son, Gottlob Krolczyk, graduated in Tübingen and entered the ministry shortly before his mother's death.

It was on the sixth of January that Mrs. Krolczyk, in spite of the severe cold, went abroad to join a missionary meeting. In the evening she complained of extreme fatigue and retired early. Soon it was evident that inflammation of the lungs had set in, and that there was little hope for her recovery. But she was prepared, and said she rejoiced to go to Jesus. When the Lord said: "In the world ye shall have tribulation;" it was particularly applicable in her case; but He farther said: "Be of good cheer; I have overcome the world," and this was her experience likewise. She would look upon adversity as a means of showing the path of life, and having attained the end she will be able to say: In Thy presence is fulness of joy, at Thy right hand there are pleasures for evermore.

R. LECHLER.

Min-nen, 1st June, 1893.

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## This Slaughtered Saints. July, 1893.

BY REV. WM. A. CORNABY.

[Wesleyan Mission, Hankow.]

(Published by request.)

Among the many mourners at our dear brother Argent's funeral, was a young man who turned away homewards saying to a friend, "Who will be the next I wonder?"

After two years that same cemetery saw an even larger gathering of mourners, and the words were quoted—in syllables that would hardly come—by his friend over his own grave. It was our brother Wikholm, of the Swedish Mission who, with his companion Johansson, were so savagely murdered at Sung-pu on the first of July.

The details are familiar to you by this time. There was no irritating cause for the riot, such as newly-built foreign style houses, no violation of the laws of *fung-shui*, no orphanages to be credited with eye-scooping practices and the like, everything done, except flight, that could be suggested; promises of protection made, which seem never meant to have been fulfilled, the very mandarin of the country, one of the prime movers



in the preliminaries of this outrage; and then a mob of ten thousand bent on the death of two, who had come to live near a town where the people were friendly, and had taken up residence in full accord with treaty regulations, the Imperial proclamation and their own passports.

It was a *diabolical* outrage. I use the word advisedly and with a purpose, for, if it be allowed, there is an argument to be built thereon. The Sung-pu riot was the work of demons. Demons exist. Then do not good spirits and the Good Spirit? The mob was set on fire of hell; then is there not a fire of heaven, a fire of Love, a force of ten thousand-fold potentiality, which must in the end overcome the forces of hell, even as it has already given the Victor's chaplet of life to the two martyrs?

You may not need the argument. We have other evidences of the upper spiritual world. But by such a ladder one's faith becomes vivid assurance, and the life of service is henceforth lit more than ever with the light of eternity, where Love reigns in patient assurance of more than conquest.

Thus faith gains a new sight of the Christ *standing* at the right hand of God, more than interested in those who are now with Stephen sharing his unutterable reward.

There was a text quoted in the simple Biblical funeral service, which we had never realized so much before, "I saw under the altar the souls of them that were slain for the Word of God and for the testimony which they held; and they cried with a loud voice saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them that they should rest for a season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled" (Revelation vi., 9-11.) Solemnly suggestive are the last words, echoing the question, "Who will be the next?"

But that text carries with it the whole of the book of the Revelation. It is real every word. We see it all and see most the glorious consummation, the marriage of the Lamb that was slain to His blood-bought Bride, now tearless and reigning with Him far from the world of even joy tears. Yet so near to those who are near to the Lord Jesus Christ—the bride's love and the bride's hopes already in those who are in Christ.

More martyrs yet! Yes, we will be witnesses, and whether by blood spending or blood spilling, or both, we will do and bear; in sacramental union with Him we will "proclaim the Lord's death until He come." His boundless might of love makes the prospect a joy.

In His appearing there will be full and final 'manifestation.' But in the light from Heaven's door, so widely opened to let the two martyrs in, there is a manifestation already.

Thank God we are not on the wrong track. Thank God for what in lives blood-bought and blood-washed does glisten in that light of revelation.

And we are manifest in the consciences of others. There were men in that gathering at the grave who will not so lightly sneer at the word missionary again. They have heard the tale of devotion to Christ. They now hear words of the book they so seldom open—for some only hear the Scriptures read at funerals—and now these words and those of the living epistles flash out as true. See one of them is wiping away a tear as he bows in silence while the solemn service is read, and the 'Christian's good night' is sung over the open graves.

But the revealing has another side. As the company wends its way homewards, first the sailors of three nationalities, then those weeping ones with red swollen eyes, there is a group of mandarins standing at the gate, whose faces, usually undecipherable, give one a shock. With baffled pride, and heartless promise breaking exposed, the men of anti-foreign and anti-Christian hearts have had to attend the place where the last tribute of Christian love has been paid.

Tear marked faces of ladies, and a little prattling child make them almost cower. Chinese mandarins confronted with Christian grief, and simple truth saturated with loving sympathy. They are manifest.

Then there is a revelation for the hard-faced Chinese soldiers. Their coarse jokes are interrupted, and the remark is heard, "They are one kingdom after all." Yes it is even so. What are the barriers of nationality to those whom the King of kings has already crowned with the words friends and brethren! There is but one everlasting kingdom. The love which was manifest on the cross will be manifest as love militant until all hatred is banished to the pit of everlasting chains and death.

A cry for vengeance was uttered in the words of Scripture. But the service ended with our Lord's own prayer, and the Amen was said to "Forgive us our trespasses as we forgive them that trespass against us;" the Amen of assurance also to the ancient ascription of confident praise to Him whose is the kingdom, power and glory for ever and ever.

"O avenge us of our foe  
And bruise the serpent's head"

is the cry, while we hope that some who took part in the horrible work of slaughter may, if sick, find their way to the mission hospitals, to be healed with loving care of more than bodily sickness.

In such a spirit of vengeance we renew our work. No truce with sin within and around. It is manifest. In defacing the bodies of our brethren its own mask fell. Sin meant that cowardly outrage. It meant the riot in old time, which ended in the Cross, but which could not find a guard strong enough to check the resurrection for a moment when once God's hour had come.

In the power of that Resurrection we go forward united in purpose as the mercenaries of hell were in theirs, to see the fulfilment of the prophecy with which our united letter of sympathy to Sweden ended. "Hupeh for Christ!"

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## Correspondence.

GOD'S OWN ESTIMATE OF  
HEATHENISM."

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: In a recent number of the RECORDER was an article with the above caption. Rev. Mr. Genähr pronounces the "argument exceedingly one-sided." There is some truth in that. We have been

hearing of late much of *men's* estimate of heathenism—of the estimates of comparative religionists, of philosophers—of learned scholastics and of advanced theologians. That is one side, but there is another side. It seemed quite in order, therefore, to ask what might be God's own estimate of heathenism. Hence the article in question. An opinion has been rendered by the



Supreme Judge, and we find the opinion itself with the reasons for it and the adjudication consequent, "all packed solid into a single Chapter in Romans." We do not find that opinion altered, or that adjudication modified in force, by anything contained anywhere within the two lids of the Bible.

Mr. Genähr thinks otherwise. We prepared ourselves to listen to explicit counter testimony of the Word of God, which he might adduce. But he does not furnish it. Inferential deductions and "accommodations" found serviceable elsewhere in an estimate of Paul's meaning do not shake the positive affirmations of that chapter. The judgment of God, that they who do such things are worthy of death, remains an awful and unshaken verity.

Instead of citations from the Word of God, which in view of his position we had reason to expect, Mr. Genähr tells us what Mr. Michie thinks to the contrary on the great question, and refers us to the beliefs and utterances of Origen, Tertullian, Clement, Justin Martyr, Augustine, Lasanex, Lactantius, Minucius, Edmund Spiess, the voices of the fathers generally and of a row of missionaries who have written for the RECORDER. These names are all very well in their respective places, but in this case many will prefer to have an estimate of heathenism held by men of inspiration,—by the Patriarchs, by Moses and Joshua, and Gideon, and Samuel, and Elijah, and Isaiah, and Ezekiel, and Daniel, and Peter and John and still further of Paul,—all of whom were in a position to form a correct judgment of the heathenism of their own days.

We have these questions to ask about them. Is there a single one of them found giving a testimony to minimize that severe statement in Romans? Is there a single one found forming an opinion that the

systems of heathenism of their day were any of them of divine origin? Is there a single one of them found uttering a sentiment adverse to the doctrine that heathenism is the expression of apostasy and that it is continually associated with the workings of the prince of the power of the air? If so let the chapter and verse be named that we may read for ourselves. If clear and explicit passages are produced it will not be necessary to call in Mr. Michie and the others.

Mr. Genähr says: "Dr. Ashmore regards Christianity and other systems of religion as possessing no common ground whatever and separated *for ever* by a profound and *impassable gulf*." He adds in a foot note that "there is a profound and impassable gulf"—after all—so that part of the sentence need not be considered. But I have looked over my article carefully and do not see where I have said that "there is no common ground." Those are not my words at all, but words which Mr. Genähr put into my mouth. I am sure he will kindly allow me to decline responsibility. On the contrary there is some common ground. A simple illustration will set out the whole case as I view it.

Here are two Mexican dollars; there is something in common between them. They resemble each other in size, shape and general appearance; they are intended to subserve the same ends; both are apparently of solid silver. But it is not so; one is a genuine dollar, the other is bogus and a counterfeit. One came from an authorized mint, the other came from a forger's den; circulating the one is lawful and honorable, circulating the other subjects one to the risk of a prison. Suppose now we were to apply to that counterfeit dollar the reasoning becoming current about heathenism. We will then be found saying, It is true there is an in-

side body of copper, on a stuffing of lead and tin, but let no one blind his eyes to the fact that there is also considerable real silver. Now silver is a good thing wherever it is found, and no man can speak slightly of that bogus dollar without reflecting on the genuine Mexican he carries in his pocket. The needs and desires which led to the utterance of the false are the same as those which led to the issuance of the real coin. On that account it is assumed that when it comes to the payment of taxes the government will accept the plugged dollar over its counter equally with the pure one. But will that be the way of it? Far from it!

In like manner the false religions have a deal of truth worked in one way and another. They would have but little hold on men if they had not. But the natural morality and the truths were then before the false religions had shot up into existence. It is true the false

religions were shaped with a view to meet certain actual human needs, but that does not make them of divine origin any more than were the fig leaf aprons of Adam and Eve. God made the fig leaves, but he did not stitch them into aprons. Adam and Eve did that for themselves. God made grain, but he did not distil it into whisky. God made silver, but he did not make it into bogus dollars. God made gold, but he did not run it into a molten calf. God created the materials of thought, but he did not arrange them into those bewildering systems of ancient philosophy, which have come down to us. God gave the "natural elements" of religion, but he did not weave them into those organized systems of paganism, which to-day present the greatest front of resistance to the Gospel. *God is not the Author of Heathenism. Then who is?*

WILLIAM ASHMORE.

## Our Book Table.

*Commentary on St. Peter's Epistles. Commentary on St. John's Epistles.* By the Rev. J. C. Hoare, C. M. S., Ningpo. Price 5 cents each volume. Presbyterian Mission Press.

The title page of these little volumes is misleading; for the Commentary so far is on the *first* Epistles only of St. Peter and of St. John; but probably we shall be favoured ere long by a similar treatise on 2 St. Peter and 2 and 3 St. John from the same diligent and prolific writer.

Mr. Hoare has special facilities for the rapid (in other cases it would be *too* rapid) production and publication of commentaries on the books of the Bible, because of his continuous college courses of lectures to theological students. And the Churches in China have reason to thank him for giving to the public the fruits of his untiring

diligence and maturing scholarship.

Certainly he could not have done better when lecturing on 1 St. Peter than to follow the singularly rich, and learned, and spiritual commentary of the saintly Archbishop Leighton, and in his lecture on St. John's Epistles (which are especially valuable as giving hints to Chinese preachers for the division and arrangement of sermons) he has followed the lead of his own venerated father, a preacher, when in his prime, of singular vigour and lucidity; and even now, though past eighty years of age, proclaiming with power Sunday after Sunday the unchanging but ever new Gospel of the grace of God.

We may state generally that the style of these volumes is extremely simple; sometimes almost colloquial; though not degenerating into unscholarly diction. The print and



general appearance of the books is satisfactory; though the type seems in some places to be somewhat worn.

We turn naturally to one or two best passages to see how familiar difficulties are brought before thoughtful Chinese students.

Mr. Hoare is commenting on 1 St. Peter iii., 19-20. And he does not follow implicitly or slavishly his great guide. He passes by without notice the Archbishop's ingenious but forced suggestion, given in a note, to the effect that the "spirits in prison" are sinners on the earth, led captive by sin and Satan. But he brushes aside as uncompromisingly as the Archbishop does the idea elaborated so learnedly by Bishop Pearson that St. Peter alludes in these difficult words to our Lord's mission to Hades, during the interval between His death and resurrection. Perhaps rightly so, for the doctrine, though almost fascinating in the possibilities it suggests, is yet strangely isolated. But it strikes us as a somewhat drastic way of rejecting a doctrine to say that "of this there are no proofs" when the advocates of the doctrine assert that the very text the commentator is discussing contains the proof required. We must also be careful not too lightly to ignore the similarly mysterious assertion in 1 St. Peter iv., 6.

Mr. Hoare's comments on the words "Baptism doth now save us," are specially clear and valuable. Then turning to 1 St. John v., 6-12 we find that Mr. Hoare does not trouble his students with textual criticism; and he leaves and comments upon the much disputed seventh verse, without a word about its possible spuriousness. This we do not quarrel with, at any rate pending revised versions of the Bible. But we cannot quite follow Mr. Hoare's third point in his sermonette on these verses. "The third witness," he writes, "is in the heart, and this heart witness is everlasting life (永生是也). I know in my

heart that I have everlasting life, and I argue that this can only be given one by the Son of God; and therefore, etc., etc." Is it not rather the conscious indwelling of the Son of God who brings life with Him than the life alone, which is meant as the witness?

But on the whole these volumes are really valuable; and we cordially recommend them.

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*Map of Parts of Kiangsu and Chehkiang Provinces.*

We have received from the Secretary of the Christian Vernacular Society of Shanghai a pamphlet containing a nicely printed map of that portion of Kiangsu and Chehkiang Provinces, in which the Shanghai-Soochow Vernacular is generally understood. The pamphlet contains a list of the cities, towns and villages, mountains, lakes and rivers of this region, with the pronunciation in Mandarin and in the Shanghai Vernacular. It is the work of one of the members of the Vernacular Society, and is for sale at the American Presbyterian Mission Press. Price 25 cts.

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Already we have had the Dictionary of the Swatow Dialect, by Miss Fielde,—quite a pretentious volume,—the Vocabulary of the Ningpo Dialect which, though begun by Mr. Morrison, was completed and put through the Press by his wife, besides various other works, educational and otherwise, for which we are very much indebted to the ladies, and now we have "An English and Chinese Pocket Dictionary, in the Mandarin Dialect," by Mrs. Arnold Foster, Hankow.

In the Preface Mrs. Foster says:—"Most students when beginning to learn the Mandarin dialect must have wished for a small English and Chinese Dictionary, which they could conveniently carry about with them and refer to at will. This little book has been compiled by selecting the most common words given in Dr. Chalmer's English and

Chinese Dictionary, to which a few more which seemed needful have been added. Students who are disappointed with the book because it does not contain all the words they want, are requested to remember that it was never intended to be a work of reference for those who had been many years in China, but rather a help for beginners; the number of words has been limited to 3,500 that the book may be printed in good type and yet in a handy form, and that its price may be within the reach of all who are studying the Chinese language."

Williams' system of Romanization is used, which, while not perfect, has the advantage of being known. Tonal marks are given, and in these 166 pages we have another neat helpful companion, which will aid the beginner not a little in overcoming the difficulties of this much abused language.

#### ANNUAL REPORTS.

##### *American Presbyterian Mission in Canton, China, for the year 1892.*

We join heartily with our brethren in South China in their grateful praise to God for the large accession to the foreign membership of the Mission during the past year; for the fact that 180 names have been added to the roll of the Church; and also for the great increase in number of secret believers and enquirers. The work seems to have been carried on with comparative peace and quietness. Several of the native Christians have suffered bitter persecution, but none, so far as known, have denied the faith, but have shown a patient, Christ-like spirit in very trying circumstances. The work of the out-stations has been pushed forward with gratifying success. The educational notes are full of interest and cheer, whilst the record of hospital and medical work fills us with admiration for the amount of work done. In the Canton hospital alone there were

during the past year 23,671 out-patients, 1,527 in-patients, 2,624 surgical operations, whilst 473 people were visited in their homes. The following is a summary of the year's work:—

1. Foreign missionaries in Canton	... 18
"    "    " Kang-hau	... 3
"    "    " Lien-how	... 3
"    "    " Hainan	... 11
"    "    " United States	9
Native ordained ministers	... 3
Native assistants {	
Licentiates	... 3
Preachers	... 27
Colporteurs	... 17
Bible readers	... 19
Teachers (male)	... 24
" (female)	... 24
Medical assistants (male)	6
" (female)	1
Number of native Churches	... 13
"    " communicants	... 1,004
"    " baptized children	288
Added on Confession of Faith during the year	... 180
Added by letter during the year	... 20
Dismissed by letter	... 13
Children baptized	... 44
Contributions	\$480.76
Number of mission stations	... 3
"    " out-stations	... 31
"    " chapels in Canton	... 3
"    " day schools (boys)	... 23
"    "    " (girls)	... 20
"    " boarding schools (boys)	2
"    "    " (girls)	1
Scholars in day schools	... 1,195
"    " boarding schools	... 306
Total number of scholars	... 1,501

##### *Canadian Presbyterian Mission in North Honan, China, for 1892.*

This report is divided into two sections; first, Ch'u-wang Station, in the prefecture of Chang-te Fu, and, second, Hsin-chên Station, in the prefecture of Wei-huei Fu. In the report of the latter there are graphically recorded several instances of turbulence. It seems, however, there is a growing marked friendliness. Whilst in this station the exigencies of the work during the year under review have prevented the members from carrying out a long cherished desire for an extensive series of tours, we are pleased to note that in the Ch'u-wang Station Messrs. Goforth and MacGillivray spent 275 days in the field, visiting 16 large cities



and 28 market centres. They attended altogether 34 fairs, each lasting from one to ten days. That at Hsün Hsien, near the home of the Christian Chous, is resorted to by people within a radius of 100 miles, and much literature was thus sent in all directions. One book with the station stamp brought a patient from Nan-yang Fu to Ch'u-wang, a distance of 250 miles. Men met at this fair were afterwards frequently encountered in travels, and books which had done good were discovered.

The following are some of the more palpable results of the year's touring: Advertisement of the Gospel and medical work; scattering Christian literature; imparting to many some better comprehension of our object in China; removal of suspicions in many cases by people actually seeing and hearing the foreigner for themselves; finding of interesting cases, who would not, or did not, come to the station; giving opportunity of more light to many who had Scriptures only and could not understand them.

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*Temperance Physiology Series.* No 1. 孩  
童衛生編. Health for Little Folks.  
For Primary Grades. Translated and  
adapted by John Fryer, LL.D.

We rejoice that for the "Little Folks" in China, who are in many respects so poorly provided for, a most useful volume has just issued from the Mission Press. Some of our recently arrived missionaries, who are battling with the difficulties of the language, may look it over in wonder and question whether it is really *for the children*. We wish the day-school pupils, and not alone the most intelligent of these, might be able to read

it easily and understandingly, but we fear the style is beyond them. It is in simple Wên-li, and yet we wish it were much simpler, for our standard for *simple* Wên-li is *very high indeed*. But we seem to be finding fault when we really wish to praise, and the words "For Primary Grades" on the title page lead us to hope that this book may be widely introduced into our mission schools and that the subjects of physiology and temperance may occupy some of the time that was formerly given to the recitations of the classics.

The book is indorsed by Mrs. Mary Hunt, who is National and International Superintendent of the department of scientific instruction of the Woman's Christian Temperance Union. Her heart has long wished to help the children of China as well as those of our more favored home nations, and with the assistance of a "middleman" she finds her desires admirably met by Mr. Fryer. The paths into which he leads are indeed many, and we are happy that into this one the children are asked to follow him. This volume is No. 1 of the Primary Series, and we understand is to be followed ere long by others. When we read that it is "adapted for use in Chinese schools, with additions on Opium-smoking and Foot-binding" we feel that a good beginning is indeed made. Large type, good paper, numerous and well chosen illustrations, all contribute to make this volume one which it is a pleasure to read, and we lay it down, hoping that many of our readers will find in it what Watts would designate as a useful "dumb-teacher" for their schools.

M.

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## Editorial Comment.

THE 1st of July, 1893, will hereafter be a marked day in the history of missionary work in China, as on that day two of our Swedish brethren were murdered in Sung-pu, and murdered, too, in a manner hitherto without parallel in the annals of missionary work in this country. There seems to have been no preparation, in this instance, by the people's being wrought to a pitch of frenzy by stories of queue cutting, taking out hearts and eyes, kidnapping, and the like, but a coolly planned, publicly announced and diabolically perpetrated murder. Nor does it seem to have been by the people of the place where the missionaries lived,—they appear to have been friendly enough and to have made no objection to the presence of the missionaries among them. To what extent there was official connivance or even complicity in the murder, it is impossible at this writing to say with certainty.

It is rather, however, for the after effects of the riot that our sympathies are stirred. The two martyred men are past all need of sympathy or commiseration. But following in the wake of the riot, and apparently as a severe retribution upon every one who can be found that ever in any way favored or helped the missionaries, we hear of one who had been a messenger and water-carrier for the missionaries being beaten with 1,200 strokes and tortured with unmentionable cruelty. We hear of the whole village where the missionaries lived being depopulated through fear of the officials,—and that, not because they had joined in the riot but because they had ever allowed the missionaries to live at peace among them.

What the outcome will be no one can tell. It looks as if the

officials were determined to make such examples of those who had in any way helped the missionaries in securing a house, or treated them with kindness, that no missionary would ever again venture in such forbidden regions, or, if he did, that no native would be found so bold as to give him shelter.

Meanwhile, what is to be done? As soldiers of the Lord Jesus Christ, whose weapons of warfare are not carnal but spiritual, should we not report at head-quarters? The Disciples took up the headless body of John the Baptist and buried it and went and told Jesus. Certainly we should cry mightily and unitedly to God. Let us listen to His voice as he says: "Be still and know that I am God. I will be exalted among the heathen, I will be exalted in the earth."

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Through the courtesy of the Rev. T. Richard we publish the following, which was prepared for and will appear in the current number of the *Messenger* :—

### *Right of Residence in the Interior.*

As many missionaries in the interior are getting anxious about their safety and are asking what rights they have, the publication of the following will be of importance. Besides the Treaties, concerning which there are different interpretations, the Chinese government has issued Regulations, which were re-published (in 1886) in the Viceroy Li Hung-chang's book on *Foreign Relations*. The Regulations may be summed up thus :—

1. That no land in the interior is to be sold to foreigners as such on any condition whatever.

2. That land for mission purposes can be sold if it is clearly stated in the agreement by whom it is sold and that it is for the use of the "Chinese Christian Church."



3. That before this can be done the local magistrate must be first consulted, and after he has satisfied himself that the people of the place have no objection then he may permit the sale.

4. But whenever a man sells houses or land to a foreigner, without consent from the local mandarin, he is to be at once seized and punished for it.

Therefore it follows that according to these Regulations, which are the recognized law of the mandarins, the missionary has no "rights" to claim in the interior if the mandarins or people are against him, and that whoever wishes to live in peace can only do so by cultivating friendly relations with the mandarins, the gentry and the people. The Edict of 1891 while it enjoined the suppression of riots did not abrogate these Regulations.

Moreover, to counteract the growing friendliness of Chinese towards foreigners the government continues to permit the circulation of the vile and horrible calumnies against foreigners and Christians, which are in their Blue Books (King sheh wên su pien) and other books like it. Thus fresh prejudices against foreigners and Christians are daily sown throughout the empire, and therefore when anything has only the *appearance* of evil the ignorant masses are easily fanned into wild passions and riots.

Even foreign Ministers and Consuls, though not all, warn missionaries that they go to reside in the interior at their own risk. All, however, claim three things at least, viz.: (1) the right to propagate Christianity throughout the empire; (2) the protection of travellers; and (3) that the life and property of their subjects shall not be at the mercy of lawless mobs. The interests of common humanity demands this latter. Still this last protection often unfortunately takes the form of inadequate compensations *after* mischief has been wilfully done and which can never be undone.

These being the main conditions of residence in the interior we print them for the benefit of those who have no access to the various authorities on the subject. They cannot be ignored until we secure better ones. The wise will ponder them and will act with wisdom and discretion. It is important, however, to observe that these Regulations have never been made known to foreigners. Had they been generally known many of our troubles might have been avoided.

TIMOTHY RICHARD.

IN connection with the Jubilee of the Free Church of Scotland, recently celebrated, it is given as a notable fact in connection with the secession in 1843, that "all the missionaries of the Church, to Jew and Gentile, without a single exception, cast in their lot with those who went out."

## Missionary News.

BOOKS FOR THE GRACE EXAMINATIONS ARE NOW READY.

The Society for the Diffusion of *Christian and General Knowledge* has printed the following for *free distribution* at the autumnal examinations this year, viz.:—

Dr. Faber's—

On Industrial Arts.

„ Mining.

„ Development of Trade.

„ Missionary Societies.

Mr. Richard's—

On Hope for the Poor.

„ the Relative Position of Great Nations.

Dr. Faber's are booklets of 8 or 9 pages, each with a Catalogue of Useful Western Books attached. Mr. Richard's are sheet tracts. Those wishing to have a consignment of S. D. K. publications for sale may also get small quantities by application to the Secretary, Timothy Richard, 51 Quinsan Road, Shanghai.

—In a letter dated July 4th, from Sui-fu, Miss Inveen says:—"All is quiet here, though we hear of difficulty in other cities in Szchuan, Chentu, Tongchwan and Dziang-zyüing. I am of the opinion, after having lived in Chekiang, that the Szchuanese are very excitable and somewhat bellicose. The Fu examinations are on, but all is quiet. Our mission has succeeded in buying a piece of land on the summit of a mountain 5 miles distant for a

sanitarium, upon which mud and thatch cottages are being erected. We are very thankful to have the place, as heretofore there was actually no place to which we could resort for necessary change.

—We understand that the American edition of Rev. J. H. Horsburgh's "Do Not Say," is published by Messrs. Revell & Co., New York and Chicago; the Australian edition is in the hands of the Rev. H. Macartney, Caulfield, Melbourne; the English edition is in the hands of the C. M. S., Salisbury Square, London; the Danish edition (translated by M. C. Holst) is in the hands of the Danish Missionary Society at Copenhagen; and the German edition, Fraülien von Weling's Evangelical Mission, Blankenburg, Thüringia; *the English edition, price 10 cents, can be had at the Presbyterian Mission Press, Shanghai.*

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## Diary of Events in the Far East.

June, 1893.

24th.—Terrible explosion at the Government gunpowder magazine at Canton. Every building in the vicinity was completely wrecked, and in a village on the opposite side of the stream, which divided it from the factory several hundred houses were destroyed. The total number of houses destroyed is approximated at 400, and although no idea has been formed of the loss of life this must be considerable, while it is estimated that 300 persons were more or less injured.

—The Russian scientific expedition, commanded by Captain Roborovsky, and consisting of Lieutenant Kozloff, eight soldiers and three volunteer members, will leave the town of Prjevalsk about the middle of this month with the object of exploring several provinces of the Chinese Empire. It will make geo-

graphical and ethnographical researches and meteorological and astronomical observations. It is also proposed to make surveys of the country traversed and to collect botanical specimens. The expedition is being equipped by the Imperial Russian Geographical Society, and will be provided by the Ministry of War with arms and ammunition and the necessary mathematical instruments.

July, 1893.

1st—Murder of Messrs. Wikholm and Johanssen, members of the Swedish Mission at Ho-kia-pu, in the immediate vicinity of Sung-pu, a large walled town distant from Hankow about 53 miles. Mr. Wikholm visited the place in March and succeeded in renting a house at Ho-kia-pu early in April. Immediately on taking possession of the house efforts were made to expel him from the place. Whilst anonymous placards were issued



by four bullies, the people generally appeared to be friendly; accordingly when in June Mr. Wikholm was joined by Mr. Johanssen it was considered unnecessary by them to leave their post during an approaching festival, at which it was rumored the missionaries would be driven out. On the fourth day of the festival a mob of about 10,000 people congregated at Ho-kia-pu, attacked the house of the missionaries and battered in the doors. Messrs. Wikholm and Johanssen fled from house to house, but after running over the roofs of 25 or 30 houses had to leap down into the street, where they were immediately killed by the mob, under circumstances of peculiar barbarity.

7th.—Indignation Meeting at Hankow to consider the circumstances connected with the murder of the two Swedish missionaries at Sung-pu.

13th.—The French gunboats *Inconstant* and *Comète*, lying off Paknam at the mouth of the Meinam, were unexpectedly attacked by a fleet of six Siamese gunboats, and at the same time the forts at Paknam opened fire. A sharp engagement followed, which resulted in the repulse of the Siamese, and the French-

men immediately proceeded up the river and anchored off Bangkok. Obstacles had been placed on the bar of the river, which was supposed to be closed to navigation at night and to require careful pilotage during the daytime. Torpedoes had also been placed in the river. Notwithstanding these obstacles, however, the French succeeded in making their way up without meeting with any accident. The gunboat *Lutin* was already at Bangkok, where she has been stationed for some time, so that there are now three French vessels lying off the city.

17th.—One of the largest public meetings ever held in Shanghai took place in the Astor Hall, called at the instance of the Municipal Council “to express the feelings of the community in connection with the murder of the two Swedish missionaries at Sung-pu on the 1st instant, and to decide upon what further steps should be taken under the circumstances.” Resolutions calling upon Foreign Representatives to take measures to ensure the guilty parties being punished, as well as to take steps to prevent the recurrence of a similar outrage were unanimously carried.

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## Missionary Journal.

### BIRTH.

At Wuhu, on 9th July, the wife of Rev. T. J. ARNOLD, Foreign Christian Mission, of a son.

### MARRIAGE.

On 4th July, at H. B. M.'s Consulate, and afterwards at the Union Church, Amoy, by the Rev. J. Sadler (L. M. S.), FREDRICK RICHARD JOHNSON, National Bible Society of Scotland, to Miss FANNY GREEN, formerly of English Presbyterian Mission.

### DEATH.

At Pakhoi, on June 18th, of dysentery, CHARLES STEWART BEAUCHAMP, the beloved only child of Dr. E. G. HORDER, C. M. S., Pakhoi.

### DEPARTURES.

FROM Shanghai, 22nd July, J. F. DRYSDALE and D. M. ROBERTSON, of C. I. M., for England.  
FROM Shanghai, on 24th July, Rev. W. M. HAYES, wife and family, for U.S.A.

THE  
CHINESE RECORDER  
AND  
*Missionary Journal.*

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*Pioneer Medical Missionary Work in the Interior of Korea.*

BY REV. W. J. HALL, M.D.

[American Methodist Episcopal Mission, Seoul, Korea.]

N the 20th of February, accompanied by Rev. Noble, I started upon my fourth missionary tour into the northern interior of Korea. Our little pack ponies were well loaded with books and medicines and a little foreign food. The weather was still cold and, although we were quite well equipped, we suffered considerably. The rivers were frozen, so we could cross them on ice.

One cold morning we came to a man lying in the road. At first we thought he was sick or drunk, but upon closer examination we found he was dead and frozen stiff. The natives passed by without paying any attention to what seemed to us such a terrible sight. We tried to find out all we could about the case and learned that the poor man had been sick, was without house or friends, and being unable to go farther, and as the night was bitter cold, he had frozen to death. When the sick are without friends here they have a hard time; often they are put out on the city wall to die, and frequently we find them before it is too late and take them to the hospital, where they are clothed and fed, and with proper treatment in a good room they soon recover. Many precious lives are saved in this way and led to Christ.

We travelled about 30 miles each day, and as our pack ponies could not go fast we walked most of the time in order to keep warm. Upon arriving at the inns often we would find them very cold, and at other times too hot. The vermin troubled us a great deal, although not so much as in warm weather. The diet was very unpalatable, but hunger soon enabled us to consume a good portion.

After six days' travel we reached Pyong-yang, 180 miles from Seoul. We at once went to a friend's house, where I had been enter-



tained last Fall. He was one of the Governor's assistants, and last Summer I was called to treat his son, who was in a dying condition. God blessed the means and speedily restored the boy to health. The gratitude of the parents knew no bound. They made me several presents of eggs, chickens and ducks. When I returned in the Fall I was invited into their home and given a very pleasant room. What an agreeable change from the filthy inn where I had been stopping in a room 8 feet square, in which I had treated my patients one by one !

Our new friend manifested a deep interest in Christianity and would frequently come in late at night after his duties at the Governor's office were done, and we would talk of the things of God until midnight and then we would kneel together and pour out our hearts to God. We are looking for good results from this seed sowing. When I went back the second time he said he was more glad to see me than he would be to see his parents, and he wanted me to use everything he had just the same as if it were my own.

Through our native helper we were able to get a place well situated for our work, which I trust will soon be our hospital. As it was in a different section of the city from where I had been before the people did not know me, and they felt uneasy over my presence and went to the Governor and asked him to remove the foreigner, as they were much afraid. The Governor replied, "The foreigner is not a bad man but a gentleman. He cures the sick and helps the poor ; is he not a good man ?" He gave orders to the captain in charge of the district I was in to quiet the people and arrest any giving me trouble. Their fears were allayed, and soon my hands were filled with patients flocking from all parts of the city and surrounding country. Long before the appointed time they would gather on the street in front of the dispensary and wait until the hour arrived.

Before I left Pyong-yang I was treating over sixty patients daily. Others would come for me with chairs carried by coolies and take me to their homes to see the sick unable to come to the dispensary. Nearly every patient bought a Christian book and appeared to be deeply interested in Christianity. We held services with the patients before treating them, and each night and upon Sunday we gathered those together who appeared interested and further instructed them.

Since returning to Seoul I have received letters urging me to return as soon as I could ; that those I had taught met together every Sunday and read the Bible and prayed to God. Others have come the whole distance, six days' journey on foot, for medicine for their friends.

How much we need more workers, so that we could stay longer with the people, instructing them in the Truth. But we did all we could and will leave the result to Him, to whom all power belongeth in Heaven and in earth.

After reaching Pyong-yang we had made only one-fourth of our tour. We went 170 miles farther north, treating the sick, preaching the Gospel and selling Christian books in the cities and towns through which we passed. Many expressed a desire to be Christians.

In We-chu we had stopped nearly a week before we knew the danger to which we were exposed by our room having just previously been occupied by small-pox patients. In our journeyings the pack ponies often fell and threw us to the ground. In one place, going over a steep mountain-pass, I was walking behind the pony when it commenced to slide, and soon fell over backwards, rolling with the pack on its back to the base of the mountain! There was just room for me to step aside in a cleft to let it pass by, or I would have been crushed. Strange to say the pony appeared but little injured and was able to travel on with us with its load.

The hardships, dangers and privations of the missionary appear as nothing compared with the joy of carrying the blessed tidings of salvation to the lost. We feel that God has a special care over missionaries and suffers no harm to befall them. Oh, that those who are His may place themselves where God can make the most use of their lives in His service.

“Not for ease or worldly pleasure  
Nor for fame, my prayer shall be,  
Gladly will I toil and suffer,  
Only let me walk with Thee.”

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## *Woman's Medical Mission Work, Seoul, Korea.*

BY ROSETTA SHERWOOD HALL, M.D.

[American Methodist Episcopal Mission, Seoul, Korea].



OUR work here is now nearly six years' old, and some of its good friends urge that a W. F. M. S. child of that age should be made to talk.

Dr. Meta Howard officiated at the birth of Woman's Medical Work in Korea and ministered to its growing wants until it was two years' old when failing health caused her to leave it to the kindly care of Drs. Scranton and McGill, who helped it well through its third year and then turned it over to me.

The second day after my arrival in Seoul I was introduced to this growing work and found my hands quite full from the begin-



ning. As yet there were no trained Korean helpers to assist in the drug-work or nursing, and it took a great deal of time to make all the needed mixtures, ointments and powders, to take temperatures and pulses of in-patients and see to the giving of their food and medicine regularly, to do all the dressings of ulcers and abscesses and the many other things incident to dispensary and hospital work, which do not necessarily need to be done by a doctor. I missed the good Deaconess' nurses who helped me in New York, and felt much the need of one here, not only to help do these things but to help train Korean girls and women to do them. However I set to work with a will; Miss Rothweiler gave me valuable assistance, and she asked for volunteers among the Korean girls in the school, and soon I had three bright willing girls, from 12 to 14 years of age, in training. On account of their school duties though, they were of but little help, except for dispensary hours; so I was very glad when something over a year later Miss Lewis was sent out to my rescue. We have also secured the services of Mrs. Mary Whoang, one of our married school girls, to take the place of the former Korean matron, who was almost too old to learn foreign methods. Mary felt called of God to this work among her sick sisters, and she makes a lovely Bible woman. Misses Lewis and Mary have an interesting service each day in the waiting-room with the dispensary patients and all the in-patients that are able to come.

I have lost two Korean girl assistants, both under fifteen, because of the early marriage custom of the people; and for some time I have been wishing for a young widow to train in dispensary work and to take charge of the children's ward, under Miss Lewis, and now I have secured just the one I needed; she neither read or wrote her native tongue when she came, but in a few months at our girls' school learned both. She is an earnest Christian and has been baptized "Susan." The way in which Susan's face has brightened since she found there is really a work for her to do in the world is something wonderful. I watched her dress a large abscess the other day, and she did it with the air of a surgeon. Each of my girls, though at first naturally very timid at hospital sights, have grown so brave and helpful that they seldom fail me in anything. I wish you could have peeped into the operating room the other day. We were amputating a breast for cancer; Miss Lewis sponged and helped with the instruments; Esther, my first Korean assistant, I have trained to administer the ether; Lucy helped in any way needed; Mary was sick that day, so we called upon Susan to wash the blood from the sponges to hand to Miss Lewis; as this was Susan's first experience, she had soon to go out

and offer up her breakfast, but she returned and bravely helped all through the operation.

The patient mentioned above is doing nicely. She is from the country and had never heard of Jesus until the day before the operation, but that night, before the effects of ether had all passed off, Miss Lewis heard her repeating His name "Yasu," and she is now an interested learner. Already the work in the hospital has been the means God has used to bring a number of both women and men to know a Saviour's love. One slight operation with the consequent re-dressings caused the mother of the patient, the grandfather and grandmother, an uncle and aunt all to become interested in the new doctrine, and they are now among our most active Christians. Of six women who were baptized last communion day three had been interested first by what they heard in the hospital.

During my first year here I treated 2,476 cases among all classes, the highest and the lowest; 277 of these were surgical cases and 77 were calls to patients in their homes; last year the number of cases treated was 4,022,—327 of which were surgical and 140 calls to the homes, and the work thus far this year promises to outgrow the last. We have added three new wards to our hospital, one pleasant room of which is for children. We are also building a new operating-room.

It is Korean custom for husband and wife never to see each other before marriage. I have had some interesting illustrations of this custom among my cases for hare-lip operation. One young girl of seventeen came to me with hare-lip; her husband of course after seeing her had very good reason for not falling in love, but after the operation she returned to him so good-looking that they have lived happy ever since. Another young woman, whose husband had, for the same deformity, put her away, was so pretty after the operation that he wanted her to come back, but "she would not." I remember of treating another young woman, whose husband did not love her after becoming acquainted with her, because she was deaf; he sent her back to her mother, who brought her to me saying if I could only cure her she would dance for joy. It is rather amusing if it were not often so sad to notice how often the men do get sold in securing their wives in this unseen way, but I think the women quite as often get disappointed in their husbands. One patient gave me a history of having jumped into a well to drown herself, because she did not love her husband!

During the coldest weather of the winter dispensary patients are few, and this winter, when we have finished with them by four p.m., Miss Lewis and I have tried to follow up the work a little in the homes of former patients. We are always gladly welcomed.



Two or three homes we visited regularly once a week for nearly four months. We read the Gospel and catechism with them and teach them to pray. One woman committed the whole of Ross's catechism in one month, and she is now a converted woman, and is interesting her husband in the truth. Miss Lewis teaches the children to sing our Christian songs in Korean; one little girl has learned all the words of "There is a happy land" and "Just as I am without one plea," and has taught them to her five-year old brother.

These visits to the homes of the people are not without danger. Some time ago, as we entered a house, we saw a woman in the court with a child broken out with small-pox; she soon disappeared, and we thought her a neighbor woman and went in. Later, as is always the hospitable Korean custom, they would make us partake of some food before we left, and brought us each a little table with raw chestnuts shelled and scraped, boiled eggs with the shells peeled off, oranges also peeled and some Korean candy. We have learned to eat these dainties with quite a relish, and they really would be nice if you could be sure that the hands of the one who did the peeling were clean. In this instance we asked for some salt for our eggs, and a woman servant brought it in her hand to us. I remarked to Miss Lewis that she looked like the woman we saw carrying the case of small-pox on her back, and sure enough a bit later she returned with this same child and stood near to watch us eat; then we learned it was she who had peeled our chestnuts, eggs, etc.

The middle of March I opened work in the Baldwin Dispensary at the East Gate of the city; this is three miles across the city from our hospital, and is a nice site for work. This dispensary was named in honor of the lady who helped to build it and who also gave the first sum toward opening work for women in Korea, saying, "I give this as a nucleus, around which the contributions of the Church shall gather, until that dark land, 'where woman has no name,' is reached and one more fire lighted, never to go out until the knowledge of God covers the whole earth." I hope soon to open another dispensary at the South Gate.

Dr. Hall is opening up medical mission work in the northern interior with head-quarters at Pyong-yang, and if the way opens I am anxious to begin work for women there soon. Korean people dislike living in any other place than that in which their family has lived for generations, but when I asked Esther if she would be willing to live in Pyong-yang and work for Jesus she replied, "I will go wherever Lord open door for me; if He open door in Pyong-yang I will go; I give my body and soul and heart to the Lord; my body and my heart and my soul is all the Lord's things, and I give

my life to teach my people about God, even if people kill me. I do not hope I get rich or have many pretty things, but I want work for Jesus most of all."

I am very glad to learn that the W. F. M. S. are sending out Dr. Mary Cutler to us this Spring, and if we follow up our work in the homes, are ready to begin work at the new points as they are opened, and have the time to study the language that we need, we should have several more like her.

The work has never given me much time to study Korean, and though now with Miss Lewis and Mary Whoang in the hospital, Esther, Susan and Lucy trained to help in the drug-room and dispensaries I can accomplish much more in less time than the first year, yet with the increased work, the outcalls and teaching my Korean girl assistants physiology and materia medica I do not get the time for study that I need and cannot do the personal work with my patients that I would like. It is a mistake, it seems to me, for any missionary to have work, requiring either much time or care, outside of the language for the first year or two, for, though one may *feel* dissatisfied for a time to think they are doing so little, the result accomplished in the end will be far greater. O, that the people at home might understand this, and instead of keeping the field just barely manned to do medical and school work, which always bring the people to us, they would send enough workers, so that we could feed the people who come the Bread of Life in their own language and not send the many away with cured bodies but starving souls !

I want to tell you about some of the ways in which my patients have been treated by Korean doctors. Many have scars, where they have been burned with red-hot irons, for this or that trouble. I have removed several tumors, the skin over which had thus been burned. I am treating a woman now, who for a pain in her arm was burned so deeply that the tissue sloughed down to the muscle, and she had erysipelas in her whole arm and shoulder. Yesterday I withdrew 96 ounces of fluid from a woman with dropsy, who had been burned in three places nearly through the abdominal walls. She remarked, as the fluid flowed away, that she had no further use for Korean doctors. Many a wrist or ankle have been made to need amputation by having needles stuck in them for a mere sprain. I have treated abscesses that had been poulticed with human fæces ; one woman with curvature of the spine was given a decoction of snakes after the Korean doctor (?) had failed with the hot iron treatment ; another poor sick woman gave a history of having sucked the syphilitic sores of her husband to cure him ! Some other modes of treatment with their terrible results would be too improper to relate.



How much we need more medical missionaries for these our poor suffering sisters! What a glorious work not only to relieve the poor suffering bodies and sin-sick souls of those who come to us, but to train such young women as Esther, Mary and Susan, who in turn will do much to teach better ways, even in this generation, and whose influence upon the coming generations will be felt in ever widening circles. "If I can only place one little brick in the pavement of the Lord's pathway I will place it there, that coming generations may walk thereon to the heavenly city."

When a young girl I read one of Mary Lyon's addresses to a graduating class, and a sentence in it has ever influenced my whole life, and I would that it may thus be used to influence every girl or young woman who may read this; it is, "If you want to serve your race go where no one else will go, and do what no one else will do."

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### *Churches and the Commission.*

BY T. P. CRAWFORD, D.D.

[Southern Baptist Mission, Tengchow.]

**D**EAR RECORDER:—Please permit me to give a few thoughts on the above subject. In the first place I would say that I believe every Christian Church should faithfully follow New Testament principles, precepts and examples in carrying out the commission of Christ, not to mention other matters. For through these God has revealed to us the law of faith and service, of growth and fruitage for the guidance of every Church as a body and also for every individual member of it. The life of the vine is the life of the branches, and the fruit of the branches is the fruit of the vine. Or as Paul, speaking of the Church says: "The body of Christ is fitly joined together and compacted by that which every joint supplieth according to the working measure of every part, and maketh increase of the whole unto the building up of itself in love" through the spirit. The Church is therefore thoroughly adapted to the work of the Lord and can have no substitute.

I also believe that Christ's commission to evangelize the world through Gospel preaching was addressed to his disciples as a body, Church or assembly of regular worshipers, and that it is still so addressed. For the correctness of this belief the reader can refer to Luke xxiv., 44-53, Acts i., 4-9 and other places. In other words the execution of the commission is committed to every organized con-

gregation or local Church of regularly worshipping Christians rather than to representative assemblies or to external organizations of any kind.

In confirmation of these views let us see how the commission was actually understood and carried out, first by the Church in Jerusalem and then by the Church in Antioch. For these were under the guidance of the Holy Spirit, have their history given in the sacred record, and stand as guides or model Churches in Christianity.

1. We see, Acts i., 4-9, that the disciples were "assembled together" at the time when Christ, on his ascension from Olivet, finally delivered to them his great commission; and from Luke xxiv., 52 we see that they there "worshiped him" and returned to Jerusalem with great joy. Then from Acts i., 13-14 we further see that when they were come into the city "they went up into an upper room, where they all continued with one accord in prayer and supplication." We next see this worshipping assembly or Christian Church of about 120 men and women, under the lead or pastorship of Peter, proceeded in the most devout and orderly manner to elect Matthias, one of their number, "to be a witness with them of the resurrection and to take part in the ministry and apostleship (or missionary work) from which Judas by transgression fell." This action shows plainly that this assembly or Christian Church felt itself responsible as a body for the proper execution of the commission of its divine Head.

2. Then again, Acts ii., 1-7, we see that on the day of Pentecost "they were all together in one place" when they were suddenly filled with the Holy Ghost and "each of them" received the gift of tongues as a preparation for the work of preaching the Gospel among all nations. Thus the Holy Spirit also laid the execution of the commission upon the Church as the body of Christ and upon every member belonging to it to be carried out in the prescribed order: first in Jerusalem, then in all Judea, then in Samaria, and then unto the uttermost part of the earth.

3. We next see how this first Church, collectively and individually, began the work in Jerusalem on the day of Pentecost, and how with one accord they continued to bear witness of the resurrection, to preach the Gospel of salvation through the Lord Jesus publicly and from house to house for about four years, and how many of the people turned unto the Lord through their united labors. Then, when the disciples became numerous and the "daily ministration" a burden to the apostles, the Church or "whole multitude chose seven trusty brethren to serve in this department, that the apostles might give themselves continually to prayer and the ministry of the word."



This shows that the whole body regarded worship and preaching to be the main aim of its existence as it should be at this day. As a result of their spirituality and singleness of aim the number of the disciples multiplied in Jerusalem exceedingly, and a great company of the priests become obedient to the faith.

4. In Acts, Chaps. 8-13, we see how the Church at Jerusalem was led to extend the commission beyond its bounds: first to the Jews, then to the Samaritans, and lastly to the uncircumcised gentiles according to the word of the Lord. By the great persecution which fell upon the Church at the time of Stephen's death all the chief disciples, except the apostles, were scattered throughout the regions of Judea and Samaria. "They therefore went everywhere preaching the word;" some even "traveled as far as Phenice, Cyprus and Antioch." But at first they preached to "none save the Jews only."

5. Next in order of time Philip (the evangelist) went down to the city of Samaria and preached Christ unto them, causing great joy in that city. Many believed and were baptized, among the number Simon, the noted sorcerer. We are then told that "When the apostles (with the rest of the Church), who were at Jerusalem, heard that Samaria had received the word of God they sent unto them Peter and John," in order, as appears from the context, to confirm the faith of the new converts and to bring them into fraternal relations with the Jewish Christians. At all events, when these apostles were come down they prayed for them that they might receive the Holy Ghost, and having laid their hands on them they received the Holy Ghost, which made them all one in Christ Jesus. Peter and John, having completed their mission with the new converts, went through the villages of Samaria preaching the Gospel and returned to Jerusalem. Of course they reported the result of their mission to the Church. At least it sanctioned the extension of the commission and its Christian fellowship to converts from the formerly despised Samaritans.

6. Not long after these events, as it seems, Philip was sent by an angel of the Lord and the voice of the spirit to preach the way of life to the Ethiopian eunuch—most probably a circumcised gentile—whom he baptized into Christ. This action appears also to have received the approval of the Church, as no objection to it is recorded. Thus the Church through its evangelist and apostles extended the commission still another step towards universality. But the time of the uncircumcised gentiles had not yet come. God had not yet prepared his people for this move. All the scattered disciples, including Paul also, still confined their Gospel labors to the circumcision in accord with the prevailing sentiment of the Church at Jerusalem, apparently regarding it as having the right to decide

questions of Christian fellowship. Its decision in favor of the uncircumcised was not very long deferred. After Paul's departure from Jerusalem to Tarsus we are told, Acts ix., 31, "The Churches throughout all Judea, Galilee and Samaria had rest (from persecution) and were edified; and walking in the fear of the Lord and the comfort of the Holy Ghost, were multiplied."

7. In these peaceful days Peter was passing throughout all quarters looking after the saints when he came to Joppa and tarried with one Simon, a tanner. While there, about ten years after the ascension of Christ, the Spirit of God, through the vision of a sheet of unclean beasts, bade him go down to Cæsarea and preach salvation to Cornelius and his household. While Peter was yet speaking to this uncircumcised assembly the Holy Ghost fell on all them which heard the word, the same as upon the Jews. Peter being thus convinced of their acceptance with God commanded them to be baptized in the name of the Lord, and even remained some days eating with them in a fraternal manner. This action of Peter brought the question of gentile salvation and fellowship fully before the Church at Jerusalem. After hearing his detailed statement of the divine leadings in the case, the Church, with apparently unanimous voice, gave its decision in these memorable words: "Then, to the gentiles also hath God granted repentance unto life." Having thus sanctioned the extension of the commission to the uncircumcised gentiles, some of the disciples of Cyprus and Cyrene, after hearing of this decision, it would seem, came to Antioch and spoke unto the Greeks, preaching the Lord Jesus. The hand of the Lord was with them, and a great number believed and turned unto the Lord.

8. This movement at Antioch led the Church as a body to take up the work of foreign or gentile missions. For we are told that "when tidings of these things came unto the ears of the Church which was in Jerusalem, they sent forth Barnabas that he should go as far as Antioch." Barnabas having come and seen the grace of God, was glad, and exhorted them all that with purpose of heart they would cleave unto the Lord. He also made many disciples, and finding a great work on his hands he brought Paul to his assistance. The two then labored together for a whole year and founded the first Christian Church among the gentiles. They also brought it into fraternal co-operative relations with the Church at Jerusalem.

Lastly, we see, Acts, Chaps. xiii., xiv., how the Church at Antioch was also led by God to recognize its duty as a body to carry out the commission by sending missionaries to preach the Gospel in regions beyond and how they performed their work. The record says: "And as they ministered to the Lord and fasted the Holy Ghost



said," "Separate me Barnabas and Paul for the work whereunto I have called them. Then, when they had fasted and prayed and laid their hands on them they sent them away. So they, being sent forth by the Holy Ghost (and the Church), went through the cities of Asia Minor preaching salvation by faith in Jesus Christ alike to all." In this tour they made many disciples and founded a number of Churches, composed both of Jews and gentiles. Over these they appointed elders, and praying with fasting they commended them to the Lord, on whom they believed. On returning to Antioch they gathered the Church together and rehearsed all that God had done with them, and how he had opened the door of faith unto the gentiles, thus showing that they regarded their missionary work as the work of the Church which sent them forth. In other words they honored the Church and the Church honored them, as it should be at this day. Thus it appears clear from the above sketch that Christ designed his commission for the evangelization of the world, to be carried on by every succeeding Church through the ages.

Besides the passages here given, showing the separate action of the Churches at Jerusalem and Antioch in mission work, there are also passages showing the existence of fraternal co-operation between certain Churches with each other in matters of common concern. To these the reader can easily refer.

9. Now, supported by these Scripture teachings and the manifest design of Christ's mission to earth I would in conclusion ask, Should not every Christian Church as a body, either singly or in co-operation with its neighbors, choose, send forth and sustain at least one God-called missionary to carry its message of salvation to the destitute beyond its bounds? And should not every member of it, whether strong or weak, rich or poor, take a cheerful and continuous part in the work? What doth hinder? "He that hath an ear let him hear what the Spirit saith unto the Churches."

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Dr. A. J. Gordon writes: "It is not the magnitude of the man but the magnitude of the message which determines the results of preaching. A small man with a great Gospel will do more execution than a great man with a small Gospel."

Rev. Dr. Glover, recently sent by the English Baptist Missionary Society as a part of a deputation to China, on his return said: "I bear testimony to the hopefulness of the China mission field and to the specific gravity, so to say, of the converts that have been gathered into the kingdom of Christ in that land. By this I mean the manhood, the independence, the fire that is evidenced among them. Nowhere in the world is there a nation so open to Christianity, yet nowhere one so hostile; no one more worth the labors, the best labors of the missionary."

*A Short Sketch of the late Rev. B. P. Keasberry.\**

BY J. A. B. C. OF SINGAPORE.

**B**ENJAMIN Peach Keasberry was born at Hyderabad, India, in 1811. His father, Colonel Keasberry, in 1814 was appointed by Sir Stamford Raffles resident at Tegal, Java. The family at that time consisted of father, mother and three sons, of whom Benjamin was the youngest. Colonel Keasberry shortly afterwards died, and the mother married a Mr. Davidson, a merchant at Sourabaya. The three boys were sent to school ; first to Mauritius and afterwards to Madras, where they were under the charge of a missionary, a Mr. Traveller. When they were grown to manhood the two elder sons returned to Sourabaya, and Mr. B. P. Keasberry stayed in Singapore and opened a store ; but as business prospects were not bright he left for Batavia and entered the firm of Messrs. Brown & Nice as a clerk. Here he lodged with two young men, one of whom was an atheist. This young fellow fell a victim to cholera. His illness and death, dying without God and without hope, made such an impression on young Keasberry that he gave himself up to God. His conversion, as in all like cases, determined the whole of his after career.

He immediately made known to Dr. Medhurst, of the L. M. S., who was then stationed at Batavia, his intention to be a missionary. Dr. Medhurst allowed him to live with him, and took him out with him on his tours among the Chinese and Javanese. The L. M. S. had a large printing office, and here Mr. Keasberry learnt composing, printing, book-binding and lithography, which afterwards proved so useful to him. About 1834 some money which had been owing to the sons of Colonel Keasberry was recovered and sent to them. Mr. Keasberry now having some means at his disposal resolved to go to college in America, after visiting some relatives in England. He studied three years in Andover, America. In 1837 he married a Miss Charlotte Parker, of Boston, and with his wife came out to Singapore as a missionary to the Malays, under the auspices of the A. B. C. F. M. Here he remained without ever returning to Europe or America until his death in 1875. He found in Singapore several members of the same mission already on the field ; among others Messrs. Alfred North, Dickinson, Tracy and Travelli. The L. M. S. had also here the two brothers, John and Alexander Stronach.

\* Read at the Jubilee of the Malay Mission Chapel, at a service held in honour of the memory of Mr. Keasberry, February 11th, 1893.



In 1839 the A. B. C. F. M. removed their men to China, so Mr. Keasberry joined the L. M. S., and after having spent some time in working at the Malay language, under the famous Moonshi Abdulla, he determined to do some educational work among the young. To gather scholars he went to the Malay villages at Rochore, and after much opposition and discouragement he succeeded in getting two boys to come to school. The Mohammedan parents, seeing that the boys were taught, fed and clothed, allowed them to stay, and soon others were willing to bring their children. A number were bound for terms of years by written agreement. Besides the ordinary teaching of the school they were taught the various branches of printing, lithography and book-binding. Preaching was carried on for some time at an attap building in North Bridge Road, almost opposite where the Chinese Gospel House is now. Mr. Keasberry lived close by in the house now occupied by Mr. Abrams. The Malay chapel was erected and opened in the early part of the year 1843. This was due to the energetic efforts of Mr. Keasberry, who raised the money by subscription among the residents of Singapore. The opening sermon was preached by the Rev. Samuel Dyer, and the second sermon by Dr. Legge (now of Oxford), both of the L. M. S., at that time on their way to China.

The same year, at a later date, the French R. C. Church was opened. In 1853 the present Portuguese R. C. Church was built. The Armenian Church was built in 1835, but with the single exception of the Armenian Church the Malay chapel is the oldest ecclesiastical building in Singapore.

In 1846 Mr. Keasberry, being now a widower, married again. About this time, by the short-sighted policy of those then responsible for the affairs of the L. M. S., the whole of their missionaries were ordered to take up appointments in China. Mr. John Stronach went in 1844 to Amoy, and his brother Alexander followed in 1846. Mr. Keasberry, however, could not be prevailed upon to leave his post, to which he felt he had been called of God. Besides, several boys were bound to him for a term of years, and he saw no prospect of any missionary coming, to whom he could leave them and the other work he had on hand. The result was Mr. Keasberry elected to remain from 1847 as a self-supporting missionary. From that date till about 1860 he was, with the exception of Miss Grant (1843-1853) and Miss Cooke, both of the Church of England Chinese Girls' School, the only Protestant missionary in Singapore. In 1860 Mr. Alex. Grant came from Amoy, and for many years carried on single-handed his work among the Chinese.

In connection with his Malay work Mr. Keasberry held services, not only in the chapel but also in the houses of the natives,

particularly in the homes of the Chinese Babas and among the Eurasians. He engaged in evangelistic work, both in town and in country, and had also a yacht, in which he visited the neighbouring islands, including the Carmions.

He also began the Bukit Timah mission. One day, about 1862, when he was at Wayang Sutu along with Mr. Tan See-boo, of the Presbyterian Church, which was then working among the Chinese, he was invited by some Chinamen to open a mission station at Bukit Timah. This led to the erection of the first chapel there. This chapel was supported by the members of the Malay mission until Mr. Keasberry's death in 1875, when the Presbyterian Church was asked to take charge of it. In 1882 the English Presbyterian Mission took it over, and it was the nucleus of their work in the Straits Settlements.

Shortly before Mr. Keasberry died, Mr. W. Young, formerly a missionary in Batavia and Amoy, arrived from Australia. He endeavoured to keep together the congregation at the Malay chapel, but most of the Chinese Babas passed on into the S. P. G. Mission, and nearly all the younger Malays returned to Islamism. When Mr. Young left for England ten years later, in 1885, the remaining members of the congregation, at his request, placed themselves under the care of the Presbyterian Mission.

Mr. Keasberry's school deserves particular mention. In 1848 a plank and tiled-roofed house was built at Mount Zion, River Valley Road, for the sleeping accommodation of 24 school boys. A bungalow was also built for the missionary family ; the lower part of which was used as a school, until the school house was built near by. This was built by Mr. Keasberry at his own cost. The lower part was used for the industrial school, from which the lads, when old enough, were drafted into the Mission Press, where they earned wages. The original bungalow at Mount Zion was removed in 1851, and the present house was built with money left by Mr. Keasberry's step-father, Mr. Davidson.

For years Mr. Keasberry taught the school himself from 9 to 12, and afterwards engaged teachers. From 1 to 4 Moonshi Abdulla taught Arabic reading and writing. Among the Malay youths in the school there were several princes. Colonel Butterworth, the Governor, sent the two sons of the Tumonggong of Johore. They remained three years ; one of them, Unku Abdul Rahman, is dead, but the other is now H. H. the Sultan of Johore and Muar. He always speaks of his old teacher in terms of the highest respect and gratitude. When Mr. Keasberry died the Sultan had a monument erected over his grave, and his well-known enlightened rule is no doubt largely due to his early training. Tungku Alum, the son of Tung-



ku Ali, the ex-Sultan of Muar, was another of the pupils. There were also two sons of the Rajah of Kedah—Yacob and Yusof—one of whom is the present Rajah of Kedah. A separate house was built for them, while they remained in the school. By the year 1858 there was a flourishing Malay girls' school, taught by Mrs Keasberry and the Misses Keasberry, who afterwards became Datin Meldrum and Mrs. Ince. At that time fifteen girls were bound for several years.

Of Mr. Keasberry's work it can be truly said : "one soweth and another reapeth." He died in harness on the 6th of September, 1875, while he was presiding at the monthly missionary meeting. This united service has always been associated with Malay chapel, until a few months ago, when the Singapore Conference of Missionaries undertook to continue the service, and, we trust it will long be maintained on the broad, liberal lines on which it has all along been worked. When Mr. Keasberry conducted this meeting he used to say that much as he regretted the denominational differences which separated the Church of Christ, he yet thought they did good, in that Christians were stirred up to emulation in good works ; but he would add, "Do not let us build our walls of separation so high that we shall not be able to see one another, nor be able to shake hands over the wall."

Mr. Keasberry's work was by no means confined to his school, to preaching and visitation ; he also did a good deal of literary work ; and many inroads were made upon his time and means in showing hospitality to passing missionaries and others. At the same time he had to support his family by his Mission Press.

Many friends gave to his school and to the general work of the mission, but it will always remain a matter of deep regret that such a man was not able to devote the whole of his energies to the work he had so much at heart.

In closing this short sketch I can merely refer to the fact that Mr. Keasberry prepared and printed a great number of useful books in Malay. He revised and printed the Malay Scriptures, which had been translated by the Rev. C. H. Thompson, of the L. M. S., which were re-translated or revised by the Rev. Alfred North, of the A. B. C. F. M. and by the Rev John Stronach, of the L. M. S. By his publications, and in many other ways, during his 38 years of devoted service for the Master, Mr. Keasberry's name has become a household word in Singapore, and many remember him with unfeigned affection.

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## *Jesus as a Teacher and Trainer.*

BY REV. A. SYDENSTRICKER.

[Southern Presbyterian Mission.]



OUR Saviour is often presented to us as an example of a powerful and popular preacher to the multitudes. But we may be safe in saying that

- (1). His work as a public preacher has been overestimated.
- (2). He was a teacher no less than a preacher, and
- (3). His work of teaching was in point of fact more important, if not more prominent, than his work of preaching.

To see how important our Saviour regarded his work of teaching and training to be, we have only to look at the record of his public ministry as it is given to us in the Gospels.

1. His selecting, teaching and training of disciples, not only went along with his public preaching, but the former *began with the latter*. (See Matt. iv. 17 et foll.; Mark i. 14 et foll.)

2. He did not wait till he had gained such converts, by his public preaching, as came and asked him to be taught, but he *called men to himself*, that were at the time engaged in other occupations, men that, so far as we know, had no intention of becoming his public followers. (See iv. 18-22; Mark i. 16-20; Matt. ix. 9; Mark ii. 14; iii. 13-14, &c.) Further, he selected these men who, at the time when he selected them, were certainly, according to our present way of thinking, not qualified in any sense to preach the Gospel. (See Matt. xx. 20-30; Mark x. 35-45; Matt. xvi. 21-23; Mark viii. 31-31, &c.) One of the twelve apostles was never even a converted man. Our Saviour called him a devil (John vi., 70), and the Apostle John called him a thief (John xii. 6). In the end he betrayed his Master to his enemies for a paltry sum.

3. Our Saviour spent a great deal of time in teaching his twelve disciples, not only in private, by the way, when he had leisure from public preaching in the absence of the multitudes, but also when these were present would he turn his attention to his disciples. (See Matt. iv. 25-5.2, 13-16). By carefully looking at this passage, it will be clearly seen that the "Sermon on the Mount" was not, in the first instance, intended for and delivered to the crowds that were at the time following him, but it was for the special instruction of the few disciples whom he had already selected—in number 4 or 5. The narrative tells us that "great multitudes" from various places "followed him. And seeing the multitudes he went up into a mountain," apparently to get rid of the crowds, "and when he had



sat down his disciples came unto him, and he opened his mouth and taught them," &c., *i.e.*, the disciples, not the multitudes. Again, there are passages in this sermon that could not have been intended for any but his near, chosen disciples, as when, *e.g.*, he says, "Ye are the salt of the earth, the light of the world," &c.

Again, in Luke (vi. 20 et foll.,) we are told that in the presence of "a great number of people from all Judea and Jerusalem and the sea coast of Tyre and Sidon," he lifted up his eyes on his disciples and said," &c. Again, in Luke, chap. 12, we read that "When many thousands of the multitude were gathered together," "he began to say to his disciples, first of all," &c.

Finally, long discourses, like those recorded in Matt., chs. 24, 25; John, chs. 14, 15, 16, were addressed, so far as we know, only to the twelve apostles. Not only so, but even the parables which were often spoken, in the first instance, to the multitudes, were afterwards explained to the disciples. (See Matt. xiii. 34-36; Mark iv. 33-34). In the same connection he tells his disciples, "Unto you it is given to know the mystery of the kingdom of God: but unto them that are without all things are done in parables: that seeing they may see and not perceive; hearing they may hear and not understand; lest haply they should turn again and it should be forgiven them." "Without a parable spake he not unto them," *i.e.*, the multitudes: "and when they were alone he expounded all things to his disciples." Thus these parables had the two-fold use of hiding from the unbelieving rabble that precious truth which they would only trample under their feet; and, with the Teacher's explanation, of instructing his chosen disciples by illustrating the "mysteries of the kingdom." He thus in preaching to the crowds obeyed his own injunction not to "give that which is holy unto dogs," nor to "cast pearls before swine;" and even when preaching to the multitudes in parables, he deemed the teaching of his twelve apostles as of greater importance. For what he did not explain to the multitudes, he in private "expounded to his own disciples."

4. Finally, our Saviour's teaching his twelve disciples was not only begun when his public preaching began, but it was continued during all the time of his preaching and finally superceded it, extending beyond his resurrection up to the very moment when he "was taken up and a cloud received him out of their sight." Thus we can readily see the great *importance* that our Saviour attached to the teaching and training of his disciples, and we can see too that he deemed it more important than his public preaching to the multitudes.

We subjoin the following practical inferences. In imitating our Master's example we as missionaries ought

(1). To value *teaching* and *training* as he valued them—as of greater importance in carrying on our work than public preaching on the streets and in street chapels.

(2). We ought to begin training when we begin preaching, *selecting* pupils for this purpose, as He did, and *not* to wait until converts come and ask to be taught.

(3). We ought to give this part of our work the proportion of time and attention that He gave to it, and not make it a matter “by the way,” as many of us are now doing.

(4). If we have not converts from among whom we may select, His example warrants us to select unconverted persons for regular and systematic instruction. Hence, it is in accordance with the precedent which He has given us for a missionary, when he goes to a new station, *e.g.*, to form a class for training, whether in the shape of a boarding school, or otherwise, consisting of such material as he may be able to get. The theory that we ought to wait until we have “suitable material,” or until we have converts that come and beg us to teach them, has not the warrant of our great “Exemplar.” As well talk of waiting till we have suitable material to preach to !

(5). It is no compromise of our office as preachers for us to teach ; for our Saviour taught constantly and a great deal.

(6). He was no more divine in his work of teaching than he was in that of preaching. If he is an example to us in the latter we ought none the less to follow him in the former.

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### *Lum Foon and His Wife ; or, Grace Triumphant.*

BY REV. FREDERIC J. MASTERS, D.D., OF SAN FRANCISCO.



ONE afternoon, about fifteen years ago, a quiet, thoughtful looking young Chinaman, recently arrived from South China, was walking down Jackson Street, San Francisco. Seeing the doors of our mission preaching hall open, he was drawn by curiosity to join the crowd inside. It was a Chinese preacher that was holding forth the word of life, and it was on that afternoon that Lum Foon first heard the Gospel of God's grace and love. His attention had been arrested ; he procured Christian books, read them over and over again, and soon became a daily listener at the preaching hall. The truth found in him a receptive heart, and when he accepted the Saviour it was with a strength of full conviction, and with an enthusiasm that is not always witnessed in Chinese converts. He was baptized by Rev. Dr. Otis Gibson, and became a diligent student of the Scriptures under that good man. No sooner had



Lum Foon been brought under the power of the Gospel than he was filled with the desire to bring others to Christ, and more especially to carry the good news of salvation to his parents, kinsmen and clansmen in his village home across the seas.

He opened a drapery business on Stockton Street. Instead of the usual heathen ceremonies—the setting up of household gods, burning of incense and fire-crackers—he took his Bible, read aloud a chapter of Scripture, asked God's blessing upon his business, and wrote out and signed a solemn vow that if the Lord would prosper him to the extent of making four thousand dollars he would give up his business, return to China and devote his life and fortune as a self-supporting missionary in his native *yuen*. Business soon began to prosper, but Lum Foon never allowed that solemn vow to be forgotten. He was anxious to make up for his lack of educational advantages, and employed a Chinese scholar to come after business hours to give him instruction in Chinese. In four years he had mastered the Chinese classics, had made great progress in Chinese composition, and then purchased every commentary upon the Holy Scriptures and every theological book and Christian tract published in the Chinese language, and commenced a systematic study of the whole system of Christian truth. He spent upward of a thousand dollars in obtaining this instruction, the better to qualify him for the great work he believed the Lord had called him to do.

Lum Foon married a very remarkable woman, whose history is more tragic and thrilling than his own. She was a native of Heongshan. In infancy she had been taken by her opium smoking father and offered as security for a debt, and failing to redeem her at the appointed time she was sold into slavery. Here began years of incredible hardship and woe. Sold into the hands of a cruel mistress, beaten and abused from day to day, bound down to hard tasks too heavy for her strength, escaping to the mountains, hiding among the graves, living on wild fruit, only to be discovered, recaptured and dragged back again to servitude and torture, she often longed to die. At last she was sold, carried to Hongkong, from thence shipped to California, where she arrived in 1871, and was there offered as a bond servant for two hundred and fifty dollars. Then followed two years of more hard work, poor fare and cruel blows. One March evening, 1873, having heard of the Methodist Episcopal Mission in San Francisco, she watched her opportunity and fled to the Home. Dr. Otis Gibson heard a violent ring at the bell and opened the door. The poor trembling creature was taken into the Home and protected from her persecutors. At the mission she showed extraordinary intelligence. She soon

acquired an excellent knowledge of the English language, and best of all, became a true Christian.

It was under that excellent lady, Miss L. S. Templeton, that the stronger elements of her character—a character so dissimilar to the average woman of her race—was formed. Miss Templeton writes : “I have a bit of soiled paper in my possession, which I value very highly, because it is the record of her own conduct for a whole month when I was absent from her. To teach her habits of self-examination I requested her to mark each day that she felt she had done what the Master would approve with a figure one, and the days that she felt she had displeased her Saviour with a cipher. The record contains three ciphers, and I know these failures caused her serious regret.” “Another interesting incident comes to mind,” says Miss Templeton. “One day she was riding in the street car, sitting near the door. When the car stopped, a boy jumped upon the platform, spat in her face, and jumped off. The angry flush mounted to her cheek, and then a better impulse took possession of her. She said, turning to her teacher, ‘Never mind, Jesus was spat upon ; I will bear it like him.’”

This is the lady who became the wife of Lum Foon. She was a woman of rare gifts. Her conversation, whether in Chinese or in the excellent English she commanded, often flashed with wit, and the intelligent opinions she expressed on the leading questions of the day astonished everyone who heard her. She was a diligent student of the Scriptures, and could hold her own in debate with the preachers on the interpretation of difficult passages of Scripture. The prosperity of her husband’s business was largely owing to her shrewdness, good judgment, industry and thrift.

One day in 1889 Lum Foon came to the writer and told him that he had made four thousand dollars in his business and felt bound to carry out his vow made years ago. There were difficulties in his way, upon which he asked my advice. His wife was opposed to his going, and had positively refused to accompany him. I hastened to their house. She met me with a face indicating calm resolve. “It is true,” said she, “I am opposed to Lum’s going as a missionary. He is not fitted for the work. God has called him to be a successful man of business, but not to be a preacher. There are thousands of men better qualified than he for the work. Let him give one thousand dollars per year to the Church and stay with his business. As for me, I love America. I want my children educated and brought up in this country, and will not allow them to be taken back to China to be thrown as lambs among wolves !”

Here was a difficulty greater than I anticipated. The man was equally determined. “I must go,” said Lum. “I have vowed to the



Lord, and woe is that man who vows and refuses to pay his vows." He had his finger on half a dozen texts of Scripture to the same effect, and then pointing to his wife he said: "If I refuse to pay my vows I feel God will take from me every cent I have ever made, and I shall have woe and grief all my days." Never was any pastor placed in a more embarrassing position. We prayed for guidance, and left the matter in God's hands.

A month passed and I was called in once more. Husband and wife were now of one mind. I saw evidences of packing up. The whole family were to embark for China on the next steamer. It took a great wrench to tear this woman from the country and friends that had made her, by God's grace, a refined Christian gentlewoman. To many who bade them good-bye on board the steamer it was the most inspiring and hopeful scene that had ever been witnessed on that wharf. A Chinese Christian family going forth as missionaries to their own land with their little fortune all consecrated to the service of the Church. How inscrutable are God's ways! Within nine months of their arrival in China mother, son and daughter, half of Lum's family, were laid in the grave. "Swear unto me," said the mother, when near her death, to the nurse who had attended her during her sickness; "promise me that when I am dead you will not dishonor my corpse with any heathen rites, for I belong to the holy Church of Jesus Christ." "Well said, indeed, well said," the woman replied. "It shall be as you desire." After that her eyes closed, a sweet smile lighted up her face, she was at peace. The poor husband hurried to his wife's side. He was inconsolable. In a letter to the writer he told of heathen kinsmen who stood round him like Job's and David's comforters and asked him, "Where is now thy God? Is not this an evidence that thy religion is false?" "O," said he, "it is hard to understand. I am like one bewildered, not knowing what all this means, but I wish you and the dear brethren to pray for me, that our heavenly Father suffer me not to fail in faith and purpose through discouragement and despair."

Our prayers were not in vain. The soul of the bereaved husband came out of that trial furnace brighter, purer and stronger. He immediately commenced building a school-house and church at his own expense, and presented this property to the Church forever. The Church he has built stands high above all the surrounding property, and is known the country round as the "Jesus house," and he is called the "Jesus man." Blessed name for God's servant and God's house! The school is crowded with scholars, and every day divine service and Gospel preaching is heard in that mission chapel. Scores have been brought to God through the labors of this devoted

son of our Church, and the fountains of beneficence opened by Lum Foon's self-sacrificing life shall flow on and on to bless the ages that are yet to come.

A son and a daughter remain to bless Lum's home. The daughter is adopted and supported by Miss Laura Templeton, of San Francisco, a dear Christian lady, who has Lum Foon's permission to take his daughter and educate her for medical missionary work among her own people.

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### *Our Opportunity.\**

BY REV. A. P. PARKER.

[Methodist Episcopal (South) Mission, Soochow.]

I HAD prepared some notes on the Work of Our Association before coming here, but after hearing Mr. Ferguson's paper I find that he has said the most that I had intended to say and in a better way than I should have said it. So I have recast my notes, and will ask your attention to some thoughts on Our Opportunity as an Educational Association.

By *Our* I mean : first, each of us as an individual educator ; and second, our Association in its corporate capacity. For we have many and important duties and opportunities, both as individuals and as members of this Association, which we cannot afford to neglect.

Our object, both as individuals and as members of this body, is to introduce Christian education into this country. We believe that our system of education is vastly superior to that of the Chinese, both as to object and methods. We want, therefore, as true philanthropists laboring to promote the good of our race, to give the Chinese the full benefit of those wonderful discoveries in religion, philosophy, science and general knowledge, which make our Christian civilization, what it is to-day, the wonder of the world. We want to introduce (1) the learning, the knowledge, the information, of which scholars in Western lands have accumulated such vast stores ; and (2) the methods of teaching and training the human mind, which we have found so helpful and indeed necessary in effective educational work.

We propose to bring in this knowledge by means of (1) the school and (2) the book. We propose to establish schools of every grade all over this vast empire, from the little village day-school to

\* Address before the First Triennial Meeting of the Educational Association of China.



the fully equipped university, and put in charge of them teachers, both foreign and native, who shall be, as far as possible, thoroughly educated and trained in the knowledge and methods of Western education. We propose to teach everything in the whole range of learning, with more or less thoroughness, that will be profitable to the pupils who attend these schools, for soul, mind and body.

We propose, in the second place, to prepare and publish in the Chinese language school books and text books of all grades and embracing the whole range of useful knowledge; and periodicals, papers and magazines, giving the latest news and most recent discoveries in all departments of knowledge. We propose, in a word, to plant our Western education in the soil of China, so that it will become an indigenous growth, self-propagating and self-perpetuating.

A great opportunity opens up before us, which may be measured in some degree (1) by the need of China for what we bring, and (2) by the preparation already made to receive it.

#### I. The Need.

1. China needs knowledge. What a parody on the name of education is the system now in vogue in China. A young man having spent fifteen or twenty years in hard study, reaches the goal of his ambition and becomes a *Siu Ts'ai*, or it may a *Kü Jen*, and what is the net result of his attainments in knowledge and mental training? He has simply learned how to read and write; he has obtained a knowledge of some of the ancient history of his own country; and he has learned those precepts about personal conduct, family government and political economy, which make up the sum of the moral teachings of the Four Books and Five Classics. He has learned nothing of nature or of nature's God; no geography of his own or other countries, no history of other nations, no science, no mathematics, no astronomy, etc., etc. He knows nothing, in short, of those most common facts concerning the world about him that a ten-year old boy in Christian lands has long since learned at his mother's knee.

2. The Chinese need improved educational methods. Their system, while it develops the memory in a wonderful manner, and indeed leaves nothing to be desired in the mere power of retaining words, yet it dwarfs the other powers of the mind, ruins the reasoning faculty, destroys the imagination, prevents independence of thought, checks original investigation, and is altogether vicious and totally inadequate to develop the God-given powers of the human mind.

3. They need stimulus and new life, which can only come from the outside. The foreign student of the history and institutions

of this country becomes conscious ere long of the stunted growth, the arrested development of its civilization. We see that there has been a vigorous life in the past, as is shown in the many beginnings of things that we meet with on every hand. They have made a good many discoveries in the realm of nature, and they have invented many implements for carrying on the various processes of civilized life. But while these discoveries and inventions contain the germs of great possibilities they have not been developed. They remain in the same crude and imperfect condition, apparently, in which they first came into use. The plow, the loom, the turning lathe and many other crude and imperfect machines that will occur to you, are cases in point. They do very fine work, for example, on the turning lathe, in wood turning, cutting jade stone, grinding crystal for spectacles, etc., and yet how strange that having invented so much of the turning lathe they have never thought of the principle of the fly-wheel, by which such a vast saving of power might be effected as compared to the wasteful back and forth motion necessary with the present crude machine.

They do most wonderful work in weaving those exquisite figures in silk and satin that delight the foreign eye. And this beautiful work is done on looms that are made of a few pieces of wood, some bamboo poles and twine strings. Yet how clumsy and inferior such machines are compared to those wonderful looms that do the work for the Western world—such machines as I saw in the Crystal Palace, London, that without the aid of human hand, except to arrange the figure and put in the materials, could weave a most complicated picture of a landscape or other scene with the colors of grass and flower and sky and water and human and animal life, as if the machine were instinct with the very spirit of life.

These and many other facts that lie on the very surface of the history of this country show that there has been a time of vigorous life and mental activity. Even the *wênchangs*, of which we have been talking so much to-day, are but the fossilized remains of a once vigorous intellectual life. But somewhere in the past there has come a period of arrested development, a time when progress has been greatly retarded and the growth has become dwarfed and warped and twisted.

My study of the past history and present condition of the Chinese leads me to believe that they reached their highest stage of civilization in the Sung dynasty, and that the Mongolian invasion was the turning point, the period of that arrest of progress which is so apparent. The Mings did but little to recover the lost glory of the empire or restore it to its wonted vigor. The Manchus



have produced two illustrious rulers, who did much for their country in their long and prosperous reigns. I refer, of course, to the reigns of K'ang-hsi and K'ien-lung. But they did not succeed in checking the downward tendency of the country or restore the courage, the buoyancy, the vigor that characterized the glorious period of the Sung.

The country does not contain within itself the elements for its own recuperation. New life is needed from some external source, and we cannot doubt that in the providence of God this great country is now being brought into vital contact with the Christian civilization of the West, in order to start her again on the path of progress.

4. China needs men—informed men, trained men, men of principle, men with moral backbone. She wants men that can understand the times, that can grasp the situation, that can be leaders under the new and strange conditions that have come upon her. She wants men that can manage the machinery that is being introduced in such large quantities. She wants, above all, men that have moral principle, that can stand for good government and honest dealing amid the corruption that is now destroying the land. The government wants such men. The native papers cry out for them. Not a man has yet been produced that can take the place of chief responsibility on a steamer, or in an arsenal, or in a coal mine.

We missionaries want men. We want thoroughly trained, trustworthy native helpers whom we can place in the multitudinous cities and towns and villages to prosecute the work of evangelization throughout this empire. Only when such *real men* shall be coming forward in somewhat adequate numbers to take the places of the more or less mere semblances of men that now fill the chief positions of responsibility, can we reasonably hope that the day of China's redemption is drawing nigh.

China's need is therefore the measure of our opportunity.

II. We can also gauge our opportunity somewhat by the amount of preparation that has been made for us.

1. The Jesuits did much in their day to prepare the way for the entrance of Western education. Their translations of various books, especially on mathematics and astronomy, have done much to fix the terminology of these subjects and to induce in the Chinese a desire to study them, and also to show to the Chinese the material benefit to be derived from a knowledge of Western education.

2. Foreign intercourse with China—diplomatic, commercial and missionary—has largely prepared the way for our coming as missionary educators.

3. The translation department, under government patronage, has already done an immense work in the direction of our undertaking. I may refer in this connection to the grand work already accomplished by Dr. Fryer. I have been astonished over and again at the volume of work that he has been able to turn out. A knowledge of the immense tomes that he has translated and is translating on almost every conceivable subject in the whole range of science and useful knowledge fills one with profound admiration for his genius for work. Truly he may be called a missionary of science to the Chinese. I may say in passing that we as an Association owe him a debt of gratitude for the untiring zeal with which he has helped forward our work, prepared for this meeting, and in other ways promoted the interests of this Association.

4. Again, the opening of railways, mines, arsenals, cotton mills, etc., etc., that have already taken place, and the introduction of mathematics and other scientific subjects into the government examinations, have all tended to prepare the people to feel the need and to appreciate the value of the education that we are prepared to give them.

The government has established schools to meet the urgent wants of the hour ; young men and boys are coming to our mission schools to learn mathematics and science, in order to prepare themselves for the government examinations ; old men and young men are buying and reading the books and periodicals that have been and are being published in the Chinese language on various subjects pertaining to Western learning ; missionaries in nearly every important centre are importing chemical and physical apparatus for Chinese, who are becoming interested in scientific subjects. The tremor of new movements is in the air. New life is being poured into the arteries of this people. A great work of preparation has already been done. We enter into the labors of others. Let us wisely adapt and vigorously apply our forces so as to make the most of the grand opportunities that now open up before us as Christian teachers.

III. And now a word in conclusion as to our Association and its work.

We have undertaken a work of no small dimensions, that is, nothing less than the revolution of the educational system of this country, gradually, it is true, but nevertheless none the less surely and thoroughly. We propose to bring in our Christian education with all its purifying, uplifting and helpful influences, for mind and body, for time and eternity, and make it an integral part of the institutions of this empire. To accomplish so mighty a task will tax all the resources of knowledge and faith that we



can command. There are many details to be looked after. Hence the fullest union and co-operation are necessary. There must be a proper division of labor, and conserving of our time and strength and money, so that nothing be wasted.

We need to enlist all the help we can get, both in workers and funds. We must secure a larger membership. There ought to be a large number of the missionary body in China who can and will join in this great work. We ought also to make an appeal for more funds, with which to print the books that we propose to publish. According to Dr. Fryer's statement the printing of the three or four books now in hand for publication will absorb about all the surplus funds we have. Several other manuscripts will be offered us for publication soon, and unless we can get help from some source the printing of these much needed books will have to be postponed indefinitely.

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### *Christian Missions and the World's Progress.*

BY REV. JAMES S. DENNIS, D.D., SYRIA.

THE purpose of missions is to make Christianity effective in the world; to give it scope as a religious force among men.

Beauty must be recognized to be appreciated. Material force must be operative if it is to produce results. Spiritual agencies must move men if they are to change character and shape action. Religious truth must mould and impel the life if it is to be a moral power in the world. Christianity is little—practically nothing—to the world if it is not a dominant and aggressive influence in human lives. The question whether missions are a factor in the world's progress involves, therefore, the larger inquiry whether Christianity—all pervasive and regnant—would be a universal blessing to men. We cannot stop to discuss this question. Christian missions draw their inspiration largely from the profound conviction that Christianity—simple, pure, loving, unselfish and sincere—is just what the world needs, and act accordingly. The one purpose they have in view is to exalt Christ before all men, and breathe His Spirit into all hearts, and make Christianity a controlling influence in all circles of society. If the Christian religion is true then missions should be sustained, not only because Christ urges His followers to prosecute them but because there is in them a ministry of blessing and hope to the world.

Have missions as yet any grip on the world? Are they accomplishing a regenerating and uplifting work among the nations?

Can they fairly be considered a factor in the world's progress? Does our century as yet yield any evidence that a new and mysterious civilizing force is at work more widely than ever before in our generation? Can we detect any signs of that spiritual mastery, that ethical control and world-wide dominion which we hope and believe will be given to Christianity largely through the toils and sacrifices of missions? We think that these questions and others like them can be answered truly in the affirmative.

As regards the reflex influence of missions—both home and foreign—on the religious life of our own country we think they may be fairly considered as a saving blessing to the Churches of Christendom. What would our home Christianity be without them? It would be but a travesty of the Master's example—a refinement of selfishness; it would be love sitting with folded hands, charity caressing itself; it would be religion herself helping us to ignore the more generous and tender instincts of the human heart; it would betray our better natures into hypocrisy in that sweeter and higher realm of ministry, where the soul should be doubly and for ever sincere. Christianity without missions would be like Christ without a heart. If, therefore, there is to be any progress to Christianity in our home Churches as an inspiration and rule of life it must be along the lines of missions. It would be a suggestive and fruitful study to search out the influence of missions as a factor in the progress of our home Christianity and as an inspiration to the finer and sweeter sympathies of human brotherhood among civilized nations. Should the whole idea of missions collapse and disappear *in toto* from literature, society and Church-life, a darker shadow than we suspect would rest upon the world.

In the practical arena of missions, however, in the foreign fields is the most convincing evidence of their power as a factor in the world's progress. They are an educational agency of magnificent power and almost unlimited promise. Colleges, medical and theological seminaries, high schools and village schools are planted by them in all lands where they have entered. They are fountains of pure, helpful and instructive Christian literature in every prominent language of the East. What a mental training, an intellectual stimulus and a lifting up of moral standards is brought about by the periodical and permanent literature so widely published and distributed by our missionary agencies! It has come to be recognized as one of the functions of missionary organizations, in cases where the moral interests of their native constituencies are involved, to call the attention of civilized communities to great questions of public justice and national ethics—such as the opium trade, the slave trade, the kidnapping of natives for forced labour and the rum traffic—



now so notorious in Africa. Some of the most cruel and degrading customs have disappeared, largely through the agency of missions. In India we have conspicuous illustrations of this : and if the iron rule of caste is ever to be broken, to missions will belong to a notable extent the immortal honour of striking the fatal blow. They have been instrumental in introducing moral and material improvements into civil, social and industrial life, and in elevating standards of personal conduct and manners. They have stimulated productive industry and quickened trade with other lands. They have indirectly introduced modern inventions and have encouraged the adoption of the facilities of Western civilization. They have rendered notable contributions to the scientific progress of the world in the departments of archæology, ethnology, philology, geography, mineralogy, geology, zoölogy, botany, folk-lore and comparative religion. They have developed and reduced to writing many important languages and dialects, and made them the medium of an instructive literature, and especially of the circulation of the Bible.

They are accomplishing much in the development and growth of the English language as a world-wide medium of thought. They have been useful in the propagation of enlightened ideas upon liberty, justice, equality, human rights, fraternity and mutual helpfulness. They are hastening the overthrow of effete and tyrannical governments in the interest especially of liberty of conscience and religious freedom. They are busy instilling lessons of Christian philanthropy and putting into motion the impulses of beneficence and charity. They are constantly giving to the world examples of heroism and lessons of sacrifice in the lives and biographies of such men as Carey, Judson, Martyn, Patteson, Zinzendorf, Livingston, Hannington, Keith-Falconer, Moffatt, Mackay and Paton. They are breaking the power of priestcraft and the tyranny of superstition, and giving impulse and scope to aspirations after better things while opening the door of hope to despairing hearts. They are releasing woman from her immemorial degradation in heathen lands by sending devoted women to visit her in the seclusion of the zenana and the harem to teach and brighten her life amid her hitherto cheerless and depressing surroundings. They are building an altar of social worship in many a humble home, purifying and sweetening domestic life and enforcing the blessed moralities of the Christian family. They are rebuking vice and making its shamelessness less ostentatious and its practice less easy. They are giving a spiritual tone to religion and freeing it from hollow forms and degrading idolatries. They are establishing a simple worship and giving a helpful, instructive and human touch to the ministrations of the Church, placing the Word of God in the

hands of men in their own language—the language of the heart and home. They are bringing souls continually into the light and liberty and hope and spiritual obedience of the Gospel of Christ.

This work is conducted at the present hour under the auspices of over 200 missionary societies with the Word of God ready for use in 300 languages.

The Great East India Company, in the zenith of its power, after concentrating all its wisdom and business acumen on the subject of missions, pronounced the sending of missionaries to the heathen to be “the maddest, the most extravagant, the most expensive, the most unwarrantable project that was ever proposed by a lunatic enthusiast.” The answer of the last year of mission progress to the condensed and opaque folly of this astounding deliverance was 60,000 native conversions, and the outgushing of thousands of springs of moral power and blessing, pouring out their healing, refreshing and life-giving waters to a thirsty world.

The moral pulse of the world is beating quicker and stronger under the reviving and tonic power of missions. It is a cause which is identified with one of God's great thoughts, and it will be heard of more and more as the world moves on towards its final goal.—*Evangelical Christendom.*

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OPIUM CULTIVATION IN WESTERN CHINA.—Some friends have asked me to name the special hindrances that exist in this locality to the speedy growth of Christianity amongst the people. It is, unfortunately, only too easy to do so. There are two. First, the prevalence of the opium habit, and, second, a widespread immorality, which is both nameless and shameless. Slaves to the pipe are seen in our midst in large numbers every day. Only yesterday a well-to-do man, himself a heavy smoker, told me that 70 per cent. of the population of Chung-king are addicted to the habit. Of course, he did not mean that all that number smoked “to excess,” but he certainly did mean that the drug is used to a frightful extent, and that its use is on the increase. And it should always be remembered that the Sz-chuenese consume purely native produce. Not a single chest of the Indian drug ever finds its way here. On the other hand, I find, by referring to the *Foreign Customs Gazette*, that during the last quarter of 1891 duty was paid on 550 piculs of native-grown opium, which were exported from Sz-chuen to other provinces. Of the quantity exported under native *likin* conditions I can say nothing, but it must be large. This, then, is proof that the Chinese are striving hard to supply their own market; but it also demonstrates that China, as a nation, is rushing on to inevitable ruin. With this fact in view it need not surprize home friends that the Gospel is winning its victories but slowly in West China; for it declares loudly and uniformly that members of the Christian Church must not touch the accursed thing.

Chung-king.

J. W. WILSON.



*The Chinese Exclusion Act.*

THE following resolutions were passed by a rising vote at a National Convention of the Northern State Baptists recently held at Denver. They were brought forward and advocated by Rev. Dr. Moss, formerly President of the Indiana State University and now engaged in literary and editorial work. That Convention does not stand alone in its denunciation of an unrighteous law. Other great Christian bodies in the United States—Methodists, Presbyterians, Congregationalists and Episcopalians—have put themselves on the record with equal clearness and vigor. Nor is the opposition confined to Christian assemblages. Many and able political journals, Chambers of Commerce, Law Courts and prominent civilians have declared themselves explicitly against the law. The rigorous terms of the Exclusion Act have already met with the virtual reprobation of the American people. In its present form it will not and cannot be executed. When Congress meets there will be a change.

W. A.

Whereas, The Chinese exclusion law has been officially declared not to be repugnant to the constitution of the United States by a bare majority of the United States Supreme Court, and

Whereas, This close majority of the supreme justices expressly refuses to affirm the wisdom and justice of the act, and the minority of the justices, including the learned chief justice, openly and vigorously declare it to be unconstitutional, in violation of existing and the most solemn treaties, inhuman and iniquitous ; and

Whereas, The barbarity of the law itself and the dangers and evils that will accompany and follow its execution demand the prompt and clear protest of all lovers of equity, patriotism, honesty, righteousness and Christian peace ; therefore,

*Resolved*, That we deplore the great wrong that has been done to an unoffending nation, to whom we are bound by treaties of international friendship and commercial intercourse, and the great wrong to the peaceful people who are dwelling as strangers within our gates, many of whom are converts to Christianity and are adorning their profession by their godly living.

2. That we deplore the decision whereby our venerable national Supreme Court—our pride and our security, whose praise is in all lands for the eminence of its learning, the spotlessness of its integrity, hitherto the stronghold of intelligent justice and inflexible equity—is now presented before the nations of the earth as narrowly divided in judgment upon an international question of the highest moment, and as giving its approval upon the merely technical basis of statutory legality to a law avowedly destitute of

wisdom and justice, which proclaims alike our greed, our subjection to a senseless and unworthy clamor, our inhumanity and our wanton repudiation of the most solemn treaty obligations.

3. That while the President of the United States must execute the unholy law we ask him to administer it with all the consideration and thoughtful regard that would be given to any people of another nationality in similar unhappy circumstances ; that we ask the United States Supreme Court to give the matter a patient and unhurried rehearing in the presence of a full bench ; that we ask the Chinese government to forbear retaliatory threatening and punishment, relying upon the ultimate justice and fairness of the American people ; that we urge upon the Congress of the United States the duty of speedily expunging the infamous enactment from the statute book of the nation ; and that we appeal to our fellow citizens to insist upon such action in this matter as becomes those who have been lifted to the heights of freedom and justice, remembering that righteousness exalteth a nation and that sin is a reproach to any people.

4. That we assure the Chinese among us of our continued interest and sympathy, as towards those whom we are seeking to evangelize and before whom we would exhibit the power of the Gospel to purify alike the individual life and all the relations of social and political intercourse ; and that we assure our missionary brethren in China that we shall make every effort in our power to secure them in the uninterrupted and fruitful prosecution of their work.

5. That a copy of this minute, duly signed, be sent to the President of the United States, the Chief Justice of the Supreme Court, the Committees on Foreign Relations in the United States Senate and the House, the Chinese Minister resident in the United States and to our missionaries in China.

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### *Foochow and Vicinity.*

BY REV. J. H. WORLEY, A.M., PH.D.

THIS year is sure to be the most successful in the history of missionary work in North Fuhkien. The people were never so eager to hear the truth as now. There are many evidences of kindly feeling toward foreigners and the good news we bear. Native Christians claim that a deep distrust of idolatry permeates society, and an earnest desire for a surer foundation is taking hold of the hearts of the people. The impression is growing that soon there will be a general giving up of idolatry and turning to God. This feeling prevails among the heathen. The Gospel leaven, for so long operating mostly upon the common people, is beginning to reach the higher classes. There have been more literary men and people of influence converted within the past three years than during forty years previous. A good many degree men have been saved and some are proving efficient in the Master's service.



Good news of revivals comes from nearly all the out-stations, but none is more cheering than that from Hok-chiang city, which has been noted for indifference and often open opposition to Christianity. Many years ago Ling Ching-ting, a native evangelist, was beaten nearly to death for preaching the Gospel. Though the work for some years has prospered in the surrounding district there have been but few converts in the city, and these from the poor laboring classes. The literary and wealthy people have held the Christian religion and its followers in supreme contempt.

But all this has changed within a year. Twenty-one persons, fifteen of whom are men between nineteen and forty, belonging to three of the oldest and most distinguished literary families in the city, have been baptized and openly professed faith in Christ. Three of them are first degree men and the others are studying for it. Several are exceedingly zealous in persuading others to accept Christ, and it is believed God will call some of them to the ministry. We have secured one for teacher in the boarding school in the city and several for the day schools throughout the district, and they are all doing excellent work and proving the genuineness of their conversion. If all in these three families become Christians it means more than a hundred souls saved and an influence for the truth which cannot be measured. Not many of the women have been saved. Having small feet and belonging to such aristocratic families it is too soon to expect them to attend Church, especially in a mixed congregation. In order to reach them the pastor holds cottage prayer meetings, which rotate from house to house. Already good results are manifest from these meetings.

Many of the leading literary men and officials are on friendly terms with the native pastor and visit him at the chapel. When I was in the city some months ago several literary men spent the evening with me at the chapel talking about Christianity and Western progress and civilization. The pastor said such a company often spent the evening listening to him read and expound the Scriptures. The highest military magistrate called on me and spent some time examining the Church and schools. I had business with the civil magistrate, who inquired about our work and especially about the revival among the literary men. At a recent quarterly meeting, when several literary men were baptized, an official was present and witnessed the ceremony. Both the civil and military magistrates regularly read the Fuhkien Christian Advocate (閩省會報). At a recent examination the subject for thesis was: "History of Christianity in China; will it be an impediment to us in the Future?" Two Christians sent in theses, which were marked very high, and so pleased the magistrate that he requested their publica-

tion in the paper. This magistrate has become very much westernized and asked that the decisions of his court be published in the paper.

Rev. Hu Yong-mi, one of the first and most devoted native preachers, is dead. His death, like his life, was serene and triumphant. His oldest daughter, King Eng, is a medical student in Philadelphia, U. S. A.

A most profitable week of Bible study has just closed at Ku-liang, the popular summer resort near Foochow. It is conceded to have surpassed any previous year. The missionaries have received fresh inspiration for the coming year, and in this delightful climate, where the thermometer never goes above 85, with nights cool enough to require blankets, our bodies are also invigorated for the rapidly-increasing opportunities which appear.

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## Correspondence.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: Dr. J. W. Davis must not deprive Robert Hall of his due credit. It is he, not an American, that is the author of the pithy remark applied to the works of a heavy commentator (Gill, I believe): "They are a continent of mud."

C. C. STARBUCK.

Andover, Mass.

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THE EARLY SETTLEMENT OF THE  
TERM QUESTION.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: Is it too much to hope that the "fulness of time" has come when the Protestant missionaries of China will "see eye to eye" on the philological question of the name by which they call the Holy One of Israel? The Scriptures use many titles: Jehovah, God, Creator,

Almighty, Lord, Lord of Hosts, Lord of Heaven and Earth (&c., &c). The I AM has seen fit to bless in China His people who worship, under different names, the same ever-living Father, who is blessed forever.

When the parties were nearly equal in size, as at the era of the first Conference in Shanghai, the time seemed far in the future, but now when there is a great disparity, both in the numbers who use *Shang-ti* and *Shin* and also in the territory over which the respective adherents are scattered, the trend is towards union. The parties are divided much as the land and water on the globe; the dry land may be firmer but the vastness of the "five oceans" is not to be passed unnoticed. As the ranks of the majority have been swelled by new arrivals there is a *grand opportunity* given to them to manifest a spirit of compromise, while the minority are not to forget that the strength of their



brethren on the other side is annually increasing.

When the hope is expressed that the question may be settled at an early day it is not that we do not hold definite views as to the generic term for God in Chinese. By reference to the "Catechism of the Three Religions," the language of which has been taken from the religious books in this language, it will be seen that *Shin* is used as the title of the majority of the false gods. While this is the case we do not see why we could not accede to a just and honorable compromise.

It is suggested: 1. That each one study earnestly the objections that may be presented against the terms he now uses. 2. That "circulars" suggesting a basis of union be sent around. We would have preferred in the one from Peking that *Shang-chu* had been named instead of *Tien-chu*, for the reason that the latter is the title of the Roman Church in China. 3. That the various missionary associations consider the desirability of uniformity in terms in our Christian books. 4. That the missions in their annual meetings consider the question of *yielding* to one another in love. 5. That the feasibility of a "Terms' Conference" (chosen by the various missions at the rate *say* of one to ten of the male missionaries) be considered. This to be held before the close of this century.

As there has been a time of discussion might not this be the time for prayer for guidance on this important question?

Very sincerely,

HAMPDEN C. DUBOSE.

#### CONSISTENCY IN TRANSLATION.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR MR. EDITOR: Allow me to express my warmest sympathy with your sentiments with regard to an anonymous letter written to some one in Corea, but printed and circulated with regard to the term question. For several reasons I was sorry to see such a letter. Bishop Moule's letter was in a spirit of Christian grace and, whether we quite agree with him or not, would go much further to help union, if not even unity.

While one would gladly, for the sake of unity, yield very much in the use of terms or names for our God, whose name is Jehovah, still one would greatly like to see some consistency in the translation of God's Holy Word. For example, I take up one edition of the Chinese Bible, and in Acts xvi. 17 when a heathen maid speaks of the Most High God, 上帝, *Shang-ti*, is put for the word *θεος*, God. In Acts xvii. 23, 24, "To an unknown God," *θεω*; 神, *shin* is here used for *the same word "God"*; but when this God is again spoken of as the God who made the world, *θεος* is then changed into 上帝, and the whole force of the connection is lost. In verse 27, "God," *θεον*, is turned into 主. Possibly there is some question as to the correct reading of *θεον* in this last.

In the Old Testament still greater confusion occurs. See 1 Sam. v. 1, "The ark of *God*." Here 上帝 stands for "Elohim." In v. 7 "the *God* of Israel," 神, "*shin*," is used for Elohim or God. In v. 8 神 is

used once and 上帝 once for the same word and person, God the God of Israel.

One more instance from among many such. In Joel ii. 27, 28 (in the Chinese version it is ii. 27; iii. 1) we read, "I am Jehovah your God, and there is none else." This is translated, "O Je-ho-hua sh ni-men-tih *Shang-ti*, ping u pieh *shin*," or "I am Jehovah your *Shang-ti*;" there is no other "*shin*." But in the next verse we read, "I will pour out my Spirit," which last word "Spirit" is translated by the same word 神, "*shin*," as was used in the previous verse for "God." In these two verses we have 上帝 for God, 神 for God and 神 for spirit; and many more such passages occur throughout this whole version of Scripture. Perhaps it is not to be wondered at that such passages are thought to need annotations, which a more consistent translation might not.

Believe me,

Yours very sincerely,

CHAS. H. JUDD.

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AN AUTHOR'S REPLY.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: In his kindly notice of my Commentaries on the First Epistle of St. Peter and the Epistles of St. John your reviewer complains that I have in a "somewhat drastic manner" rejected "a doctrine." What that "doctrine" is does not clearly appear; apparently it is some view of the object of our Lord's descent to Hades, held by your reviewer and supposed by

him to be "elaborated so learnedly by Bishop Pearson." As I do not wish to be thought to be wandering from the old paths trodden by such men as Archbishop Leighton and Bishop Pearson I trust that you will allow me space for the following brief remarks:—

1. I have in my Commentary distinctly stated that "the doctrine of Christ's descent into Hades is certainly to be believed."

2. I have, in agreement with *both* the above named great writers, stated that "there are no proofs" that the particular text under examination (1 Pet. iii. 19, 20) refers to that descent into Hades. Bishop Pearson's words are, "Those words of St. Peter have no such power of probation," etc., "as proof and illustration of the descent;" and again, "I have already shewed that the place of St. Peter, so often mentioned . . . hath not any relation to our Saviour after death."

3. The interpretation given in my Commentary follows the interpretation given by Archbishop Leighton, who does not "uncompromisingly brush aside the idea elaborated so learnedly by Bishop Pearson," but agrees with him throughout.

Of course there is room for difference of opinion with regard to the interpretation of difficult texts, but in the present case, if any doctrine be rejected, it is one not held by the two authorities quoted.

There are other inaccuracies in your notice, such for instance as the statement that the Second and Third Epistles of St. John are not included in the Commentary; but they are minor matters. As Leighton's work on St. Peter only covers the First Epistle a commentary



based on that work can obviously not include more.

Believe me,

Yours truly,

J. C. HOARE.

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A CAUTION.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: In the July number of "THE RECORDER" there appears a vigorous reply to the adverse criticisms of the so called Swedish "invasion." It is not necessary now to re-open the question, seeing that the Rev. A. B. Simpson, the director of the movement, having become more fully acquainted with the real facts of the case and the difficulties involved, has decided not to send any more men at present until those now in the field are rightly settled and in a position to receive others.

I fear we missionaries often unintentionally give the people at home a wrong idea of our work when we allow our enthusiasm to get the better of us, and fail to give due prominence to the difficulties and the drawbacks. It appears to me that the more thoroughly conversant the Church is with all sides of our work the more intelligent will be the prayers of the people and the less disappointed will they be when reverses come. Besides, we are influencing those who are looking forward to the foreign field, and our letters should give no uncertain sounds, so that there may be no disappointment afterwards. Something more than "warm hearts, willing hands and strong bodies" is necessary to be successful missionaries in Inland China; and even if a person has

been in the "Salvation Army," or has been in "evangelistic work in Sweden, Denmark" or other countries, while most helpful in many ways, it is no guarantee that he will be successful in dealing with the Chinese.

Your correspondent also makes use of the old argument in defence of the employment of uneducated missionaries, and says, "Who dares to assert that these people may not be God's chosen instruments for a great work here as much as John and Peter and James, ordinary unlettered fishermen, were for the work the Master gave them to do." We do not wish to say anything against the employment of such men, but we take objection to the argument used. True, these disciples were unlettered fishermen when they were called by the Master, but they were not so when they went forth to do their work. And even if they were "ordinary" men their first work was in their own country and among their own kindred, and therefore they had the great advantage of knowing fully all about the characteristics, the thought and the life of the people among whom they were going to labor. But we must remember that these disciples were *chosen* men, chosen no doubt because of their capabilities as well as their adaptability to the work. And besides, the disciples went through a thorough course of training under the greatest of teachers, even Christ himself. This, too, is altogether apart from the miraculous power which they possessed and which should not be overlooked.

There is still another statement in the letter, which would almost

certainly give a wrong impression to the Church at home. In speaking of the leader of the party the writer says that "he has been in North China less than two years and has already gathered a company of nearly a hundred converts." Those who have been in China for a few years know how difficult it is for new comers to rightly judge the motives of the Chinese, and know, too, how apt the Chinese are in the art of deception, and how readily they impose upon the foreigner, and therefore when they read such a statement as the above they can make all due allowance, but not so the people at home. They never imagine that, in the course of a few years, perhaps a very large proportion of these hundred converts will prove themselves false, and naturally they begin to ask what their own missionaries are doing. Perchance they may have half a

dozen missionaries who have been on the field several years and that not one of them can report one-tenth that number of true converts. Some of the older societies, on account of this trait of character in the Chinese, have lengthened the term of probation to a year, and some to a year and a half, and yet, after all this care older missionaries know how many names have to be struck off the roll in three or four years. This being the case should we not be more careful in giving the public the number of our converts, and be sure that they are the Lord's converts, so that we shall not have to say of some of them, as one good brother says regarding a few of his first converts, "They were *my* converts and not the Lord's, and therefore they turned out very badly."

J. FRAZER SMITH.

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## Our Book Table.

We have to acknowledge, with thanks, the receipt of "Notes on Economic Botany of China," by Dr. Henry; Annotated Gospel of Mark; Peking University Bulletin; Catalogue of the Anglo-Chinese College, Foochow; and Annual Reports of Ponasang Missionary Hospital, Hao Meng Fong Hospital, Dōshisha Mission Hospital, and the Christian Vernacular Society of Shanghai. Further notice of these will appear next month.

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*Guide for Enquirers.* 宣道應酬. By Rev. R. Lechler. Published by the Religious Tract Society, Hongkong. Brown paper. 12mo. 32 leaves. Price \$2.50 per 100 copies.

A friend, to whom we sent a copy of this work, writes as follows:—

"It is not a 'Guide to Inquirers,'

as indicated in English on the cover, but Suggestions or Instructions for Native Evangelists.

It is ably written, and contains a large amount of valuable information and instruction. I think, however, that it is too controversial in its matter and tone for a guide to evangelists. One half of it, and the first half which gives the first impression of the character and aim of the book, is taken up with strictures on the various beliefs and customs prevalent in China, and is calculated to excite in the average Chinese mind feelings of resentment and opposition.

Professedly the book is written as a help to persons of limited literary acquirements. The style, however, is too high to be easily read and understood by most of this class."



*Physical Geography.* 地勢畧解. By Dr. L. W. Pilcher. 111 leaves. For sale at the Presbyterian Mission Press. Price 50 cents.

The preparation of school books in Chinese goes on apace, and there is hope now that ere long we shall have a fairly good supply suitable for the class-room. A vast amount of work has already been done in translating and publishing books in the Chinese language on nearly every subject in the whole range of learning. But not many of those hitherto published are suitable for the school-room. Of course the authors or translators are not to be blamed for this, as they did not set out to make books for the school-room but for the general reader, for grown men mostly. But as our mission schools increase in number and extend their range of study, the need of suitable text-books becomes sorely felt.

We want more books and better ones. We have a great variety of work to do, and we want a variety of text-books. A book prepared for a high school or college is not suitable for a day-school. Then there is a great variety of tastes among those who have charge of the mission schools, and there ought to be a sufficient variety of books to choose from, so that all may, as far as possible, be satisfied. Again, new discoveries are being made continually in all branches of science and in methods of teaching, and we want new books now and then "with all the latest improvements" as the watch-makers say.

It is therefore with great satisfaction that we hail the appearance of a new school-book. We have been longing for some such a work as this on Physical Geography for years. I happen to know of more than one person who has, during the last few years, attempted the preparation of such a book for schools, but the press of other duties has prevented its comple-

tion. The introductory work by Rev. F. L. H. Potts (地學初幌) was a good beginning, suitable for primary classes, but of course it was not, and was not intended to be, adapted to more advanced students.

Dr. Pilcher's work, founded on Maury's Physical Geography was, as he tells us in the preface, translated to his classes and written down by them in the course of daily study. It was subsequently revised by Dr. Pilcher and prepared for publication in its present form. It has thus grown out of the actual work of the class-room, the only place where a good school-book can be made.

The book is divided into twenty chapters, and treats, with more or less detail, all those subjects commonly included in works on physical geography. Such are, in brief: the Earth in Space, the Earth's Crust, Land, Mountains and Plateaus, Islands, Magnetism, Volcanoes, Earthquakes, Lakes and Rivers, Glaciers, Oceans, Tides, Ocean Currents, the Atmosphere, Meteorology, the Distribution of Life on the Globe, the Distribution of Minerals, etc. Each chapter is followed by suitable questions, which will be of much assistance to both teacher and pupil, and without which no school-book is complete.

All the measurements of areas, heights of mountains, lengths of rivers, &c., are given in Chinese quantities, as *li*, *ch'ang*, *ch'ih*, &c. This is an important item, and one which has been too much neglected hitherto by those who have published books in Chinese. To say that a certain mountain is so many English feet in height, or that a certain ocean is so many English miles in width, is to give no idea at all, or at best only a most vague and indefinite one, as to the dimensions in question. In fact it is not a translation of the original thought into the Chinese language. One often sees in the *Shenpao* or *Hupao* or other native paper the statement that a

certain kind of goods is worth so many "sien-ling" (先令), or so many "pang" (磅). This of course can convey no idea to the minds of nine-tenths of the readers of the paper and might as well not be printed.

The work before us contains eight colored maps, showing, among other things, the Solar System, the Proportion of Land and Water, the Distribution of Volcanoes, Ocean Currents, Isothermal Lines, &c. In addition to these there are over forty engravings illustrating the various phenomena treated of in the book. These maps and illustrations were made in Japan, and are fairly well done, though the printing of some of the engravings appears to be somewhat faulty; the shadows being blurred and indistinct.

The work is fully up to date. This is shown by one fact, among others, which is that Dr. Pilcher does not attempt to settle the question of the interior constitution of the earth. Not many years ago it was confidently affirmed that the interior of the earth was an ocean of fire. But, as Dr. Pilcher very properly says in a note to one of his paragraphs, recent investigations make it almost certain that the earth is solid throughout, and that the enormous pressure in the interior is such that no degree of heat conceivable under the existing conditions can liquefy the materials of which the interior of the earth is composed. This is but another illustration of the necessity of modesty in teaching science. What is science to-day may become exploded theory to-morrow, and we must be always ready to adjust our angle of vision to the ever lengthening perspective that is daily opening out before us.

One or two verbal criticisms must be made. The use of the Mandarin conjunction 和 instead of 與 or 及 does not look well in a book written in *Wén-li*. The use

of the characters 疏密率 to express density might be advantageously abbreviated to 密率; this being the form in which the term occurs in other books already published. One or two typographical errors should be corrected in a future edition, as for instance, in transliterating Colorado, for the third syllable the character 嘎 *ka* is used where, manifestly, the syllable *la* was intended.

But taken altogether the work is well done, and I have no doubt that the book will soon find its way into all our schools.

Physical Geography is a most interesting study. It is a science which, in a sense, embraces all other sciences. That is, it draws facts and illustrations from all other lines of scientific investigation and groups them in proper relation in order to set forth, in one comprehensive view, the physical constitution of the world we live in. In treating of the earth's cosmical relations it deals with astronomy. In telling of the earth's material construction it draws upon geology, chemistry and related sciences. In dealing with the distribution of vegetable and animal life it has to do with biology, natural history and kindred lines of study. In describing the magnetic phenomena of this terraqueous globe it illustrates many of the principles of that other all-comprehensive science, Electricity, which in these latter days has come to be, even in a deeper sense than in the case of physical geography, the science of all sciences. Indeed, as to electricity it may be remarked, in passing, that the time seems to be not far distant when the principles of this science will be used to explain all the facts of the physical universe so far as any mere physical agent can explain them. Electricity now explains a multitude of facts that, a few years ago, were alto-



gether unintelligible. That the earth is a great dynamo, for instance, or rather the armature of a dynamo of which the sun is the field magnet, is a fact, if fact it be, which is more than probable, which explains many of the mysterious phenomena of gravitation, magnetism, light, heat, &c.

Such a book as this introduced into all our schools throughout China will serve to stimulate the youth of this country to study this most interesting and profitable subject, a subject, the right apprehension of which cannot fail to broaden the minds while it elevates the aspirations of all who study it, and leads the student to believe that the Hand that made all these things is divine.

A. P. PARKER.

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*"Is Christianity worth introducing into China?"*

*(Reprinted from the "China Mail").*

Two propositions appear to have been finally presented in this discussion, taken from the *China Mail*: The one, 'Christian countries are full of un-Christian men and things', therefore let China alone! the other, 'There is ample scope for the employment of all material benefits in Christian lands,' therefore there is nothing to spare for China!

In the reply no notice is taken of this latter point, and it hardly requires any: men who have no sympathy with Christian work, yet do not find it possible to withhold material help from the needy in the heathen lands, where they may be residing.

With reference to the first point raised the reply seeks to emphasize the distinction between Christianity and civilization, and believing that in the former there is a force sufficient to revolutionize the world says that the question of *time* is not of the first importance: as a grass seed dropped into a crevice will split the rock in its upward growth, so with the power Christianity introduces. ['In Historical Evidences of Christianity' Rev. Timothy Richard ably deals with this question].

But there are other and far higher considerations in connection with this subject, which it seems the argument in reply (and it may be the objector) overlooks, and it is on these latter grounds that directly Christian work, both at home and abroad, is carried on. That many fail to understand and realize these is of course much to be regretted, but this is no objection to the prosecution of the work in hand. The need there is for this work and the success which has attended it, both the verities of the Sacred Page and well accredited historical experience affirm and confirm.

The true missionary, first and foremost, seeks to bring to individuals as distinct from nations a knowledge of the true God to those who know Him not and yet may be dimly conscious of such a Supreme Being: to show to men who are sinners against God a Saviour 'mighty to save'; to impart to men with an undying spirit a certainty of eternal life, which brightens the life that now is and has an abundant hope of that which is to come.

A. H. H.

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## Editorial Comment.

WE were sorry to find the following in the *Missionary Review*, which generally has only sensible things to say about missionaries:—

Who doubts that the *Youth's Companion* is correct in affirming that a potent cause in delaying the advance of Christianity in China is found in the doctrinal differences of the churches? The Chinese are taught to regard difference of sect as equivalent to difference of creed; hence they cannot easily be brought to understand that Presbyterians, Methodists, Congregationalists, Baptists, Catholics, Greek Churchmen, Friends and others are all preaching one faith. Again, Chinese bewilderment is increased because the Catholics, the English and the American missionaries use different Chinese words for God. This causes the people to think that the missionaries have different deities."

Mr. Henry Drummond has had something of the same kind to say. If it were only true, it might be proper to say it, even though sad. But we venture to affirm that there is no country in the world where denominational differences are made so little of, and have so little effect as on missionary ground. As a rule there is no more friction between the different denominations in China than there is between the different members of the same denomination. Any one who was present at the Missionary Conference in 1890, or who has visited the missionaries in their fields of work, would never write or speak like the above. There is no crowding, no treading upon one another's toes, no concentrating of a dozen missionaries upon one heathen—as we have seen it somewhere stated. If our brethren at home who simply theorize upon these matters would only come and see, or listen to those who know, they would be surprised at the interdenominational harmony which nearly everywhere exists, and cer-

tainly to a far greater extent than exists at home.

As to the statement that "the Chinese are taught to regard difference of sect as equivalent to difference of creed," we have never yet heard of such a thing in China, unless it be as between Catholics and Protestants.

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WE cull the following from the *Bombay Guardian*:—

A great argument of the opiumist party is in a bad way. The Government of India has turned its back upon it by its recent action in regard to Burmah. We allude to the alleged value of the debasing drug as an antidote to malarial fever. The two opening sentences of a Government Notification, dated Rangoon, 11th March, 1893, run as follows:—"The Government has decided, after consultation with its officers and with its priests and most respectable persons, to prohibit the possession or use of opium in any form by Burmans in Lower Burmah, just as in Upper Burmah. *The use of opium is condemned by the Buddhist religion; and Government, believing the condemnation to be right,* intends that the use of opium by persons of Burmese race shall for ever cease."

It is difficult to decide which most excites our wonderment; the parties with whom the Indian government conferred in reaching their conclusion, or the ground of that conclusion as given in the italicised sentence. By whatever means arrived at, however, here we have it on the authority of the British Government in India. The "condemnation" of the use of opium is "right," and those who quarrel with the missionaries of China because they have all along so severely denounced it will now have to settle with the Buddhist religion and the Government of India.



A MELANCHOLY interest attaches to the following editorials, which the late Dr. Wheeler had prepared for the RECORDER before his disease, but which have only recently been brought to light. The readers of the RECORDER are much indebted to Dr. Wheeler for his painstaking efforts, and we have received some very cordial expressions of appreciation of the fidelity and acceptance with which he performed his editorial labors.

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IN mission schools of every grade there is need that the Chinese children and youth be taught the care of books. It is painful to see the torn and soiled condition of Scriptures, hymn-books and text-books too often presented in chapel or recitation room. A reverence for books should be a part of the love a student bears them, and the care given the volumes in constant use is measurably an index of the value placed upon the knowledge they impart. Every book for school use should be substantially bound in cloth, or stout paper; but even this will not prevent the mutilation and destruction of the leaves unless unceasing care is given.

THE current discussion of bi-metalism is only part of a great movement looking unconsciously to the unity of nations. The system of railroads and steamships, now rapidly extending, do more than men commonly think in making customs, commerce and ideas international. The advance of free trade is in the same direction. The metric system is accepted by nearly all European nations, with a tendency to adoption in the United States of America. England alone resists, but will have to submit in time to manifest destiny. The adoption of the centigrade thermometer, the kilogram, the liter and meter, as single measures, will do more than simplify commercial transactions; they create

a bond of union and found the rudiments of an international language. Already astronomers, geologists, geographers, chemists and mathematicians have adopted the common measures referred to, so that scholars of different nationalities now have a medium of intercommunication independent of the ordinary forms of speech. A monetary unit is scarcely less important than a metric one, although more difficult to attain. The tendency, however, is in the direction of a single money with different coins but of equal value. Telegraphs and meteorological bureaus will have much to do in the bringing about of the unity of nations. Doubtless the hand of Providence is in all this. Commercial union, progress in the sciences, community of interests in all that may pertain to national prosperity, are means to some divine end. And yet we have reason to believe that there can never be a real fraternity among different races, a lasting bond of brotherhood, until the Gospel shall have crowned all human achievement with the benison of peace and with the Truth and the love of it that shall make for righteousness.

It is often stated, in effect, that the real purpose of foreign missions is to found a Christian civilization in pagan lands. There can be no manner of doubt that the material benefits conferred by the arts and sciences are greatly to be desired for the less favored nations. But are we prepared to maintain that the boon offered is an unmixed good? We might dwell upon the fact that the most highly valued inventions of Europe and America are those which add to a nation's facilities for killing men, and that many of the blessings of civilization are dearly bought. The point, however, to which we direct special attention is this: What do the words "Western civilization" stand for in the esteem of Asiatics generally? At the open

ports, and wherever foreign settlements are established,—for much that is great and powerful; but, at the open ports and also in the far interior, for much that is to them hateful and barbarous. To the Indians, Chinese and Japanese it is associated with humiliation and oppression. The best things we have—schools, Christian assemblies, charitable institutions, galleries, museums, libraries, books, newspapers, &c.—are inseparable in the native mind from insolent and arrogant manners, drunken debaucheries and shameless licentious lives. They have no esthetic taste for the nude in art, and they reach their own conclusions from what they see and hear of such displays in foreign shop windows and drawing-rooms. Along the shores of the Upper Yangtze the Western traveller is sometimes hailed as “foreign devil,” but the popular epithet regarded by many as correctly descriptive is, *p’ao-ma jen*, “horse-racing man.” By this token the European is known throughout vast regions of the interior. The great foreign-built houses in sea-port towns, the splendid steamships that ply the coast and all the evidences of progress in material things presented to their view utterly fail to produce among the Chinese in any degree inclinations to moral truth. It is unfortunate that the fruits of knowledge and skill brought from the West with such pains and cost cannot at once have their proper influence in the East; and they have so far failed in this respect that many of the more intelligent natives, while admitting the defects of their own civilization, maintain that in not a few things they and their people are decidedly superior to the first nations of Europe. The lesson is a simple one. In our example and teaching let us not give preëminence “to our superior civilization,” but rather to the Christ, whose message of hope and saving grace is for all men. Our Lord

came into the world, as one has said, “to set up a kingdom and not a civilization.” Following this divine example we shall at the same time prepare the way for all that is best in the science of government, in the amenities of social life and in that materialism which has to do with the wealth of nations.

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THE fermentation of grains and fruits has been practiced in China for ages. Although there is no reliable information as to the amount of distilled liquors made and consumed in the empire it must reach a very large aggregate. It is estimated that 2,890,000 gallons are annually produced in Canton alone. In addition to the consumption of the native product there is a large and constantly increasing demand for wines imported from Europe. Drunkenness with its attendant evils may not have the alarming proportions seen in more civilized countries (!), but there is every indication that while the use of opium restricts that of fermented or distilled liquors to a considerable extent, the time is not far distant when in China, as in other lands, side by side with the march of progress goes the giant evil of drink. Let the reform begin *now* wherever needed; it will save many a battle and sore defeat in the coming years.

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It seems probable that the idea of the dragon as a sort of winged crocodile or lizard was originally derived from the remains of the Sauri. Dragon-worship and temples of peculiar serpentine form may be traced in the East, especially in Egypt; and also in the West, more particularly among the Celtic tribes. The Greek legend of Apollo as the slayer of Python and the originator of higher wisdom than the serpent-worship has a certain connection with “the old serpent” in the Apocalypse and the dragon in Christian art, which is the emblem of idolatry and sin. The Hindus



represent it as wrestling with the goddess Parvati, or writhing under the feet of Krishna. The Phœnicians intertwine its folds around the cosmic egg. The ancient Greek writers speak uniformly of the river-spirit or fountain-spirit as a serpent or dragon. Among the ancient Latins the beneficent serpent became the source and agent of evil; while in the writings of Virgil, Ovid and their compeers this identical monster is the genius of the high seas. In fact, the trail of the serpent may be found in every land, which is proof presumptive of a paradisaical origin. To the Chinese the dragon is not a mythical creature, but a real monster, dwelling in Spring above the clouds to give rain, and in Autumn under the waters. A writer, Kwan Tze, 700 B. C., declares that "the dragon becomes at will reduced to the size of a silkworm or swollen until it fills the space of Heaven and Earth. It desires to mount—and it rises until it affronts the clouds; to sink—and it descends until hidden below the fountains of the deep." The popular notion that *lung* possesses the power of contraction and dilatation accounts for the common practice, in times of drought, of paying homage to a tiny frog or lizard possessing an unusual appearance, caught from a mountain stream or the sea-shore by the superstitious peasant. The early cosmogonists, according to Meyers, affirm that there are four kinds: the "Celestial Dragon," which guards the mansions of the gods; the "Spiritual Dragon," which causes the winds to blow and rain to descend; the "Dragon of Earth," which marks out the courses of rivers and streams; and the "Dragon of the Hidden Treasures," which watches over the wealth concealed from mortals.

There are other kinds, but the "Yellow Dragon" is the most honored of the tribe. Chief among the beings divinely-constituted he is symbolical of all that pertains to the Emperor, the Son of Heaven, whose throne is entitled the "dragon seat," and whose face is described as the "dragon countenance."

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DR. AMBOYNE, in Charles Read's "Put yourself in his place," had a favorite maxim—"There's a key for every lock." Henry Little, the hero of the story, receiving his inspiration from the good doctor, started out on his career as inventor and philanthropist, saying to himself, "There's no lock without a key." The two ideas are one, and give expression to a most inspiring truth. Every progressive thinker, every earnest toiler in the great workshop of humanity is certain to encounter at the outset in life, and in all stages of progress, questions of a most vexing and serious character. Hard shut and fast closed against ordinary insight the difficulty remains. Mental processes are in vain, the earnest endeavor comes to nought. And yet, the very fact that a difficulty, defiant and seemingly immovable, confronts us, may indicate that somewhere and perhaps just at hand is a solvent. We may, if we will, pronounce the "open sesame" with wondrous effect. There are some difficult problems in missionary work; they are the lock, and there is a key. By prayer and faith and enlightened zeal we may, if God will, seek it until we rejoice in the possession of it. Or if, in the providential order of events, the discovery is not for us; others, profiting by our mistake or inspired by our example, shall find that which brings the crown of reward, both theirs and ours.

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## Missionary News.

—On August 5th the Protestant Collegiate School for Girls, Chefoo, held its Annual Entertainment and Prize Giving. The weather was all that could be desired, and a goodly number of friends were present.

Dr. Nevius presided and gave away the prizes in a very genial fashion, setting the successful competitors at ease, as they came forward to carry away their well-earned laurels.

The Report, which was read by Dr. Douthwaite, opened with thanksgiving to God for all His mercy during the year. His help had been very manifest during an epidemic which visited Chefoo during the early part of the season and carried off one of the pupils—the first death recorded since the opening of the school in 1880.

A new feature in the Report was a list of girls who had successfully passed the examination held on behalf of the College of Preceptors, London. One had carried off a 1st class, and another a 2nd class certificate; while a fair percentage had succeeded in lower standards. It is decided still to prepare the pupils for this examination, but in order to avoid cramming, and give time for thorough work, they will compete once in two years only. It was interesting to see the winner of the 1st class certificate, who has now left school and begun the study of medicine, come forward and receive a special prize; the act seemed a fitting link between the new and the old.

During the afternoon the scholars gave selections of music, both vocal and instrumental. These were interspersed with recitations, rendered in a manner which evidenced thorough work. Then followed the

prize giving. That the prizes were not easily earned was manifest by the fact that the 1st class honour's prize needed an average of over 90 per cent. on the work of the year, in order to secure it. Prizes in the lower standards were awarded in similar proportion. This notwithstanding, a goodly number carried off some reward for their work, justifying thereby the statement made in the Report that the standard attained during the year exceeded anything reached hitherto.

Prize-giving over, the visitors dispersed to look over the drawings and needle-work of the pupils. The needle-work was done by members of the "Odd Minutes' Society," a society formed of girls in the school, who give their spare time to making useful and fancy articles. The work thus done is sold, and the proceeds devoted to various works of mercy. It is scarcely necessary to point out the beneficial effect of such action on the scholars themselves.

Tea served on the south verandah was partaken of with added zest, perhaps, from the fact that some of the refreshments were prepared by the fair hands of the young ladies in the school. If they maintain the same proficiency in this useful art, as their productions shew them to have at present, the world will be the gainer in point of digestive comfort.

The proceedings ended with a calisthenic exhibition in the playground. The Lower School began, and won golden opinions by the way in which they performed the exercises. The Upper School followed. They went through a great variety of evolutions with the utmost precision and grace, calling forth quite an ovation.



This over, all—both Upper and Lower Schools—marched back to the play-ground, and with the singing of the school hymn, “To God be the glory,” brought a most interesting and profitable afternoon to a suitable close.

Copies of the Report can be obtained on application to Miss Sanderson, the Principal of the school.

—The Ven. Archdeacon Wolfe relates a suggestive incident of a visit to Hok-ching, Fookien province: “Early in the morning after the day of my arrival, as I was standing on the street in front of the church, the mandarin happened to be passing by in his grand sedan-chair, surrounded by his retinue of soldiers. As he passed I saluted him in Chinese fashion. He at once ordered his bearers to halt and let down the sedan, and came out and walked back before the crowd to where I stood, and took me by the hand and saluted me, saying in English, ‘I am so glad to see you!’ He then invited me to call and see him at his yamun. I did so the next day, and enjoyed a long conversation with him. My daughter called on his wife the following day, and spent a very pleasant time with her. She was very anxious to hear all about Christ, and begged es-

pecially for a copy of St. John’s Gospel. She said they had heard much about St. John, and should like to read his book. My daughter sent her a copy of the New Testament in Chinese.”—*Regions Beyond*.

—Bishop Moule visited Greatstone Valley, in the T’ai-chow district, for the purpose of holding confirmations in April. “The numerical increase” in this encouraging spot “is very striking,” the Rev. J. C. Hoare writes. At the end of 1891 “the number of names in the church-book was 123. Since then we have baptized, in the spring of 1892, forty-two people; in the autumn of that year fifty-five; this spring seventy-nine, bringing the total up to 299, inclusive of some six or seven who have been called to their rest. The Christians seem to be so manifestly growing in grace and in the knowledge of God that it is a real refreshment to be amongst them.” But in some ways the point that struck both the Bishop and Mr. Hoare most was the “deep importance and value of the native pastorate.” The latter has no hesitation in attributing the progress of the T’ai-chow church, under God, to the influence of the native pastor.

## Diary of Events in the Far East.

July, 1893.


20th.—On the night of Thursday, the 20th July, on board the Netherlands Indies steamer *Rajah Kongsee Atjeh*, trading between Penang and the east coast of Acheen, the Achinese passengers, who were numerous, rose and attacked the crew. The Achinese killed the English captain and the English mate and twenty-two others of the crew, who were presumably Asiatics. They also wounded fifteen others of the passengers and crew. Two European engineers, however, survived unhurt. After this slaughter the Achinese left the steamer in boats, mak-

ing for the Acheen coast in the neighbourhood of Edie and taking with them several captives. The steamer afterwards fell into Dutch hands and the wounded are being cared for.

—Despatches from Ch’ing-chow in Kuang-tung report the presence of immense floods brought by the freshets from the neighbouring hills, inundating the major part of that department. Over ten thousand lives have been lost.

25th.—News has arrived of the destruction by a mob of a Roman Catholic chapel, of old standing, at a town called Genkia-wan near to the city of Mien-yang,

about 100 miles to the west of Hankow. The foreign priest in charge escaped to a neighbouring town; no lives were lost, but several native houses shared in the destruction.

—The following particulars of the examination of the prisoners in connection with the Sung-pu murders appeared in the *North-China Daily News* of 4th August:—"The persons under examination were the two men named Ho, who had been assisting the missionaries. They were heavily ironed on the legs and had been beaten, but not hooked through the collar-bone as previously reported. The method of this operation is, they have a chain terminating in a sharpened  shaped hook, which they hook through the flesh nearly round the clavicle and then hammer it close. It seems to be a new punishment.

These two men are not accused of any crime, although their treatment is just the same as those who are. They are wanted, in order that they may testify to all the wicked practices of the missionaries, and the whole sitting, which lasted from nine o'clock up till midnight, was directed to this end. "Did they give medicine to people to injure them?" "Did they take liberties with the women of the place?" "Were they not seen doing this criminal thing? and that?" This went on all the time; now they were bullied, now wheedled. Once the Ma-cheng district magistrate put off his hat and went and stooping down beside the prisoners, pleaded with them to confess this, and he would protect them and reward them. At that sitting, however, no progress was made. The Ho's stuck to it stoutly that the missionaries had never done any such things as they suggested. At the forenoon sitting—reported by a friendly Huang-chow literary man—the four men who had been found were first examined. They too are required for the purpose of incriminating the missionaries, but they had very little to say. They agreed with the Ma-cheng magistrate that they had been seized on the 17th and not on the 18th (this is most firmly denied by the Sung-pu witnesses here), but did not know what for. They had been simply passing the missionaries' door, when they were seized, dragged inside and beaten. It was natives not foreigners who had done it, namely, the landlord, one of the Ho's and a teacher. They had not seen the foreigners."

Space forbids us giving details of what the Hankow correspondent calls "The Labyrinth of Lies."

August, 1893.

2nd.—Telegrams from London state that: Siam having accepted the French ultimatum and the complementary guarantees, the French Government have telegraphed to Admiral Humann to raise the blockade of Bangkok forthwith. Also, that Lord Dufferin and M. Develle have signed a protocol creating a neutral zone on the Upper Meikong between the new French territory, Burma and China. Negotiations regarding the limits are proceeding.

10th.—Ceremony of laying the corner stone of a boys' school building at Chinkiang. A large audience of foreigners and Chinese were present. The Rev. C. F. Kupfer, who is in charge of that work, delivered an address, in which he stated the object and aims of the school. The Rev. A. Sydenstricker spoke in Chinese to the same effect. The American Consul and Commander Barber of the *Monocacy*, with their wives, honoured the occasion. This building is a large one, situated on the hill, in the Methodist compound, and commands a fine view.

11th.—The Consul-General of France received the following telegram from Admiral Humann:—

The French Government having obtained satisfaction on every point, the blockade of Siam has been raised, and diplomatic relations have been re-opened. The French Minister returns to Bangkok. As soon as the occupation of Chantaboon is assured the French squadron will return without delay to the China coast, calling at Saigon on the way.

11th.—The *N.-C. Daily News* says: Owing to the overflow of the Yung-ting river, caused by the recent disastrous rains in the North and the consequent considerable destruction of life and property, a memorial dated the 2nd instant was handed to the Throne by Li Hung-chang, Viceroy of Chihli, censuring himself and his subordinates for their lack of care of the river works within their jurisdiction and requesting certain penalties to be inflicted upon himself and the local authorities along the Yung-ting river and the Grand Canal belonging to the Chihli division. Accordingly an Imperial Decree dated the 6th instant has been promulgated, taking away the rank of the officials mentioned above but allowing them to remain at their posts to make up for their remissness. In the meanwhile Li Hung-chang has been turned over to the Board of Punishments for the determination of a penalty as requested by him in his memorial. Another Edict bearing the same date orders about



15,000 piculs of *siao mi* (rape seed) to be taken out of the granaries, as well as 50,000 piculs each from the tribute rice of Kiangsu and the inland provinces, and given to Li Hung-chang for the immediate relief of the people suffering from the inundation.

11th.—Desperate riots at Bombay between the Mahomedans and the Hindus. The European and native troops have all been called out since yesterday.

13th.—The Bombay riots continue; the Volunteers have been called out and the Blue-jackets landed. Reinforcements have arrived from Poona; business is suspended, and the troops have charged and fired on the rioters.

—Despatches from the capital of Kiangsi report murderous conflicts between bands of salt smugglers from Kuang-ch'ang-shien and the rowdy element of the city of Chin-chi, in the same province. No less than two to three hundred lives are reported to have been lost on the two sides since the quarrel began about three weeks ago, and a large force of military sent by the Governor from Nang-ch'ang-fu have, so far, found it impossible to secure quietness. The fighting originated through a trivial dispute in gambling between representatives of the two sections. Reinforcements are being sent post haste, as further fighting is anticipated.

—A telegram from Hankow, 21st August, says:—Consul-General Bock wires instructions to deliver the Sung-pu refugees to the Viceroy Chang Chih-tung.

The Mission declines, and trouble is expected.

In giving further particulars regarding Mr. Bock's instructions the Hankow correspondent to the *N.-C. Daily News* says:—

Vice-Consul Thyen deserves the highest praise for the way he has handled this most difficult case, and to him is the credit due that no trouble has arisen from this blunder. Instead of ordering the men to be handed over unconditionally to be forwarded to Huang-chow—a thing which could not be done, as there is no one here to act the part of informer, catcher of victims and hander-over to his Excellency; and without breaking no end of treaties he could not catch them for himself as long as friends retained them on the Concession—and instead of informing the native authorities that the mission was again refusing to obey orders, as his chief would doubtless have done, he is reported to have offered to produce them to be examined to any extent by the authorities, provided they did not leave the Concession, or even to go to Huang-chow if their safety could be properly guaranteed, and with that they have had to be content. Still the yamen men keep prowling around the places where these poor fellows are lodged, looking as if they intended to have them by hook or by crook, but as yet they have not ventured to lay on hands.

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## Missionary Journal.

### BIRTH.

BORN August 14th, at Wei-hien, to Dr. W. R. and Mrs. FARIES, a son.

### MARRIAGES.

AT Chefoo, by the British Consul, and afterwards by Rev. Geo. Hunter, M.A., ARCHIBALD EWING, to EDITH MIRIAM LUCAS, both of China Inland Mission.

AT Shanghai, China, August 5th, 1893, by Rev. P. F. Price, Rev. B. C. PATTERSON, to Miss ANNIE R. HOUSTON,

M.D., both of the Southern Presbyterian Mission.

### DEATH.

AT Ichang, on the 30th August, Dr. WM. PIRIE, Church of Scotland Mission. Deeply regretted.

### DEPARTURES.

FROM Shanghai, on 29th July, Rev. W. J. and Mrs. MCKEE and family (Am. Presbyterian Mission), for U. S. A.; also Rev. T. A. HEARN, Meth. Episcopal Mission (South), for U. S. A.

THE  
CHINESE RECORDER  
AND  
Missionary Journal.

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*Future Probation and Christ's "Descensus ad Infernos"  
of the Apostles' Creed.*

BY MARTIN SCHAUB.

[Basel Mission].

BY an article of Dr. Ashmore's "the hope of the heathen" is again brought to the front as a topic of controversy (see the RECORDER, p. 313). The learned doctor asks those who believe in an intermediate state "whether any one can put his finger on a single passage between the two lids of the Bible, which suggests the idea of a great Gospel ministry down in those lower regions." I, on the contrary, wonder whether those who read the Bible in their light of Puritan eschatology can put their finger on a single scriptural passage, which clearly shows that all who had no opportunity to meet Christ in this world, without any hope go straight to hell. Let us see whether those who are thankful to have some light which the Bible throws on the *universality* of Christ's Redemption and how it will be carried out, have such an uncertain substructure as Dr. A. thinks it to be.\*

I. Let us first see what there is between the two lids of our Bible in regard to a future hope.

Our Lord twice said, "And I say unto you that many shall come from the east and the west and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of Heaven" (Math. viii. 11; Luke xiii. 23, 30). It is the eternal Home where the guests are assembled to enjoy the bliss. Jesus said in his sermon on the Good

\* I say some of us missionaries are thankful for the light the Bible throws on this question. We do not build "a heavy superstructure over the foundation" we have. There are many questions which we do not try to answer, because the Scripture meets us with a "*non liquet*." We will not treat the theme of an intermediate state as a hobby, like other people taking hold of this or that topic to make it a main point of the doctrine in such a way as to bring on endless divisions of the Church of Christ.



Shepherd, "And other sheep I have, which are not of this fold : them also I must bring, and they shall hear my voice" (John x. 16). Peter, after having delivered his message to Cornelius and his house, says, "Of a truth I perceive that God is no respecter of persons : but in every nation he that feareth him and worketh righteousness is acceptable to him, that he shall receive remission of sin" (Acts x, 34, 43). It would certainly be foolish to assert that only since the time of Christ and His Apostles there are men like Cornelius, that there were none of this type in the ages before Christ. Further, Jesus himself said, "Woe unto you Chorazin and Bethsaida ! for if the mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago" (Math. xi. 21 ; xii. 41). There are hints in the same direction, even in the Old Testament. For instance, the book of Jonah shows the elect people that others besides Israelites have a claim on the justice and mercy of Jehovah. We see there a doomed city saved, in spite of its doom, by repentance and God's mercy. What would have become of the chosen people without God's unfatiguing mercy ? It was said to Ezekiel, "Surely, if I sent thee to many peoples of a strange speech and of an hard language they would hearken unto thee. But the house of Israel did not hearken unto thee" (Ezek. iii. 6, 7). Ezekiel prophesied of a grace to be bestowed on Sodom as on Israel (xvi. 55). Further, with what a reverence speaks the Bible of Melchisedek who, without the special Revelation, amidst a people that already worshipped idols, blessed Abraham in the Name of God Most High.

But it is clear Scripture truth that nobody can be saved without Christ. Jesus says, "I am the way : no one cometh unto the Father but by me" (John xiv. 6). Peter said, "In none other is there salvation" (Acts iv. 12). John says one must have the right to become a child of God (John i. 12), the right bestowed on them who believe in the Logos sent into the world. We read, "He that hath not the Son of God hath not the life" (I. John v. 12).

I think everybody who meditates on such Scripture texts must come to the conclusion that at least men of the type of a Cornelius, scattered through all the ages since the beginning of the world, must have the chance once to meet Christ, be it here or in the world to come, that they might find Him, after whom their heart was longing.

But this is not all we find between the two lids of our Bible. There is not only a future hope for souls of such a type as Cornelius was. Jesus, speaking of the Jews of His time, says, "If I had not come and spoken unto them—if I had not done among them the works which none other did, they had not had sin" (John v. 22, 24). He said this, although John the Baptist went before Him and although

the Jews had the law and the prophets.\* Pondering on words like these of our heavenly teacher can one say that the sins of those whom God left to go their own way, without the light of his special revelation, are unpardonable, that the heathen are irrevocably doomed to hell? According to our Lord's teaching there is only one sin which will not be forgiven, neither in this world nor in that to come. It is the blasphemy of the Holy Spirit. But the Spirit must be sent before one can blaspheme him. We read in John's Gospel, "the Spirit was not yet given, because Jesus was not yet glorified" (vii. 39).† Even since the Spirit is come he is only with them who have God's word, because he comes by the means of the word. One can have made a beginning in the knowledge of God's word and be nevertheless not yet a partaker of the Spirit (Act xix. 2). Can such men commit the sin which is unpardonable?

We read, "Christ is the propitiation for our sins; and not for ours only but also for the whole world" (I. John ii. 2). For what world? Only for the ages after Christ? Christ had not come for ages and ages after our forefathers were dead. Are they all in hell? Will Christ never meet them? How could then John write, "Christ is the propitiation for the *whole world*, if he by this means only a few elect ones, as a certain dogmatic school explains it." If John knew that Christ is the propitiation of a few elect ones only "it becomes difficult to acquit him of not honestly telling out the truth," to say, on the contrary, in plain words, Christ is the propitiation of the *whole world*. Is the one God the God of the Christian age only, the God of a few elect ones; is he not also the God of the heathen before Christ? Does Paul say that Adam's sin brought *eternal death* on his descendants? (Rom. v. 13, 14). Jesus said, "When the comforter (the Spirit) is come he will convict the world in respect of sin" (John xvi. 8). What sin? "Because they believe not on Jesus." This is sin come to its full ripeness. Among Christians the Holy Spirit can be blasphemed. The more powerful Christ's word is preached the more easily may this sin be committed. By a powerful setting the word of God before man, man will be brought to a

\* Dr. A. seems not to make a difference between the Revelation of the Old and New Testament. He asks us whether Noah was not a sufficient preacher. Does he really think that Noah, Moses, Elijah, Lot, etc. already preached the Gospel as we have it now, after "God was in Christ reconciling the world unto Himself and gave unto us the ministry of reconciliation" (II. Cor. v. 23). Did God already give this ministry to Noah, etc.? Is the Bible to the learned doctor not the history of the genetic unfolding and inworking into mankind of Redemption Truth? How explains he a word like this, "Verily I say unto you. Among them that are born of women there has not arisen a greater than John: yet he that is little in the kingdom of heaven is greater than he."

† Does such a word like Math. xii. 32 not imply that repentance, and therefore pardon may come in the state that follows death? Our Lord's words at least check the harsh dogmatic answer in the negative.



decision for or against Christ. Nevertheless, as many well experienced pastors among Christian people at home must say, that, standing by the side of many death-beds, they could very often not come to a certainty whether the sick man, who will soon appear before the Lord, had come to a decision for or against Christ.

According to all that Christ and His apostles said, one has no difficulty to explain I. Pet. iii. 19, 20 in the plainest way, and I think “the *onus probandi*” rests on those who wish to give this passage another meaning than we who take it in its most obvious sense.\*

## II. What is the meaning of I. Pet. iii. 19, 20?

In ii. 18, 25 Peter exhorts the servants to be subordinate to their masters, and, if it must be, to endure suffering wrongfully. This will be their glory, namely, the combination of suffering and well-doing. He speaks of the example Christ left to them. They should follow His steps. It is the same drift of argument in iii. 14, 22. All the readers of his epistle, when they are suffering, should do well instead of doing evil to their persecutors. Here also Peter puts the example of Christ before them. Under all His sufferings Christ’s heart was only set on doing well to men, to bring the sinners back to His father. Therefore as soon as He was quickened in His spirit he had gone to preach to the spirits in prison. Before His going to heaven (*πορευθεις* v. 22) there was a going unto the spirits of prison (*πορευθεις* v. 19). In Germany the well known theologian Hofmann renewed Augustine’s explanation. The spirits are understood as being now in prison in consequence of having rejected Christ’s preaching to them while they were still on earth. According to this interpretation, “in spirit” means, mystically speaking, our Lord Himself and through the person of Noah preached repentance to the old world. Hofmann renders v. 19, “He had preached them” (once through Noah). But what right has the expounder to insert the words in brackets, which are not in the Greek text. Instead of these words, which should be there when H.’s. sense should be brought out, there is the word *πορευθεις* in the original text, which must certainly be perplexing to Hofmann and Dr. Ashmore.† What is the use of *πορευθεις* here if Peter would only say that Christ mystically preached through Noah? Besides this, in handling the text in this way this passage is quite dissociated from its context. It is difficult to see the purpose of such a digression, or what could have brought the subject into Peter’s mind?

\* It is with the truth of a future acceptance of the heathen as with many other truths. They are scattered through the whole Scripture; but there are some *loci classici*, in which those truths get a focus, by which light falls on them. For instance Revel. xx. in regard to the Millennium.

† Hofmann, a very exquisite expounder of the New Testament, “runs very often through the wall, although there are a hundred doors open,” as one of our best German theologians criticised his exegesis.

Zeyschwitz, another German theologian, acknowledges that there is no other way to explain this passage except to say Christ went to preach to the spirits in prison. But he supposes that the substance of this preaching must have been to publish or proclaim his victory like a crier and herald, and as the spirits are said to have been disobedient and in prison, he and the most of the orthodox Lutherans thought that Christ went to proclaim to them the certainty of their damnation.\* Zeyschwitz lays stress on the word *ἐκήρυξεν*, which is here used instead of *εὐαγγελίζειν*, and so he supposes that *κηρύσσειν* is used in the sense of proclaiming the damnation. But what kind of preaching is meant in Rom. x. 14, 15, where Paul also uses *κηρύσσειν*?

If I. Peter iii. 19, 20 shall fit in the context of the passage the meaning must be, that Christ brought *good tidings* to the spirits in the prison. One must also not lose sight of the two *πορευθεις* in v. 19 and v. 22. In v. 22 there is a going into the upper regions; in the v. 19 into the nether regions. Christ's influence, after having been exalted, manifests itself everywhere. Being quickened in spirit Christ went to preach to the spirits in prison. After His resurrection He is gone into Heaven to take the reins of His blissful ruling of God's kingdom. How should the disciples of such a Lord, who is showing forth grace upon grace, be wilful under the severest sufferings to do well to their persecutors! One wonders why Peter mentions the spirits of those who perished during the flood. Are the other spirits excluded? We read in v. 19, 20, *ἐκήρυξεν ἀπειθήσασι ποτε*. The absence of the definite article here in the Greek makes it possible to think that the spirits mentioned in this verse are not co-extensive with those who lived at Noah's time. Our Lord preached to the whole class of spirits in prison, of all times and races; and then, to magnify the bounty of this act, Peter instances a particular group of them, who were the most marked criminals of any, and whose case suggested a useful application. One must not forget how the catastrophe of the great flood was always near to the apostles' mind.

I. Peter iii. 19, 20 is not the only passage which touches the question of a preaching in Hades. We read in I. Peter iv. 6, "The Gospel was also preached to them that are dead." No one

\* There is another school of theologians in Germany. We call them *scriptural theologians* in contrast to the Lutheran or Calvinistic dogmatists and to the modern liberal theologians. Bengel and his followers were not bound down by the heavy fetters of dogmatics (see RECORDER, p. 354). They lived in the Bible, which was to them God's living word. And thus, while loyal to the central-truth of the Reformation, their theology was larger and broader, more comprehensive and historical, more healthy and profound—in short more scriptural. I cannot help saying that all that I read in the RECORDER against the future hope of the heathen seems to me lacking in a pure scriptural treating of the question. Is there not a stern Calvinistic dogmatic at the bottom of all that has been written about this question?



with an unpreoccupied mind could doubt that the persons to whom this preaching was made were dead at the time of being preached to. If this is the case, then, pretty obviously Peter is carrying us back to his teaching of iii. 19 and is explaining further the purpose of Christ's descent into Hades. "By death the consistency of individual [life appears] to be rent and divided. Still it is not absolutely destroyed; but as in a chemical solution the agents always tend to form a new compound, so while the soul retains its capacity to have bodily senses, and the spirit its capacity to have a soul, they must still be held together by the joint effort after a living restoration of the dissolved individuality. The spirit has, indeed, on parting from the body, been freed from its earthly loads; but its capacity of having a soul makes this a banishment into the wilderness of death. Therefore the desire for redemption unto life is only the more strongly kindled in it; and in those men who have not yet gone so far as to sin against the Holy Spirit, the Word of the spirit of life can bring about a spiritual quickening that saves their whole individuality, even when they are condemned already in the flesh" (I. Pet. iv. 6 cf.; I. Cor. v. 5; I. Tim. i. 20. Outlines of Biblical Psychology, by J. T. Beck, D.D.) When asked how this preaching in Hades is carried out we honestly answer with a "*non liquet*" of the Scriptures. When we shall once enter that quiet land beyond the grave all will become clear to us. For now we see in a mirror, darkly; but then face to face. When that which is perfect is come that which is in part shall be done away.

### III. The article of the "*descensus ad inferos*" of the Apostles' Creed.

According to Caspari's researches one may be certain that the Apostles' Creed was already in use in the year 140 A. D. But in the oldest formula there was not yet in the second part the clause, "He descended into Hades"; and in the third part there was not yet the clause, "the Communion of Saints." Not before the year 500 was the creed universally adopted in its present form. The symbol of the Church of Aquileja (400 A. D.) added "*descendit in inferna.*" The formula issued by the fourth Synod of Sirmium (359 A. D.) had already this clause. The Greek symbols issued by the Synods of Nice and Constantinople add *κατελθειν εις τα καταχθονια*. Harnack (Dogmengeschichte) supposes that the ancient Churches added the two sentences in the second and third part of the creed, in order to give all the most important items of Christ's life and work and to bring all the various clauses into a certain harmony. But in his opinion the Church made a mistake thus to alter the ancient formula. Gess\*

\* Gess was one of the scriptural theologians of Germany, a pious man, "one of the most biblical and spiritual, as well as able and learned theologians." He was once teacher of the Institute of the Basel Mission. I made ample use of his works in treating the question about the future hope. Gess's theology is unfettered by the trammels of a dogmatic school.

(Christ's person and work), on the contrary looks on these additions as providential. The added clause in the third part, "the Communion of Saints," is against the view of looking at the Church as an organism of rites and rules. It was to be feared that the dignitaries of the State Church forgot that the Church is "the Communion of Saints." The added clause in the second part, "He descended into Hades," was a protest against the doubt that the provisions of the grace were made for the whole world and for all ages. This addition must be looked at in the light we get from I. Pet. iii. 19, 20 and iv. 6. To doubt that God's provisions of grace were not made for the whole world is to doubt God's holiness and love. How can one say that God is holy when His word says, "He willeth that all men should be saved and come to the knowledge of the truth" (I. Tim. ii. 4), and nevertheless to say, "God is not obliged to keep his word." By pronouncing such an important truth, God, according to His holiness, placed Himself under obligation to carry out His word. Let us also not doubt God's love. Certainly there are "the depths of wrath of the Most Holy." But which is deeper, God's love or wrath? By His love God has an abundance of means and ways to bring Christ's Redemption before all men. Certainly there are mysteries of the fulfilling of God's electing grace. In these depths no one can penetrate, and the counsels of His wisdom admit of no assessor. Let us with Paul praise God, "O the depth of the riches, both of the wisdom, and knowledge of God!" But certainly God will fulfil His *προθεσις* (purpose), made only *εν ἀγαπή* (love) and not partly in love and partly in wrath. God "will gather together in one all things in Christ, both which are in heaven and which are on earth." (Eph. i. 10). Christ, and He alone, is the life for all. But certainly only for those who believe in Him. Who can say that he has certain Scripture-ground to assert Christ will never meet those who had no opportunity to hear His word in this life? Gess says, "It was not a mistake that the clause, "*descendit ad inferos*" was added to the second part of the creed; but it is a great mistake of the orthodox theologians not to take Peter's words in their most natural and obvious sense and so to go back to the true and ancient catholic doctrine concerning the future state." The belief in an intermediate state was distorted and abused in later times as the Romish doctrine of purgatory. But "*abusus non tollit usum.*"





*Missions to the Chinese.\**

THESE are said to be about 5000 Chinese in Victoria, and there are probably as many more in other towns of British Columbia.

Up to some seven years ago no organized work was undertaken for the evangelization of this mass of heathen, who form an important factor in the industrial population of the province. Much of the hard work necessary for turning the wilderness into a fruitful field, the clearing away the forest growth, the making of roads and railways, etc., is done by Chinese, most of whom come over from Canton for a certain number of years and then return to their own country with the money they have made. It would be indeed a grievous thing if these men were to return to their own country as ignorant of the glorious Gospel of our Lord and Saviour Jesus Christ as when they left it. Yet up to a few years ago the Christians of British Columbia were content that such should be the case.

The credit of being the first to initiate a new state of things belongs to the Methodists, and their missions have fully maintained the advanced position due to their being first in the field. They now have three missionaries in the province and expend about £1000 a year on the maintenance of the work. The Chinese mind seems to run in such widely different lines of thought to that of the average Westerner that a thorough knowledge, not only of the Chinese language and idiom but of their modes of thought, is an essential condition to the success of an evangelist who would seek to influence this intellectual race. The missionary in charge of the Methodist Mission, the Rev. J. E. Gardiner, is admitted on all hands to be the one man in Victoria who thoroughly understands the Chinese and their ways. Born in China, himself the step-son of a missionary, he became from his earliest childhood thoroughly acquainted with the Chinese in the neighbourhood of Canton. From thence he went with his relations to Australia, where he was in contact with the Chinese there, and having obtained an appointment at San Francisco we presently find him interpreting in the law courts on behalf of the Chinese, and not content with befriending the Chinese by helping them in questions of civil right he also devoted his spare time, not only to teaching them English but in telling them of Christ. It was then his intention to enter the ministry of the Presbyterian Church, and at the time that

\* This article was sent us by Major Burn, Hon. Secy. of the Army and Navy Union, with the following note:—"At the suggestion of Mr. Hudson Taylor I am sending you the enclosed paper about Missions to the Chinese in British Columbia. It was written by Capt. H. J. May, B.C., R.N., H. M.'s ship *Hyacinth*, from the Pacific."—ED. RECORDER.

he should have joined their college he happened to be engaged by a rich Chinese merchant to proceed to Victoria to assist in the preparation of an important case which was to be tried in the law courts there. He was much depressed on his arrival to find that notwithstanding the numbers of Chinese in the town nothing was being done for their spiritual welfare, whereas at San Francisco there was much successful mission work. However he was not discouraged, but started a small school on his own account and made proposals to the Church of England bishop amongst others that a union mission, to be supported by the various Churches, should be started. This idea came to nothing, but the Methodists had the faith to undertake the support of Mr. Gardiner, and he agreed to give up his plans as to entering the Presbyterian ministry and to definitely devote his life to the Chinese in the service of the Methodist Church. Mr. Gardiner is still a probationer for the ministry, not having quite completed the necessary course of study, but he has had the privilege of leading over 150 Chinese to profess their faith in Christ at the baptismal font. In the great majority of cases these men have shown by their lives that they are new men in Christ. I have used the word *men* advisedly, for there are very few women amongst the Chinese immigrants, and these few are almost all of the class of unfortunates. But even here the Methodists have, by means of a Rescue Home, managed by the Women's Missionary Society, not only snatched those who are frequently slaves, sold by their parents, from a terrible fate, but have brought several to the feet of a merciful Saviour. These have, in many instances, been happily married to members of the Christian congregation.

Both school and evangelistic or preaching work is carried on. The Chinese are most anxious to learn English, as it greatly increases their value in the labour market; they will therefore come with great readiness to both week day and Sunday School. The school work is much helped by volunteers, who thus shew in a very practical way their love for those for whom Christ died.

But the preaching the word is the principal method of influencing the heathen. It was on the evening of Christmas Day that I first attended the service in Mr. Gardiner's little Church. It is a plain but substantial building with seats for 150 to 200, and was occupied by a most orderly and attentive congregation of Chinese, who about two-thirds filled the building. Now and again a stranger would come in, and being instructed by the doorkeeper to remove his hat he would then be politely shown to a seat with a whispered warning not to talk, and very quiet, as a rule, these heathen were. An address was given this evening by Dr. Liu, a



Chinese medical missionary, who is in charge of the work at Vancouver; the congregation joined most heartily in the hymns and in the repetition of the Lord's Prayer, all of course in Chinese. But the most interesting part of the service was the baptism of a convert. Before the administration of the sacrament Mr. Gardiner addressed a few words in English to the half dozen Europeans who were present. He asked for their prayers on behalf of the young man who now came forward to profess his faith in Christ; he had, so Mr. Gardiner told us, been under probation for a year, during which time his conduct had been most consistent. He had, moreover, had to stand a good deal of persecution, and had lost his employment, owing to his attachment to Christianity. I may say here that though some of the heathen are well disposed to the mission—many of the Chinese merchants going so far as to subscribe to the building of the Church—this is by no means universally the case, and in many instances men have not only had to bear the jeers of their fellow workmen but have been summarily dismissed from their employment. As however many of the Chinese work under Europeans, or are servants in Christian homes, the power of the heathen employers is somewhat limited.

The service closed after the reception of the new member into the Church, but many of the congregation remained behind for further talk or instruction, and several, of whom I was privileged to be one, cordially shook their new brother by the hand. I was also introduced to other members of the congregation, including a Chinese teacher, whom I had personally met at the night school carried on by the Church of England. Mr. Gardiner is most charitable in doing all he can to help on the work of the Church of England and Presbyterians who, through want of knowledge of Chinese, are greatly dependent on Chinese interpreters.

As yet I believe there has been but one convert in Victoria besides those won by the Methodists, and he was baptized into the Church of England in March, 1893. This Church has a well attended night school, mainly supported by the devoted labours of half a dozen ladies, led by Mrs. Lipscomb, the wife of a clergyman who has been superintending the Church work amongst the Chinese, and it is through this school that Chu Song, the first convert, was won. Mr. Lipscomb unfortunately is ignorant of Chinese, which much cripples the work. The Presbyterians had a school at one time, but just at present their work is in abeyance. Since the climate here is much like that of England and there is direct communication with China via Yokohama it might be found advantageous to establish a connection between missions labouring in the Canton province and this place. A missionary, enervated by the heat of Canton,

might well come here to recruit and be very useful in helping on the work. At any rate here are many thousands of heathen living in a nominally Christian country, who earnestly desire to learn English, and are away from home influences which might weigh in the scale of heathenism. The Chinese question is a common subject of conversation here, but here is another question than that usually included under that term: Shall these men be allowed to return to their our land without some attempt being made to lead them to Christ?

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### *Arima Christian Conference. 1893.*

THE Third Annual Conference of Missionaries and others interested in Christian work has just been held at Arima, near Kobe. About a hundred and fifty persons have attended from China and Japan, and the meetings (which were held in the new Conference Hall erected since last summer) were characterized by a fervour and seriousness, which showed how much they were appreciated by those for whom they had been arranged. The opening service on Sunday, the 6th August, was conducted by the Rev. Dr. H. H. Rhees (of Kobe), who preached from the text, "What is Truth?" (John xviii. 38) and showed how the Lord Jesus Christ and His religion alone satisfactorily answer the enquiry. The Rev. N. W. Utley (of Osaka) conducted the evening service, giving an address on "Christ, our Wisdom, Righteousness, Sanctification and Redemption" (1 Cor. i. 30, 31).

Half-hour prayer meetings were held every morning during the Conference week at half-past six, and were found very helpful and stimulating, being attended by an average of about fifty persons daily.

The Rev. J. Frazer Smith, M.D. (of Hsin-chên, Honan province, China) was elected President, and the Rev. G. H. Pole (of Osaka) Secretary to the Conference. The morning meetings were held from 10 o'clock till a quarter to twelve, and were occupied as follows:—*Monday*. Two papers on "The Distinctive Work of the Holy Spirit under the *Old* and *New* Testament Dispensations," were read respectively by the Rev. S. P. Fulton (of Okazaki) and the Rev. F. S. Curtis (of Hiroshima), and were followed by fervent prayers for a fuller realization of the presence, power and blessing of the Holy Spirit. *Tuesday*. Two papers were read (and followed by prayers, without discussion) on "The *Fruit* and the *Witness* of the Holy Spirit;" the former by the Rev. W. P. Buncombe (of Tokushima) and the latter by the Rev. J. C. C. Newton (of Kobe).



*Wednesday* was devoted to accounts of missionary work in the *Yangtze Valley* and in the province of *Shantung*, China. The first paper was provided by the Rev. J. R. Graham (of Chinkiang) and the second (written by the Rev. W. M. Hayes) was read by the Rev. W. O. Elterich. An interesting discussion followed, and questions were asked on various points, such as salaries of native workers and the teaching of the Bible and of English in mission schools. *Thursday*, *Friday* and *Saturday* were set apart for the consideration of the Resurrection of Christ; two papers being read each morning on different aspects of the subject, as follows:—(1) “It is a fact of History,” by the Rev. H. McC. E. Price (of Osaka). (2) “As evidenced by the Gift of the Holy Spirit,” by the Ven. Archdeacon Warren (of Osaka). (3) “The Relation of the Risen Christ to the Missionary Worker,” by the Rev. H. T. Graham (of Tokushima). (4) “The Intercession of the Risen Christ,” by the Rev. W. E. Towson (of Kobe). (5) “The Relation of Christ’s Resurrection to that of Believers,” by the Rev. J. H. Scott (of Osaka). (6) “Its Relation to the Last Judgment,” by the Rev. R. B. Grinnan (of Kobe). There was, as a rule, no discussion of these subjects, but on each morning the short time available after the reading of the papers was spent in prayer.

On *Monday*, the 7th, at special meetings held in the afternoon, as well as at the regular meetings of the Conference, earnest prayer was offered in response to a call from the Missionary Association of Shanghai to fellow missionaries in China and Japan, for united humiliation and prayer on that day in view of the crisis arising out of the late murders at Sung-pu.

Devotional meetings were held each evening, lasting sometimes nearly two hours, consisting of an address, conference and prayer on specially selected subjects as follows:—*Monday*. The Need of Renewed Consecration and Reception of the Spirit’s Power by the Church of Christ throughout the World, by the Rev. L. N. Chappell (of Chinkiang.) *Tuesday*. Christ our Sufficiency for all Things, by Mr. Edward Evans (of Shanghai). *Wednesday*. The Hindrances to the Work of the Gospel in Central China, by the Rev. J. L. Hendry (of Nanking). *Thursday*. The Safety of God’s Cause in His own hands; and the Young People, by the Rev. W. Wynd (of Osaka). *Friday*. The Need of more Missionary Workers, by the Rev. T. W. Houston (of Nankin). *Saturday*. The Lord’s Second Coming, by the Rev. A. F. Chappell (of Gifu).

The service on Sunday morning, the 13th, was read according to the Prayer Book of the Church of England, by the Rev. H. L. Bleby (of Osaka), and an eloquent sermon was preached by the Rev. Dr. A. D. Hail (also of Osaka) upon the all-importance of character

in the missionary, showing how the spiritual life is deepened by a realization of the corporate relation of all believers to each other. A consecration meeting, conducted by the President (who gleaned some practical lessons from the character of Daniel), brought the Conference to a close that evening; and many testimonies were then given as to the help and blessing received from the meetings attended. The weather was fine, though warm throughout, except for some thunder showers on the afternoons of three days. All the meetings were largely attended, and the interest was well sustained from beginning to end.

(Extracted and compiled from the adopted Minutes of the Conference, by

G. H. POLE,  
*Secretary.*

17th August, 1893.)

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### *"Work in China" at the Arima Conference.*

[Dr. J. FRAZER SMITH, the Chairman of the recent Conference in Arima, has kindly sent us the following synopsis of the two papers relating to China, which were read there.]

THE Rev. J. R. Graham, of Ch'ing-kiang-p'u, read a paper entitled, "A Review of Mission Work in the Yang-tze Valley."

Owing to the fact that much of the work in that section is yet in its infancy this paper dealt very fully with the possibilities for work. In this connection it was shown that this district, which comprises the seven provinces drained by the Yang-tze River, is not only the geographical centre of China proper but because of its vast population, the grand facilities for intercommunication, the richness of its agricultural and other products and its mineral wealth, it must also be the heart—politically—of the Chinese empire. This being the case the importance of pushing the work of missions in this vast section cannot be overestimated.

Mission work on the Yang-tze was begun in 1842, but it was not until nearly twenty years later that any decided step was taken to work far into the interior. The opening of the three ports of Chinkiang, Kiukiang and Hankow was followed in the early sixties by a decided advance in mission work along the river. From this time forth different missions sent their representatives to this region to open up stations, and at present there are no less than seventeen different societies at work in Central China with about 450 workers, male and female, occupying 110 cities as centres of work. Besides this there are some 22 ordained native pastors and over 250 unordained native



workers with over 6000 baptized communicants. There are also 23 boarding schools and colleges with a total of over 1000 boarders. There are no less than 15 regularly organized hospitals and a very large number of dispensaries, where tens of thousands of sick people are treated annually. One distinctive feature of mission work in China is the medical work, as seen in the hospital, dispensary and itineration, and it is rightly regarded as an invaluable assistant in pioneer work among the Chinese. Besides healing the diseases of the body it also, by giving a practical illustration of what Christianity leads its followers to do for relieving the miseries of men, does much toward removing the prejudices against foreigners, which seems ingrained in the Chinese mind. As to the good done by medical work the writer says, judging from his own experience, that seven out of every ten of those whose diseases are treated are favorably disposed towards the missionary and are ready to use their influence to a like effect among their friends. In innumerable cases it has given entrance to cities, villages, homes, and in individual hearts which before had been steeled against the Gospel and its messengers; and many points could be mentioned where a highly successful work owed its origin—humanly speaking—to the medical work. It is not considered an indispensable requisite, but it is, at any rate, a very valuable evangelistic agency.

It was also shown that in China, as in Japan, the Bible and Tract Societies are directly doing an amount of good, which is simply inestimable. In regard to the Bible Societies, however, the writer thinks that they are seriously hampered in the amount of good they accomplish by refusing to sell a portion of Scripture with the smallest "note or comment." In referring to the valuable work done by the "Central China Religious Tract Society" a high tribute was paid Dr. Griffith John, who for nearly forty years has by word and pen, in English and in Chinese, done so much for the advancement of the cause of Christ in China.

Another feature of the work mentioned was boarding schools, male and female, and it was shown that when in these schools the Bible is taught in the proper proportion good fruit has been the result.

In conclusion it was pointed out that the difficulties to be encountered are stupendous, but, notwithstanding, the outlook is encouraging and hopeful, and the great need is strong reinforcements of efficient men to fully occupy the territory which is now open. The 450 missionaries referred to have about 400,000 souls to each person, and at the present rate of progress many must of necessity perish before the word of Life is able to reach them.

The Rev. W. M. Hayes, of Tengchow College, sent a paper entitled, "A Short Review of Mission Work in the Province of Shantung."

As human nature is everywhere practically the same the writer said that whether in China or Japan the "foes within" will never be wanting, and that mission work will meet the same difficulties in every land, modified or intensified it may be by national peculiarities. From the earliest time down to the present, whenever the number of disciples began to be multiplied, there always has been a murmuring of the Grecians against the Hebrews, or *vice versâ*. On the other hand, human nature being everywhere the same we may expect the elements of success also to be the same, and that good hard faithful work, with an earnest purpose to avoid strife, if possible, with all men, and the exercise of forethought as well as faith will never fail of meeting its reward. Possessing these elements the writer believes that the method of work may be safely left for each missionary to decide for himself. This he thinks is proven by the history of missions in Shantung, although it must be said that the founders of the chief missions in that province were men full of energy, and at the same time far-seeing and level-headed. Some of these men believed that education and evangelistic work should go hand in hand, others held that paid native helpers is both wise and economical, while others again urged that such help should be used sparingly. All these plans, whenever carried out vigorously and with balance enough to look at things from the native as well as the foreign standpoint, have proved equally successful. Another reason for the success in Shantung was a willingness on the part of the founders to be led by the guiding of Providence, so as not to spend time and labor on a sterile region when other parts of the district showed a greater readiness to receive the truth. Thus, when the Spirit did not suffer them to preach in Lai-yang they passed on to Lou-an, always following the lines of least resistance and going wherever the work was blessed.

In some parts country schools have been found a valuable auxiliary, both as a propagating and conserving agency. The difficulty, however, is after the Christians have increased in numbers to induce them to take charge of the work themselves, as they indeed should. Why that which has been done in the past should not be indefinitely continued is difficult for a Chinaman to see. Nevertheless to continue the financial support of such schools, or any part of it, after the station itself should assume it, is neither a kindness to the native Church nor an economic use of funds. Besides, the writer believes that if money, which should be used in effecting an entrance to some new place, is diverted to other work, that it is nothing short



of embezzlement, and that it should be prominently laid before the conscience of the native Church in this light. The three largest missions in Shantung have established high schools to supply competent native pastors and teachers.

While these schools have all been successful in securing more efficient workers, still in proportion to the labor and money spent upon them they might well be more successful than they are at present. Speaking for the American Presbyterian Mission School, while among its graduates there are a few who have done good work, yet they do not manifest the zeal and the willingness to endure hardship for the Master, which we should expect. The writer thinks that there is a danger in Shantung of going to the extreme of laying too much stress on science and mathematics, and in so far they fail in the great end for which these schools were established.

In regard to locating stations the writer said that hitherto too much stress has been laid on selecting important business and literary centres. That this is a mistake is shown by the fact that during the last 25 years the work in that province always has prospered best "by the quiet waters." Nearly the entire body of converts live in the country villages and towns. Intellectual bigotry is more intense in the larger places, and as a consequence, instead of living where we have the most influence, we have chosen for residence those places where we have the least influence.

Medical work is carried on in ten out of the fourteen cities and towns having resident foreign missionaries. Its great value is in pioneer work; in allaying prejudices the physician often being welcomed where others had been rudely repelled. In many cases too it has been the direct means of bringing men into the Church.

In conclusion it was pointed out that the present is a time of transition, but that the native Church is not yet able to assume all its own government. Many too do not yet fully realize that the principles of Christ's kingdom are immutable, and must not be modified to suit national characteristics, but must conform these as well as all things else to itself.

It is a mistake to claim that there must be a Chinese or a Japanese type of Christianity. The only type that should be found is the New Testament type, that founded by copying Christ. Let us ever hold him up as an example, both to ourselves and our native brethren, and we shall find peace where we might otherwise find dissension, union in the place of division, and growth which shall be continuous and enduring.

J. FRAZER SMITH.

*Captive Cathay.*

BY REV. GEO. L. MASON, CHEHKIANG.

[An historical poem narrating the resistance of China to the opium trade and her sad defeat: 1775-1860.]

## I.

In fire, in frost, in ocean tossed,  
God ground the rock to goodly soil,  
Nor deemed the long millenniums lost,  
If earth might bless the plowman's toil.  
Fell not in vain on India's plain  
Heaven's golden light and pearly rain,  
That earth man's daily bread might yield.  
But wanton man would deck the field  
With that gay flower whose life expressed,  
One quaffs to dream himself possessed  
Of Paradise,—too sweet to tell,—  
Brief heaven that turns ere long to hell.

To heap up gold in Hindostan  
The proud Caucasian conquerors plan  
To open up new fields to trade.  
With opium, the Orient's bane,  
Full many a gallant bark they lade  
To lift white wings and skim the main  
And swoop down on the busy marts  
Of China's myriad-peopled shore ;—  
As when some greedy vulture darts  
Down on the prey and gluts with gore.

With threats anon, more oft with guile,  
Armed smugglers break the unwilling door,  
And withering winds of woe, meanwhile,  
In through the open portal pour  
And blast men's lives in hopeless doom ;  
As when some hissing fierce simoom  
Blows desert sand with burning breath,  
And hurls a caravan to death.

Bribed by the Indian government,  
Reluctant ryots gave consent  
To set their fertile fields aflame  
With poppy, flaunting England's shame.  
Her titled lords the drug prepared  
And shipped to far Cathay for gain,  
Their moral sense by greed ensnared,  
Their heart unmoved by China's pain.  
Crouching the cruel Liou lay



And pounced upon the helpless prey.  
 Since might made right, through sixty years,  
 Nor orphan's wail nor woman's tears  
 Could melt our merchants in Cathay,—  
 Their life to eat and drink and play—  
 All heartless, though their wild Hwang Ho  
 Of opium flood the land with woe!

## II.

Thus argued Albion's minister,  
 In substance, through interpreter,  
 With diplomatic phrase designed  
 To mystify the Emperor's mind:  
 "You can not check the growing trade;  
 Can king and court in vain crusade  
 Prohibit what their people crave?  
 Tax first, then smoke our drug and save  
 Millions a year in revenue,  
 Pay out your gold and keep it too!  
 'Supply, demand,' make trade's great law,  
 What *moral* scruple weighs a straw?  
 This trade, we can not abrogate,  
 Its evils *you* should regulate."  
 So urged the brave ambassador,  
 And Britain's frowning men-of-war,  
 Sailing the emerald China sea,  
 Approved the wicked sophistry.  
 It were untrue, should fancy paint  
 The Mongol monarch as a saint;  
 The Tartar Tao Kwang's faults were grave,  
 When passion led him as a slave;  
 But when that artful plea was made  
 To legalize the opium trade,  
 The monarch's heathen conscience heard  
 But heeded not the siren song;  
 A nobler thought his bosom stirred,—  
 A love of right, a hate of wrong.

Read he the blue sky's mystic rhyme,  
 Or truth-lines carved on mountains old?  
 Heard he God's voice in solemn chime  
 Of ocean bells that ceaseless tolled,  
 Or in the hurricane's wild blast,  
 Or in calm word of sages past,  
 Or call of conscience, clear and still?  
 Whence came the quick electric thrill  
 Of truth illuming heart and will?  
 We can but think the monarch hears  
 In strain of harmony sublime,  
 An echo from the heavenly spheres;  
 And now shall ring through every clime  
 The brave word of the Emperor  
 To Albion's haughty minister:—

*"I will not foster vice and pain  
And rob the poor for royal gain !  
Too true, I can not now prevent  
The inflow of your poison flood ;  
But Tao Kwang never can consent  
To barter for his people's blood !"*

## III.

When o'er the wave the wing of fame  
    To far Cathay  
Had borne Victoria's royal name,  
To hearts humane a faint hope came  
    That *love* might sway  
The sceptre of the Christian dame. .

Then at the Emperor's behest,  
    His chieftain Lin  
A fair and fervent plea addressed.  
To Britain's Queen, to make request  
    That England's sin  
Be stopped, and China's wrong redressed.

Victoria lent no listening ear ;  
    Deigned no reply :  
Absorbed in home and country dear,  
Too happy she to shed one tear ;—  
    But China's cry  
Ascendeth still, and God will hear !

Unyielding Lin, with courage grand,  
    Firm as a rock,  
Then spake the Emperor's demand  
That smuggled opium, contraband,  
    All then in stock,  
Be quick delivered to his hand.

The Lion gave a threatening roar,  
The opium merchants raved and swore,  
    But it failed to frighten Lin ;  
That they were only smugglers bold  
It grieved and shocked them to be told  
    By a heathen mandarin !

Now rude Mongolian warriors go  
With match lock guns and spear and bow  
    To the store-rooms grim and gray ;  
And scores of bare-backed coolies come,  
And all the hated opium  
    They are told to bear away.

There twice ten thousand chests and more  
Of deadly drug, the carriers bore  
    And piled in an open space ;



Grave mandarins with retinue,  
And throngs of common people, too,  
Were gathered at the place.

To cymbal clang and bugle blare  
The dragon banners danced in air,  
And peacock plumes waved proud ;  
But, with the gay and brave display,  
Were noble lessons to convey  
To all the wondering crowd.

*Along the line a trench was dug,  
And day by day the treacherous dug,  
They poured out in the slime,  
And stamped in mire and mixed with earth  
More than ten million dollars worth,—  
A teaching for all time !*

With brave men true, to dare and do  
At Bunker Hill and Waterloo  
And glorious Marathon,  
Hail him who saw true gain in loss,  
Who knew the Devil's gold was dross,  
Our hero of Canton !

## IV.

Her drug destroyed, great England rose in wrath,  
And cruel cannon cut a crimson path  
Through quivering forests of humanity.  
Men's blood then spilled by tyranny  
Made blush with shame the shuddering sea.  
At England's mercy China prostrate lay ;  
For Lin's brave exploit then compelled to pay  
Millions twice ten and high sea-girt Hongkong,—  
Unwilling tribute to triumphant wrong.  
Though robbed and beaten, China still said, "*No,  
We will not legalize the fount of woe.*"  
The fatal trade went on, each pirate sail  
Fanned by the breeze that bore a nation's wail  
For treasure vanished, and the dire disgrace  
Of ruined sons in opium's fell embrace.  
The weary years dragged on well nigh a score ;  
The Queen's fair flag yet many smugglers bore ;  
On one, the *Arrow*, China dared to fire,—  
Rash act, though right,—and wakened England's ire.  
Then she again let slip the dogs of war,  
And fickle France joined in for gain and fame,  
And vandal hate that demons might abhor  
Spared not the Summer Palace from the flame ;  
The victor allies pour through Peking gate,  
And captive China sadly seals her fate,  
Reluctant forced to let the opium in,  
And no more call the hateful trade a sin.

A shining wonder that alone so long  
She stood like granite 'gainst a giant wrong ;  
For, on her north line prowled the Russian Bear,  
And westward lay the mighty Lion's lair ;  
Her south land swarmed with ardent priests of Gaul ;  
Her blue sea bore the battle ships of all ;  
Inland fierce Tai-ping rebels slew and burned,  
And countless men the opium vice had learned.  
Ill-fated China, when thy great men turned  
And strove no more to drive the curse away  
But drifted downward in an evil day !  
Thy patriot scholars once withstood the stream  
That now allures them with deceptive gleam  
To drown their sorrow in an opiate dream ;  
Thy *former* rulers taught that Heaven's command  
Might send gaunt famine through the guilty land  
Whose patient soil the plowman dared pervert  
And plant with poppy to the public hurt.

## V.

Are truth's lessons, then, in vain  
When demoniac forces gain,  
Through some league of guile and might,  
Transient triumph over right ?  
*No*, for China's conflict showed  
That, deep in her conscience, glowed,  
Yet unquenched in heathen mire,  
Embers of primeval fire ;—  
Flashes faint of heavenly flame  
Which by Revelation came  
In our world's heroic youth ;—  
Gleams of pure unselfish truth.

If, while in the twilight grey  
Of that dawn which Christ alway  
Brings true souls who grope for day,  
China's dark mind could define  
Economic laws that shine  
With quick energy divine,  
Making men and nations free  
For a nobler destiny,  
What may not great China be  
When the Sun of Righteousness  
Rises there, undimmed, to bless  
Captive millions of Cathay  
With the Life, the Truth, the Way,  
When, through gates broke down for sin,  
Healing Gospel tides flow in !

Gobi's pebbly plain that glows  
Bright with gems and dazzling snows  
Then shall blossom as the rose ;




Furrow for the poppy bane  
 None shall plow on India's plain ;  
 Golden grain shall grace her slopes,  
 Once the tomb of China's hopes.

Dead souls then shall quit the graves  
 Where they crouched as opium slaves ;  
 Then the humblest may attain  
 Summits proud men could not gain,  
 Heights the sages dimly scanned,  
 Himalaya virtues grand ;  
 Then will bloom in Mongol breast  
 That which was the hermit's quest,  
 For which Taoists roamed the sea—  
 Flower of immortality !  
 Of the good once blindly sought,  
 When her royal envoys brought  
 Golden Buddhas from the West,  
 China then shall be possessed ;  
 "Light of Asia" shall grow dim  
 In th' eternal Light of Him  
 Whose effulgence fills all space  
 With infinity of grace !

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### *Phonetic Representation of Chinese Sounds.\**

BY REV. J. A. SILSBY.

NE of the first things which a student of any Chinese dialect should do is to avail himself of the advantages of a carefully prepared syllabary and to master its various sounds and tones. This syllabary should be arranged in phonetic order and should note all the differences in tone and pitch, as well as the ordinary consonantal and vowel sounds. If there is no such syllabary available, the student should set himself about making one. To do it well, will take years of patient and painstaking study and careful observation, but it will well repay the labor expended. Each syllable should be represented by its appropriate Chinese character as far as possible, and where no suitable character can be found a somewhat arbitrary use of another character, chosen on account of some similarity in sound or in meaning, will often be necessary to complete the list. Often it will be well to subject the character used to some slight change, to indicate that it is used in a new way.

As Chinese characters, by their form, generally give no clue to their proper sound, a syllabary is incomplete unless each character is represented by phonetic symbols ; and the adoption of some phonetic system is very helpful, if not an absolute necessity, to the majority of students of Chinese.

\* Read before the First Triennial Meeting of the Educational Association of China.

Dr. T. P. Crawford invented a set of symbols which at one time seemed likely, in Shanghai, to supplant every other system of phonetic representation; but although books were printed in it, the system has gone completely out of use. The system of Mr. Murray, of Peking, said to be remarkably simple, and "likely to supplant all other systems," is yet in its infancy. At present, some system of Romanization seems to be the only thing that will satisfy the needs of most students of the languages of China. I will therefore offer some thoughts on

### I. FORMING A SYSTEM OF ROMANIZATION.

When no system of Romanization is already in use in any locality, it becomes a necessity for the student to form one for his own use. If there are other missionaries in the same locality, they should be consulted, and all should agree upon some uniform system. This will be no easy matter. Even when there is no difference of opinion as to the correct Chinese sound, it will be hard to agree upon the proper letter or letters to be used in the representation of that sound. Poor, wilful human nature is such that it often seems harder to exercise charity and make concessions in matters of taste than in matters of principle. Men persuade themselves that there is a principle involved, when the real root of the matter lies in an undue respect for their own opinions and a lack of consideration for the opinions and tastes of others.

The thing of greatest importance in forming a system of Romanization for any dialect, is to secure agreement;—to produce a system that will be accepted by all concerned. It will take a great deal of charity and forbearance to do this. Differences in age, ability, experience, length of service, linguistic attainment, nationality, denomination, temperament and taste, must be kept in the back ground, and there must be a cheerful submission to the will of the majority, as well as due consideration of the tastes and prejudices of the minority. The result will be an imperfect system, no doubt, but it does not make so much difference what symbols are used as it does to secure a general acceptance of them.

To form such a system there should be—

1st. *A careful and thorough study of the subject.* Do not pin your faith to one teacher, however good he may be. Consult teacher after teacher, and try to detect the proper sound of your dialect as distinguished from that of a small locality, and as distinguished from the peculiarity of your teacher. I would repeat with emphasis, do not have the same teacher all the time. Trade him off to some other person for a time, even if you get an inferior teacher in return.



An old teacher gets used to your peculiarities and ceases to notice them, and you get accustomed to his, and drift into them; and sometimes he drifts into yours, if you are of a very strong and decided character. The wretched pronunciation of some of our older missionaries should be a warning to us. I do not believe it is necessary to pronounce so badly as some do. After a man studies three or four or five years and finds himself understood by his helpers, he gets an idea that he is a good speaker of Chinese. His teacher ceases to correct his numerous mistakes, and he believes those who tell him that he speaks like a native; or else he thinks that he is understood well enough for practical purposes, and will let time cure the few mistakes which he has. Time never cures them. It is only by constant and eternal vigilance that a foreigner can become a good speaker of Chinese. It is only by constant and painstaking attention to small things that a good speaker can keep the height to which he has already attained. A man who would acquire an accurate knowledge of the sounds of any dialect should count nothing too small to deserve his careful consideration. What seems unimportant to him may be very important to the Chinese to whom he speaks. How can we emphasize too strongly the importance of distinguishing between aspirated and unaspirated words! In Shanghai the tones are of less consequence than at most places, but it is very unwise to disregard them. The tone of a word, its pitch, the emphasis to be placed upon it when used with other words, its initial sound, and its final sound, its consonantal and vowel peculiarities, should be carefully noted. It may not be possible for you to speak *like* a native, but I believe it is possible for more than half of us to learn to articulate better and more distinctly and more correctly than the average native, if we give our constant and prayerful attention to it. In forming a System of Romanization, as well as in teaching and preaching, the ability to do this is of immense importance.

2nd. In forming a system of Romanization we should try to have it *simple and consistent in form and arrangement*. In order to do this it should be kept in mind that we are to represent Chinese sounds and not English sounds. The Roman characters used are not to represent English sounds, and it makes comparatively little difference how the letters are ordinarily used in English, if they are used in such a way as to present a systematic picture of the whole list of sounds needed; and it is of considerable importance, for more reasons than one, to use as few diacritical marks as possible. The system should represent the initial and final of each Chinese syllable, rather than the still more elementary sounds into which those initials and finals may be divided.

3rd. Your system should *take into consideration the usage of neighboring systems of Romanization already in use*,—especially the Mandarin,—and should be modeled after them as far as practicable. I believe that it is possible to form a system that can be read understandingly over a very large portion of the country. The system at present used in Shanghai could, with a very little practice, be read understandingly at Soochow and Ningpo. If the missionaries of these three centres, Shanghai, Soochow and Ningpo, could have come together and arranged their systems with reference each to the other, we might print books in the Shanghai, or Soochow, or Ningpo Romanization, which could be read understandingly all over a country having fifteen or twenty millions of people. I speak from the result of experimental observation and not from mere theory. We have now in our employ a woman who learned to read the Ningpo Romanized, and she is able to use an old edition of our Shanghai Romanized Hymn Book printed in Keith's system. The present system would be still easier, as it is more like the Ningpo system in some of its peculiarities.

4th. Another thing of very great importance is this: *When your system has been decided upon, stick to it.* Don't be continually trying to improve it. A poor system will often answer the purpose almost as well as a good one. In using Roman letters, they are used to represent sounds which they never represented before, and to try to determine the nearest English equivalent for a given Chinese sound is often worse than useless. The worst system of Romanization in China is more systematic and simple than our English spelling.

## II. USES OF ROMANIZATION.

To the student of any Chinese dialect a good system of Romanization seems to be indispensable to an accurate knowledge of the language. If you know how to spell a character you may not know exactly how to pronounce it, but it will help you to see the point of distinction between its proper sound and that of some other character representing a sound which is really different, but to unpracticed ears seems to be the same. Romanization will help you to make nice distinctions.

As to syllabaries, vocabularies and dictionaries, it needs no argument to convince of the value of Romanization. It is indispensable.

As to the value of Romanization in our work as educators of the Chinese, much can be said. I note a few of its advantages:—

1st. It affords an easy method of teaching those to read who can not spend time sufficient to read the character. There is such



an abundant proof of the truth of this statement that I will only say a few words on the subject. Those who wish to get further light may read with profit the papers of Revs. Gibson and Woodin, published in the Records of the Missionary Conference of 1890. We have the testimony there that a native woman mastered the whole process in two weeks, and it is well established, I think, that from two to four months' instruction is sufficient in any ordinary case to enable an earnest pupil to read anything printed in the Romanized : that is, from two to three months with the Romanized will accomplish what three or four, or even six or eight years will fail to accomplish with the character.

2nd. It enables our natives to write letters both to their foreign teachers and to each other,—a thing which years of study fails to accomplish when devoted to the character.

3rd. A careful study of Romanization corrects errors in pronunciation. The Chinese do not know how to speak their own language. We make too little in our schools of teaching them to use correctly and skilfully their own native tongue. There are great differences of pronunciation, even among teachers. I have found Romanization invaluable as a teacher of elocution. Those who have studied it are generally clearer and better speakers than those who have not.

4th. It is good also as a mental drill. It teaches pupils to analyze, to classify, to make nice distinctions, to be careful about little things,—and in this way has also a good moral effect.

### III. ANOTHER PHONETIC SYSTEM.

While Romanization has proved very useful in educational work among the Chinese, there is need of a supplementary system similar to the short-hand systems of the West. The writer, impressed with the simplicity of the sounds in the Shanghai dialect, has given some of his odd moments to the formation of a system of phonography, which seems to him exceedingly simple, and much more easy to acquire than any system used by English stenographers. The absence of complicated consonantal endings in Chinese syllables, and the well known fact that each syllable can readily be divided into two parts—an initial and a final, makes the problem of stenographic writing comparatively simple. Although the system exhibited is prepared for use in Shanghai only, it will need little modification for other dialects. In forming this system the following principles have been observed :—

1. The system should be as near as practicable that of Pitman's ; thus making it easy of acquirement to those who have some knowledge of English phonography.

2. The scheme should be simple and systematic,—not too great a burden upon the memory.

3. The economical use of symbols should be most carefully studied. Rapidity is the most essential thing in phonography, even if attained at the expense of systematic representation, simplicity and accuracy. While every sound and tone may, and should be, provided for, yet in taking down a speech or conversation, tones must be disregarded and some of the nicer distinctions must be deferred till there is leisure to review and correct the more rapid work.

4. The system should be such that by the use of word and phrase signs not more than one stroke will be required for each syllable.

While the work of preparing this system is not yet complete, I am able to give in the accompanying table the general outline, to which must be added various word and phrase signs to meet the last mentioned requirement. The strokes available consist of four straight marks and eight curves. These are doubled by shading, doubled again by shortening, and again by lengthening ; while the three positions in which they are placed, again increase the possibilities three-fold. Dots and dashes, heavy and light, loops, curves and hooks complete the list.

The best results are attained with a fountain pen and foreign ruled paper, but well sharpened pencils and Chinese paper will answer.

The system is necessarily too complicated for ordinary letter writing, and requires a steadier hand than some possess, but I think most people can learn it with no very great expenditure of time, and when they have learned it, by a reasonable amount of practice, they can take down speeches, and in this way avail themselves of the benefits of a full record of what is said—including the idiomatic peculiarities of the speaker. The student can take down a sermon, just as it comes from a native preacher's lips, and next day go over it carefully with his teacher, making use of the linguistic information obtained, as well as of the sermon itself. Many of the illustrations and thoughts may afterwards be used in periodicals by those who are interested in that branch of missionary work, and it will greatly assist all in acquiring a rich, working vocabulary of the dialect.

To give a full explanation of the accompanying table would take more time and space than is at my command. I think those who



# Shanghai Phonetic Symbols.

Initials.				Finals (with initial "t")			
p \	p' \	b \	a	an	ang b	ak, ah'	
'm ^		m ^	e	en		eh	
'v \	f \	v \	i	ien	ing b	ih	
t	t'	d	au		aung b	auh	i
ts (	ts' (	dz (	o		ong b	ok	L
sz )		z )	oo				
'l ↗		l ↗	oe	oen		oeh	
'n ^		n ^	eu		ung b	uh	
'ny ^		ny ^	u				
'ng ^		ng ^	ui	uin			
k —	k' —	g —	ia		iang b	iak	
ky /		j /	iau				
kw ^	k'w ^	gw ^	ieu				
'	h /	'	<b>Consonantal Monosyllables.</b>				
i \	hy \	y \	r ↗	sz )	z )	ng ^	
'w ^	hw /	w ^	tsz (	ts'z (	dz (	m ^	

## Vowel Monosyllables.

a .	'a ' ^	an ^	'an ^	ang ^	'ang ^	ah .	'ah ' ^
e .	'e ' ^	en ^	'en ^	ung ^	'ung ^		'eh ' ^
i .		ien ^				ih .	
au -	'au ^			aung ^	'aung ^	auh -	'auh ^
oo -	'oo ^			ong ^	'ong ^	ok -	'ok ^
	'oe ^	oen ^	'oen ^			oeh ^	'oeh ^
eu ^	'eu ^						

have a fair knowledge of the principles of English phonography will be able to grasp the general idea. In the table of "finals," however, it may be well to say, that a full reading of the first line would give *ta*, *tan*, *tang*, *tak* or *tah*, while in the table of "initials" the symbols below *kw* and *gw* ( ' ' ) are simply used as distinguishing marks for what are termed high and low vowel sounds. For Chinese characters representative of these various sounds I must refer to the Shanghai Syllabary and the Shanghai Romanization Primer, for sale at the American Presbyterian Mission Press.

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*Extract from Speech of SIR JOSEPH PEASE, in the Debate on Indian Opium Revenue, in the House of Commons, Friday, 30th June. (See Editorial Comment).*

We attack to-day, as we have attacked before, the entire revenue derived by India from opium. We attacked it in all its three branches:—in respect to the foreign trade with China, which is the most important branch, in respect to the home trade, which is comparatively insignificant, in respect to the transit duty charge. We hold that this revenue cannot be defended; that it is earned by pandering to the lowest form of sensual indulgence; that it is earned in violation of all the principles of morality, and all the dictates of Christianity. I do not deny that there are men who take opium in larger or smaller quantities whose bodily constitution, whose food and other circumstances enable them to take it with comparative impunity. But by far the largest portion of the trade is an immoral trade, because, as I have said, it panders to the lowest form of vice. Looking at the figures, I find the highest Revenue ever earned by India was in 1880-1, when it was 8,451,382 in tens of rupees. The Bengal Opium Revenue was in that year 5,926,924 in tens of rupees, and the transit duty was 2,524,458 in tens of rupees. The Estimate of 1892-3 shows that this Revenue has gradually gone away from the Indian Government. The total Revenue for 1892-93 is put down at 5,399,800 in tens of rupees. The amount for Bengal was 3,571,000 in tens of rupees, and the amount of transit duty 1,747,000 in tens of rupees. It will be seen that the total Revenue has been going lower and lower, being roughly 3,000,000 in tens of rupees less in 1892-3 than in 1880-81. The net Budget Estimate for 1893-4 is said to be 5,061,100 in tens of rupees. The probable amount for Bengal was 3,460,000 in tens of rupees, and Bombay 1,600,000 in tens of rupees. The whole Revenue will thus be, in pounds sterling, £3,374,000. Then, the Indian Blue Book shows that nearly the whole sale of this opium is to China and the Straits Settlements. In 1879-80, when it was at the highest point, the Chinese trade was 94,835 chests; in 1886-7 it was 83,124 chests; and in 1889-90 it was 70,102 chests. As regards the Straits Settlements, it was at its highest point in 1890-1, when it was 20,328 chests; and at its lowest in 1883-4, when it was 10,733 chests. It is from the Chinese and the Straits Settlements opium trade mainly, that the Indian Revenue is derived. The home consumption was small in 1889-90, being 6,320 chests. The average cost price per chest was about 427 in tens of rupees. Here I may say that whilst, at one time, the Indian officers were endeavouring in every possible way to stimulate this trade, a change has come over the spirit of their dream, for they know the harm it does to the population. I find, from the Blue Book, in the Correspondence issued by Lord Cross, that there is hardly a single Representative of the Government in India but who is doing his best to keep the trade in bounds so far as India is concerned. We, therefore, attack the China trade as far the most important, though, of course, we are anxious to do away with the home trade as well.



## Educational Department.

JOHN FRYER, ESQ., LL.D., } *Editors.*  
REV. JOHN C. FERGUSON, }

Published in the interests of the "Educational Association of China."

### *Notes and Items.*

THROUGH the courtesy of the Managers of this Journal several pages have been devoted to the interests of educational work, and will from this time be edited under the direction of the Educational Association of China. These pages will be called the "Educational Department" and will be filled monthly with the discussion of such subjects as are of interest and value to the large number of fellow-laborers engaged in educational work in China. We shall hope to report the progress of such work in various places, to discuss proper methods of teaching, to call attention to all new helps and books which appear, and in general to make this new department invaluable to all educators in this land. We have already planned for the treatment of a good number of interesting subjects by competent writers, and invite contributions from members of the Association and other friends. Only by a hearty co-operation can we look for success in this new venture.

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At the June meeting of the Executive Committee of the Association the editing of this department was assigned to John Fryer, Esq., LL.D., and Rev. John C. Ferguson. During Dr. Fryer's absence in America, in attendance upon the World's Fair, the work has fallen entirely upon the latter mentioned. It is expected that Dr. Fryer will return within two months, and he will then assume his share of the work. For the present, all articles for insertion, and all notes, should be addressed to Rev. John C. Ferguson, Nanking.

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The Report of the Triennial Meeting of the Association, held at Shanghai, May 2nd-4th, is being printed, and will probably be on sale about October 14th. It contains the minutes of the meetings, the papers which were read, a resumé of the discussions which followed the reading of the papers, the constitution and by-laws and other matters of interest. One copy will be furnished to each member free, and it is hoped that all will interest themselves in selling copies to friends. A fuller notice will be given at a later date.

One of the great benefits of the late Triennial Meeting of the Association in Shanghai is the impetus that was given to the preparation of text-books suitable for use in day schools. It is a strange fact that although fully ten times as many pupils are under instruction in day schools as are in boarding schools, almost nothing has been done for them in the preparation of text-books up to this time. Explanation of this can be found in the difficulty of the Chinese language in expressing ideas plainly, at the same time in a way in which they can be understood by junior pupils. It may also be pointed out that the first years of the pupils' school life must be spent in learning to read and write, which can be done just as well by the ordinary Chinese method as by the use of any text-books which might be prepared. However, neither of these explanations fully justify the omission, and we are glad to note the attempt to provide simple readers and also elementary science books. The first years of Chinese school life are spent so monotonously in the destruction of all true mental effort that any attempt to relieve this condition cannot but be hailed with welcome.

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In the return of Rev. W. M. Hayes, of Teng-chow College, to the United States, we have temporarily lost one of the most earnest and useful members of our Association. His place as Secretary of the Publication Committee is to be supplied by Rev. D. Z. Sheffield, D.D., of Tungchow, and his membership of that Committee is to be represented by Rev. J. H. Judson, of Hangchow, as proxy. Mr. Hayes has made a valuable contribution to the school text-books in Chinese by his recent works on mathematical astronomy and trigonometrical tables. We wish him and his family an enjoyable furlough and assure them of a hearty welcome again to our midst.

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President W. A. P. Martin, D.D., LL.D., of the Imperial Chinese College, Peking, has not only had the honor of providing two pupils to instruct the Emperor Kwang Hsü in the English language, but has also recently had the distinction of having his work on natural philosophy put in the hands of the Emperor. Such influences, brought to bear upon the mind of His Majesty during its formative period, will do much toward his personal enlightenment and toward a better understanding of Western scientific advancement. "*In usum Augusti*," cannot be said of many works translated into Chinese, but it is pleasing to notice this Imperial recognition of even one such valuable book.

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Physical Geography (地勢畧解) is the title of a new work just issued from the Peking University. It is a translation by Rev. L.



W. Pilcher, D.D., of Monteith's Physical Geography, published by the American Book Co., New York. This new book is especially commendable for the general neatness of its appearance and the artistic work of the printer. It is printed on white Chinese paper, but the plates are on a good quality of Japanese parchment.

The literary style is an easy Wên-li, which combines the virtues of being readily understood and of being very expressive. The maps are very clear and plain, but the wood-cuts are hardly in keeping with the general excellence of the work, many of them being very indistinct. The subjects are treated in a very familiar and simple manner, and would be readily understood by the average reader as well as by the pupil. This quality fits the book for a wide distribution among general readers. As an introduction to the various sciences it is invaluable. The first principles of astronomy, geology, mineralogy, botany and biology are here presented in such a fascinating way that students will gladly peruse it. The book fills a unique place in an acceptable way and deserves the wide circulation which it will doubtless obtain.

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Copies of new books, which are issued in Chinese, will be gladly received and will receive due attention. In this way notice can be drawn to many useful books which are often on the market for some time before they are generally known.

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Commencement week at the Peking College has been observed. On Sunday, 4th June, the Baccalaureate sermon was preached by the President, Rev. L. W. Pilcher, D.D., and on Tuesday evening, 6th June, there was what was styled the commencement, but which to all appearance would have been more properly termed the departure of the students, or closing of the session. Sir Robert Hart's band, under their able conductor, Mr. de Costa, was present and played a capital selection of music, which was highly appreciated. The treat of the evening was certainly the address in Chinese on the value of literature, by the Rev. D. Z. Sheffield, President of the T'ungchow College of the A. B. C. F. M. He spoke very plainly, forcibly and distinctly, and impressed on the students the necessity of diffusing the knowledge which they had obtained. It was this which differentiated Christianity and the learning of the West from Confucianism and the literature of China. He showed what a knowledge of geology had done in the diamond fields of South Africa, what electricity had done for the transmission of messages over the world, what a knowledge of astronomy had done for navigation, and many other well-known examples.—From *N.-C. Daily News*, June 29th.

The new Publication Committee has begun its work in real earnest and has already planned for the preparation of several new and important books. Among these is one on physics, which has been divided among several parties, and also one on chemistry, according to the new notation. These with others will supply pressing needs.

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"The Forum," published in New York, has recently done much to assist in solving educational problems by its articles on "Educational Progress and Reform." The most valuable of these has been the series on "The Public School System," by Dr. J. M. Rice. Their conclusions are based upon visits to the public schools of thirty-six cities, during which Dr. Rice spent every school hour in the school-rooms. The author had already had a wide experience, for after his course of psychology and pedagogy in the Universities of Jena and Leipsic he personally investigated the school work of various European countries. In the summary of his articles in the June number Dr. Rice points out among other things the need of the thorough supervision of the schools and of the endeavor to cause the teachers to constantly grow, both in professional and in general intellectual strength. He classifies all schools under the three divisions: (1) Those that are still conducted on the antiquated notion that the function of the school consists primarily in crowding into the memory of the child a certain number of cut and dried facts; (2) those that aim at the natural development of the child in all his faculties; and (3) those in which an attempt is being made to teach the subjects in their relations to each other. In these latter schools the mind is not regarded as consisting of so many independent compartments, one for each different subject, but the ideas gained, regardless of subject, are led to support each other.

We commend these articles for their candor and careful observation as well as for the fairness of the final conclusions.

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There is great need of a hearty co-operation and a free exchange of thought between those engaged in the work of education in China. Within the last few years this work has assumed such large proportions that it is of the greatest necessity that those at work in one section should receive the benefit of knowing the plans and methods of those at work in another section. It will probably be found that the same problems meet us in general in all parts of the empire. It is intended to make this new "department" a medium for the free exchange of ideas and for the fullest statement of plans. There ought to be greater *esprit de corps* among us as educators, and this can be promoted in no better way than by the free use of the advantages of this "department."



## Correspondence.

### THE SABBATH.

*To the Editor of*

"THE CHINESE RECORDER."

C. I. M., Chefoo, Sept. 16, 1893.

DEAR SIR: I shall feel very grateful to know what books or pamphlets have already been published (*in Chinese*) with special reference to our obligations to keep the Sabbath, as made known in the Word of God.

If there are none in circulation I should like to know if any of your readers are interested in the circulation of such a work.

A friend at home has asked me to make enquiries. Information direct here or through the RECORDER will greatly oblige,

Yours truly,

J. A. STOOKE.

### GOD'S OWN ESTIMATE OF HEATHENISM.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: My first impulse after reading Dr. Ashmore's letter, which appears in the RECORDER of this month, was to send you another long and explicit counter-testimony of the Word of God as to His own Estimate of Heathenism, which I failed to adduce in my last paper. It would have been easy to do so, and thus point out not a few mistakes into which Dr. Ashmore has fallen in his attempt to justify his acknowledged one-sidedness in having God's own Estimate of Heathenism "all packed solid into a single chapter in Romans." But since the able and instructive paper of the Rev. Mr. Schaub has appeared in the very same issue of the CHINESE RECORDER I may well be pardoned for not following my first

impulse. Mr. Schaub treats his subject so scholarly, and even almost exhaustively, affording a general view of the whole question that I scarcely know anything to add, except a few passages which Mr. Schaub did not touch in his article.

But a few passages more or less weigh little with one who has learned to look at his Bible as a whole, a living organism. His opinion is not founded on one or two texts, or even on a single chapter, but on what seems to him the general tenor of the entire Scriptures. "What the Bible teaches as a whole—what the *Bibles* also teach as a whole—for history, and conscience, and nature, and experience, these too are sacred books,—that and that only is the immutable law of God." In this sense it was meant when I said that "problems like this must be measured by wider considerations—theological considerations based on the great facts of nature and revelation."

I have pronounced it "exceedingly one-sided" to build up a system on heathenism out of a single chapter in Romans, *because he who makes a conditional (relative) verity to become an unconditional (absolute) one deprives it of its real value*; for instance,—in the first chapter of the Epistle to the Romans the Apostle Paul has mildly represented a state of society which, as depicted by Tacitus and Juvenal, exceeds the worst that our most lawless thought can imagine. Nevertheless Mr. Schaub has a right to say, "But certainly the apostle will not say that all the heathen individuals are specimens of this description."

But I have looked over my article carefully and do not see where I have raised even the slightest doubt

that "the judgment of God, that they who do such things are worthy of death remains not an awful and unshaken verity." Dr. Ashmore shoves the centre of gravity of the question quite out of its place when he asks questions like these: Is there a single one of them found giving a testimony to minimize that severe statement in Romans? Is there a single one found forming an opinion that the systems of heathenism of their day were any of them of divine origin? Is there a single one of them found uttering a sentiment adverse to the doctrine that heathenism is the expression of apostasy and that it is continually associated with the workings of the prince of the power of the air? These are all truisms, undisputable facts, at least for missionaries of Christ. I never called them in question. What I aimed at and wanted to prove in my paper on Rom. iii, 29 was that if God is really also the God of Gentiles then must we find traces, not only of His love but also of His wisdom, in paganism. In other words, I consider the *good* in paganism (not the systems of heathenism) as well as in Judaism, as accomplished by God, because I cannot conceive how it is possible that the pagan world could be *entirely* forsaken by Him, in whom we all live, and move, and have our being. In order to prove this I was so far from being obliged to call in Mr. Michie and others that I on the contrary, besides other scriptural texts, quoted two clear and explicit passages—at least clear and explicit to me, looked at through the glasses of my theological standpoint—which indeed do shed a flood of light on the question: "Who is the author of the *good* in heathenism," viz., Joh. i, 4, 9 and Acts xvii, 28.

"I am the God of Abraham, and the God of Isaac, and the God of Jacob" was a scriptural passage, which seemed to the careless reader

to be altogether remote from the doctrine of the Resurrection. Nevertheless the Lord Jesus Christ rested His proof of the Resurrection on these very words. The doctrine of the "*Logos spermatikós*" has also been proved again and again from the passages, "The life was the light of men," and "There was the true light which lighteth every man coming into the world," from the days of Justin Martyr until today with ever increasing clearness and conviction.

Dr. Ashmore thinks otherwise. Far from being satisfied with the produced sentiments of the inspired apostles of Jesus Christ, he wants to have the clear and explicit estimate of heathenism held by the Patriarchs, by Moses and Joshua, and Gideon, and Samuel, and Elijah, and Isaiah, and Ezekiel, and Daniel and others, and concludes his letter with the solemn words, manifestly directed against me: "God is not the Author of Heathenism. Then who is?" Every candid reader of my paper will at once see that this is an opinion falsely imputed to me. I said, "The *pre-Christian* paganism likewise (as Judaism) had a divine sanction and a mission of its own to fulfill," and again, "The *pre-Christian* paganism had as well as Judaism something of a preparatory character, and took a parallel and independent position beside it." I am sure Dr. Ashmore will kindly allow me to decline responsibility.

But in Dr. Ashmore's eyes I have committed the same fault. He wishes to decline responsibility for the words put into his mouth that there is no common ground between Christianity and other systems of religion. It is true the words themselves are not to be found in his article on heathenism. But the whole scope and tenor of his short paper, closing with the words of St. Paul, "What communion hath light with darkness, or what concord hath Christ with Belial?" seemed



to give me a right to put these very words into his mouth. But since I wrote my article I myself have doubted the correctness of my judgment. The reason for it was a paper written by Dr. Ashmore, quoted from the Bapt. Miss. Mag. and printed—part of it—in the *Missionary Review*, February of this year, where I happened to read it. There Dr. Ashmore declares, in seeming contradiction to his utterances in the CHINESE RECORDER, that it is “a vast deal, though, to find here (in China) so many correct ideas, so much conscience already developed under the law of nature, so much recognition of the second table of the law, so *many remains of the primitive knowledge of one Supreme God*, so much in the moral consciousness of the people which supports our assertions, so much basis on which to build an appeal to their sense of ill-desert, so much that bears witness to the Scripture doctrine that the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness.” Of course I am now very glad to acknowledge that I have been misled by the somewhat harsh and dogmatic tone of Dr. A.’s short paper in the RECORDER.

But at the same time I should like to express an open disavowal of the simple but erroneous illustration by which Dr. A. sets out the whole case as he views it. Dr. Ashmore seems to be very fond of illustrations and never at a loss for them. On the contrary, they seem to throng on him. On account of this rare gift I have already envied him secretly. But there lies a danger in it, the danger of sometimes getting very superficial results. *The illustration in question has only a semblance of truth.* For if the

bogus dollar is a true symbol of the heathen systems, of the Dialogues of Socrates, the Republic of Plato, the Analects of Confucius, the Laws of Manon, the Sutras of the Buddhists, the Vedas of the Brahmins, the Zend Avesta of the Parsis, and why not also of the Pirke Avoth of the Rabbis?—well then we must be prepared to call all these heathen sages and philosophers and Rabbis a gang of forgers and counterfeiters, inspired by the father of Imposture, and him only. That missionaries who have recourse to such an expedient are believing in “cunningly devised fables” of some Jewish Rabbi and not in the Epistles of St. Paul I have already shown in my last paper. Confucius said, “I hate a semblance which is not the reality.”\* And a brother missionary, who has also read Dr. A.’s letter in the RECORDER, wrote to me: “Dr. A.’s illustration of the Mexican dollars is as unscriptural as possible. He ought to have taken the parable of the lost silver-coin as a symbol of heathenism. Though covered with dirt and disfigured almost beyond recognizing, it remains after all a silver coin, having the king’s image and superscription stamped upon it. In this I find a better illustration than in the bogus dollar filled with copper.”

It is our duty to “light the candle,” that is, to “put forth the full power of truth and holiness” and “sweep the house and seek diligently,” which has not been badly explained by “to use all available means for discovering the possible good that lies hidden or seemingly lost,” even in paganism.

IMANUEL GENAHR.

\* See the Works of Mencius, Book VII, Ps. II, Ch. XXXVIII, 12.

## Our Book Table.

*Notes on Economic Botany of China*, by Aug. Henry, M.A.

Dr. Henry has had excellent opportunities for botanical research, especially in the province of Hupeh. In this little book he shews what careful and accurate observations he has made on the plants and drugs he examined. Western China, he tells us, comprizing Szechwan, Shensi, the mountainous parts of Hupeh, Kweichou and a portion of Yunnan, supplies the great bulk of the drugs used by the Chinese, and is, moreover, rich in peculiar vegetable products.

These productions, he states, are little known, and have escaped the ken of the Japanese, who have applied in numerous instances Chinese names of Western Chinese drugs to similar but not identical products of their own country.

Will any missionaries who see this notice send to Dr. Henry \* specimens of dried plants, drugs, woods, dyes? These will be forwarded, when necessary, to Kew, England, to be dealt with by the authorities there. Any vegetable substance used as a dye, a drug or for food and not fully described and identified already, if sent for examination should have the Chinese name attached. The plant should be procured while in flower or bearing fruit and should be dried between sheets of common Chinese paper; the paper being changed every fortnight while retained.

Among the products of the Moukden province he recommends attention to indigo plants. This plant is not yet known certainly. A specimen is needed. An account of the process of extraction actually in use is desired, as also a specimen of the indigo.

\* Dr. Augustine Henry, care of the Imp. Mar. Customs, Shanghai.

Indigo is produced from a number of different plants, and botanists in the West will be very glad to know from what plants Chinese indigo is extracted.

Dr. Henry states that good and full accounts of the cultivation and preparation of gin-seng are very desirable. The book is reprinted from the *Messenger*. It will prove to be of great interest to missionaries interested in medicine; and native doctors who are also Christians will be able by such researches as this book is adapted to encourage, to learn what Western botanists and physicians think of their drugs.

Specimens are also asked of all plants used in carpentering and cabinet-making.

The book is most valuable and opportune. If missionaries would help the author he would be able to carry on his researches to completion. At present he has the opportunity of studying the flora of Formosa, which is very different from that described in this book. Interesting results may be expected. Missionaries might, without much trouble, be able probably to effect much good in various ways by sending him specimens of plants prepared as he says.

J. EDKINS.

馬可福音官話。

The National Bible Society of Scotland have issued an edition of Mark with the annotations as given in the *RECORDER* for February of the current year. It is to be had in both Wên-li and Mandarin at the price of 1 cent per copy with a discount of 20 per cent. on all orders for one hundred or more. The book is furnished with an excellent map. The typography is good. The translation of the annotations is as literal as possible, with some ex-



ceptions. The most noteworthy is 上帝自神 for "The Holy Spirit is also called God." The translation is also open to the objection that to the ordinary heathen it would convey an erroneous impression.

The explanation of Shang-ti 上帝是無所不知無所不能的神造花管理天地人物的大主者 is also open to the objection that it ignores the fact that there is only one true God. The definition would convey no new idea to the Chinese mind. 邪鬼 and 邪神 are not synonymous as is implied in the explanation of unclean spirit (Ch. 1, v. 23.) Neither do I believe that a Chinese scholar would speak of the angels as 神.

J. N. B. SMITH.

*Catalogue of the Anglo-Chinese College, Foochow, for the 10th year of the Emperor Kuang-hsü, 1893-1894.*

The growth of this college, which was one of the first institutions of its kind established in China, has been watched with considerable interest. This catalogue, the typographical excellence of which reflects great credit on the Methodist Episcopal Press at Foochow, in addition to the constitution, by-laws and information on such matters as admission, terms, religious instruction, examinations, etc., gives an interesting statement of the origin of the college. Emphasis is placed on the fact of the college being a Christian college, known as such by the Chinese. "While Christianity is not forced upon the students, and no improper meddling is allowed with their beliefs, it is yet well known by all who send their sons here that they are sending them to a Christian school, one thoroughly under the control of Christian influence, and founded not merely to promote the education of the youth of the country, but through this to con-

tribute to the founding and building up of Christianity in China."

*The Peking University Bulletin, July, 1893. No. 1.*

It is remarkable how many institutions have an organ of their own (in some cases "trumpet" might be the better word), and we cordially welcome this neat, unpretentious, unintroduced Journal, so recently launched on the sea of literature. Unlike most first issues this first No. is retrospective, being really the President's Report to the Board of Managers at the regular meeting, held June 2nd, 1893. We are glad to read that whilst no obligations are placed upon any student to lay aside his ancestral faith and become Christian the primary object of the institution—to impart secular instruction under Christian auspices—is never lost sight of. "Christian influences pervade every department, and religious instruction is imparted constantly and in many ways."

#### ANNUAL REPORTS.

The First Annual Report of the Chung-king Hospital of the Methodist Episcopal Church shows how that institution is doing important work in breaking down barriers of prejudice and inclining minds to receive the Gospel truth in an important centre, from which beneficial influences are well calculated to radiate far and wide. We congratulate the hospital staff on the new buildings and are glad to see that the Chinese are readily adopting the new methods instituted. The report shows that there have been 147 surgical in-patients, 73 medical in-patients and 124 opium smokers. The number of first visits to the city dispensary was 4038; return visits, 6380; whilst 1956 were seen at the country dispensary. The doctor answered over 150 calls in the city and country, attended 47 attempted suicides from opium, one from eat-

ing face powder and three cut throats. Dr. McCartney mentions that those who subscribed the larger amounts in the subscription list have all been patients in the hospital, and have done this to shew their gratitude.

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We cordially congratulate Dr. Kinnear on the amount of work done, as recorded in the "Twenty-first Annual Report of the Ponasang Missionary Hospital (A. B. C. F. M.), Foochow, China, for the year ending March 31st, 1893." The summaries of the table show that during the year there has been a total of 420 in-patients; 5041 new cases have been seen at the dispensary and 9617 returns for medicine and treatment have been recorded, making a total of 15078 attendances. We notice that the cases treated in the past twenty-one years have been 170,078. Of course there is a large amount of faithful and hard work not included in the records, such as: the daily dressing of from twenty to forty in-patients and the work done for the members of the mission. Then, too, it is impossible to measure accurately or tabulate the spiritual results of the work, but it is abundantly demonstrated that the work of our medical friends is not in vain; only eternity can reveal the fruitage of much of the seed that seems to fall on unreceptive soil. We are glad to notice that the assistants in the hospital and dispensary work have not shirked the evangelistic work, that their talks have been earnest and to the point—usually showing good thought.

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The Seventh Annual Report of the Hao-meng-fông Hospital, Ningpo, being written without the co-operation of the medical officers of the hospital, necessarily relates rather to the missionary than to the medical aspect of the work. During the year 211 in-patients were admitted;

of these 39 were opium-smokers who came to be cured of the habit. The out-patients during the year numbered 4505. There is daily preaching to the dispensary patients. Whilst the work is broad-cast sowing, with little opportunity to trace results, there are occasional signs of fruitage, giving much encouragement. With the in-patients, who are visited regularly by the theological students from the college, more fruit is seen. Constantly patients are sent away with letters of recommendation to members of missions at work in the district from which the patient comes. Other patients are followed up into hitherto unworked localities by catechists or Bible women, as the case may be.

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The little pamphlet which gives an account of the Fourth Annual Meeting of the Christian Vernacular Society of Shanghai, with Secretary's Report, etc., is specially valuable in containing an address by the President, Rev. Y. K. Yen, on the outlook of the Christian Vernacular Society of Shanghai. In emphasizing the importance of the vernaculars Mr. Yen showed what history taught. "We learn that the great cause which changed the Latin to the vernaculars in Europe was the desire to save all men through an *intelligent* and *heartfelt* acceptance of the Christian truth. The vernaculars being living languages, and on that account perspicuous and full of feeling, were found to be the best channels for conveying this truth, and hence they rose into favor. A like condition of things (for our various vernaculars bear the same relation to the *Véng-li* as the English, the French, the German, etc., to the Latin) and a like cause exist here. A like change must be made, and the force to make it must come from without.

"Another point deserves to be remembered. It is a fatality with our country that it has hit upon



clumsy methods in the carrying out of most schemes. Our ideographic, un-phonetic and un-inflectional language is one of the clumsy methods, one effect of which is, that a lad after four or five years of schooling is hardly able to compose a letter, and that a man will glibly read an article in the *Shun-pao* and yet not understand its meaning.

"From careful observation it is found that there is only one in twenty who can read *Véng-li* intelligently, and of women one in 10,000; and the ratio of those who read intelligently to those who read unintelligently is as one to five, that is to say, of every six people who read the characters only one knows the meaning. Right around us, then, are men who read, but who read mechanically; and as these same characters could be made to represent an every day living language and so to impart useful knowledge, the importance, nay, the necessity of the vernacular systems is at once seen."

We have much pleasure in acknowledging receipt of the Seventh Annual Report of the Doshisha Mission Hospital and Training School for Nurses, Kyoto, Japan, in connection with the Japan Mission of the American Board. The Report confirms the belief of Governor Kitagaki, of Kyoto, in 1887, that "the noble work of this institution will confer great blessings upon our people." We congratulate Dr. Berry on being able to report that "there has been no year since the founding of the institution in which greater advance has been made in the direction foreshadowed by the Governor's words than during the year just closed. Never before have our nurses been so widely appreciated as at present; never have we

sent out a more efficient class of graduates than those of last June; never was the hospital more prosperous, with an increase of nearly one thousand five hundred new patients over those of the previous year; never was the religious work more successful; and never was our organization more complete, or our means of usefulness more varied than now."

Some of our readers may be interested in the Nurse's Pledge, which reads as follows:—

1. I hereby solemnly affirm that to the best of my ability and judgment I will use the knowledge which I have gained in the art of caring for the sick and suffering, only for the benefit of my fellow-men and the alleviation of distress.

2. That I will, in all my relations with the sick and the afflicted, make their interests and their recovery my chief concern.

3. That I will under no circumstances make public any secret which may be to the detriment of any person or persons, a knowledge of which I have obtained through my professional intercourse with them.

4. And that I will, in all particulars, conduct myself so far as lies in my power, in such a manner that I shall in no way bring reproach upon the noble profession which I now enter, but will seek to honor it by an upright life and sincere devotion to the duties devolving upon me.

Signed.....

From the medical and surgical statistics we learn that during the year there have been 347 in-patients, 3749 out-patients, whilst there have been 4300 second visits of out-patients. The typographical excellence of the Report and the reproduction of the photographs are all that can be desired.

## Editorial Comment.

IN the September number of the *Missionary Review of the World* the Rev. J. S. Gale, of Wensen (Gensan), shews up forcibly the effects upon the natives of Korea of opening up that country to foreign trade. The introduction of foreign cotton goods, metals, kerosene oil, etc., have paralyzed native industries, thrown multitudes of the common people out of employment, and before they can adjust themselves to the new régime they must of necessity undergo great privations and hardships. It is not strange, under the circumstances, that hatred and suspicion of foreigners should arise in the minds of the people. We see the same state of affairs in China. We remember of hearing of a whole district in North China, where the principal industry had been the manufacture of needles, being completely disorganized by the importation of foreign needles, which could be made so much cheaper and more beautiful by machinery. The people were compelled to forsake the employment followed by them and their fathers for generations past and seek new fields and different methods of work. In our own lands similar changes have been gradual and from within; with the Chinese they come in like a flood and from without. The wonder is not that there is hatred of the foreigner and occasional riot but that they have borne as patiently and submissively as they have, the great changes which are forced upon them.

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THERE is no doubt that much of the increased interest in foreign missions and growing sympathy with the workers on the field has,

to a great extent, resulted from conferences on foreign missions held in the home lands from time to time. The characteristic features of these meetings have been: the great amount and variety of information contributed, the spirit of brotherly regard and mutual co-operation, the deepening impression that missionary agencies occupied a nobler place in the elevation of heathen nations than the Christian Church herself was aware of, and the stirring up of Christians to greater zeal and a more complete consecration of time, effort and substance. Monthly or Annual Conferences, on the field, for spiritual revival and practical guidance in regard to missionary problems have also resulted in great good. The comparison of different plans, the throwing into a common stock the results of varied experience, the fellowship of kindred spirits, the quickened zeal, the deepened faith and the abundant cause for thanks and praise to God have been some of the valuable results. We trust these and other features will characterize the Shantung Missionary Conference to be held at C'hing-chow Fu, beginning Saturday, 11th November, at 10 a.m. The objects of the Conference are: (1) A better comprehension of the several methods of work carried on throughout the Shantung province, and (2) Mutual encouragement in the one great mission, the Christian enlightenment of Shantung. The following is the programme:—

Saturday, Nov. 11th, a.m., 10.00 o'clock—Organization; p.m.—How may the Native Church become Self-supporting?

Sunday, Nov. 12th, a.m.—Regular Chinese Service; p.m.—Other



exercises, to be decided by the Devotional Committee.

Monday, Nov. 13th, a.m.—The Poverty of Shantung, its Causes and Remedy; p.m.—The Attitude of the Native Church toward the Government.

Tuesday, Nov. 14th, a.m.—Education. (a) Theological. (b) Primary Schools for Boys and Girls; p.m.—Woman's Work for Women. (a) Among the Villages. (b) At the Missionary's Home.

Wednesday, Nov. 15th, a.m.—Medical Work. (a) Education of Medical Students. (b) Is a Charge System advisable in Dispensary Work? (c) Physical Healing as a Means of Grace; p.m.—Evangelistic Work. Church Music for the Chinese.

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ANOTHER reason for the increased prayerful and practical interest in foreign missions by the Church in the home lands is to be found in the earnest advocacy of the Christian press. The rapidly increasing contributions to the literature of missionary enterprise in the records of consecrated lives, discussion and explanation of missionary methods, information regarding foreign people and foreign lands, have done much to promote a deeper, more intelligent and more sustained interest in the evangelization of the world. It has been said that the missionary spirit is not a cold calculating love for those millions that have so long lingered in the shadow of sin and death. "It must be love on fire; it must be love in a paroxysm; it must be love intensified, absorbing, all controlling." This kind of love is not blind but grows with fuller knowledge. Hence the great value of missionary literature. "The biography of one has often been the call of another," whilst the timely persistency of missionary periodicals does much to

keep the love warm and throbbing with sympathetic prayerful interest.

Let us take a glance at the periodical array. It has been frequently remarked that the literary work of the Church Missionary Society is always admirably done. The able editing of the *Church Missionary Intelligencer* is a constant testimony in this direction. As showing what a balanced knowledge of the Society's work may be obtained from it we give the principal features:—Leading articles on current missionary questions, devotional papers, African notes, reports and journals of missionaries, notes on other missions, editorial notes, reviews of books, correspondence, home work, etc. *The Church Missionary Gleaner* is as successful in its field as Ruth, the gleaner, was in hers. The Mid-China pictures in the August No. are particularly good, whilst in the literary matter Szchuen and Fuhkien provinces are not forgotten.

*The Chronicle of the London Missionary Society* is a magazine worthy of the noble Society of which it is the organ. Its field truly is the world. Looking over the pages of the September number we find particulars of work in Africa, India, China, Japan, New Guinea, Samoa and Madagascar. In the portraits of re-inforcements for North China we notice that of Rev. D. S. Murray, whom we are glad to welcome back to China.

The Senior and Junior *Missionary Heralds* of the English Baptist Missionary Society are unpretentious, but well illustrated, and thoroughly business-like magazines. We are glad to see that the Baptist Mission House is issuing monthly papers in connection with Zenana work and the Young Men's Missionary Association. We understand that there are also being issued attractive leaflets for children dealing with China, Ceylon, Africa and India.

Space forbids us at present pointing out the many excellencies of the denominational missionary magazines in the U. S. A. They are all good; some of course might be better. The earnest dignity of *The Church at Home and Abroad* is brightened by the lively chatty records of *Woman's Work for Woman*. *The Missionary* of the Southern Presbyterian Church reflects the many excellencies and voices the earnest tone of the heralds of that Church. *The Gospel in all Lands* in its versatility and worldwide sympathies is calculated to waken up people, inform them and transform them into workers.

One of the missionary magazines most widely read by missionaries is the *Missionary Review*. *The Bible Society Monthly Reporter* and the *Bible Society Gleanings for the Young* give many cheering particulars of the broadcast sowing of the seed and much information regarding the ever multiplying versions of the greatest and best missionary book. *Evangelical Christendom* constantly reminds us of the Catholic spirit of true religion. *The Messiah's Kingdom* tells us of the strenuous efforts of the Peace Society and leads us to look forward to the time when "He shall reign for ever and ever." The *Bombay Guardian* keeps us in touch with missionary brethren and problems in India; whilst *Regions Beyond*, *China's Millions*, *The U. P. Missionary Record* and many other welcome publications have a sacred thrilling interest, as they tell of great perils, worthy deeds and noble purposes.

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For the benefit of our readers who have not the opportunity of reading the principal speeches in the Indian opium revenue debate in the House of Commons, we print on page 479 an extract from the speech of the seconder of the motion. We wish it had been possible to print

the speech of the proposer of the resolution, Mr. Alfred Webb, M.P., regarding which Mr. Gladstone said: "I sympathize wholly with the general tone of his remarks, which I think tended to elevate and purify the atmosphere of this House." Mr. Webb, we understand, is the author of many able articles which have appeared from time to time in the *New York Nation*. Following after Mr. Gladstone's graceful compliment to the mover of the resolution comes a passage of great importance. The Premier said: "I do not think that in this matter we ought to be guided exclusively—perhaps, even principally—by those who may consider themselves experts. It is a very sad thing to say, but unquestionably it happens not unfrequently in human affairs that those who ought, from their situation, to know the most and the best, yet from prejudice and prepossessions know the least and the worst." The Premier cited the case of West Indian Slavery, and showed that evidence required to be carefully tested by independent, yet responsible, outside evidence.

Mr. Gladstone ultimately proposed a Royal Commission to report as to (1) whether the growth of the poppy and manufacture and sale of opium in British India should be prohibited, except for medical purposes; and whether such prohibition could be extended to the native States; (2) the nature of the existing arrangements with the native States in respect of the transit of opium through British territory, and on what terms, if any, these arrangements could be with justice terminated; (3) the effect on the finances of India of the prohibition of the sale and export of opium, taking into consideration (a) the amount of compensation payable, (b) the cost of the necessary preventive measures, (c) the loss of revenue; (4) whether any change short of



total prohibition should be made in the system at present followed for regulating and restricting the opium traffic and for raising a revenue therefrom; (5) the consumption of opium by the different races and in the different districts of India and the effect of such consumption on the moral and physical condition of the people; (6) the disposition of the people of India in regard to (a) the use

of opium for non-medical purposes; (b) their willingness to bear in whole or in part the cost of prohibitive measures. This became the finding of the House.

We rejoice with and congratulate the home anti-opium crusaders who accept the decision of the House of Commons as the greatest and most solid forward step that the movement for the suppression of the opium trade has yet made.

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## Missionary News.

### SOUTHERN PRESBYTERIAN MISSION.

The China Mission of the Presbyterian Church in the United States (Southern Presbyterian) held its annual meeting in the Union Church, Shanghai, Sept. 10-14. Rev. A. Sydenstricker, of Ts'ing-kiang-pu, preached the opening sermon, and the Sacrament of the Lord's Supper was administered by Rev. G. W. Painter, of Hangchow. Business commenced on Monday, when Rev. Geo. Hudson, of Wusih, was elected Moderator. Most of the time was consumed in selecting new centres of work, locating new missionaries now under appointment, and preparing estimates for the ensuing year. The mission now occupies stations along the Grand Canal between Hangchow and Ts'ing-kiang-pu, at Sin-chang, Soochow, Wusih and Chinkiang. Missionaries have already been selected to open at once, if practicable, the large *Fu* cities of Kia-hing and Chang-chow. The former lies midway between Hangchow and Soochow and the latter between Soochow and Chinkiang. At the northern end of this province Messrs. Sydenstricker, Grier and Patterson will attempt the opening of Sü-ch'ien, a place which missionaries have

seldom visited. The mission also looks forward to the occupation of Hwai-ngan Fu in the near future.

A new feature of the work for the coming year is the establishment of a training school in the city of Soochow. Mr. Charles Hancock, recently in charge of the Charlottesville, Va., Electrical Works, is now *en route* to China to inaugurate this movement. He has taught in the University of Tennessee and is eminently qualified to conduct the enterprise. A letter from the Secretary of Foreign Missions says of him: "He is a devout Christian man and wishes to subordinate everything he knows to extending the Kingdom of Our Lord." The work in the northern end of Soochow is to be further facilitated by the erection of a hospital. For this purpose a gentleman in America has contributed the sum of five thousand dollars.

On Wednesday evening the Reports of work done during the year were presented. These were most encouraging and sufficient to convince the most hostile disbeliever in foreign missions. They show that in the country all along the Grand Canal the members of the mission are healing the sick, befriending

the homeless, and, above all, preaching the glorious Gospel of the Lord Jesus Christ to thousands of this people.

The meeting adjourned on Thursday after a rising vote of thanks to the Pastor and Trustees of the Union Church for their courtesy. With the blessing of our gracious Heavenly Father upon us, the prayers of our brethren for us, and the field all open before us, we cheerfully and gratefully take up the work of another year to meet again, God willing, in Shanghai on the second Monday of September, 1894.

SAMUEL I. WOODBRIDGE.

Chinkiang, Sept. 20, 1893.

#### THE CHRISTIAN ENDEAVOR MOVEMENT IN CHINA.

Through the kindness of the Rev. A. A. Fulton, our indefatigable Corresponding Secretary for South China, we are able to make the following report of Societies organized up to Sept. 1st, 1893.

Every lover of the endeavor work will rejoice to learn that so much has already been done and will be encouraged to push forward the work of organizing societies, wherever it is practicable, throughout the empire.

It is hoped that by the time of our first convention, in June, 1894, we shall be able to report a very large increase in the number of local societies and members.

In a short time there will be obtainable, at the Presbyterian Mission Press, Shanghai, *blank pledges* in two forms. One an ornamental card, suitable for hanging in the room, and the other in the form of pledge slips, suitable for use in organizing societies and obtaining new members to societies already organized. The Corresponding Secretaries, Rev. A. A. Fulton, Canton; Rev. G. Cornwell, Chefoo,

and Miss Laura M. White, Chinkiang, will be glad to furnish C. E. literature to those who are willing to engage in this work.

May the blessing of our God, that has so evidently attended the movement in other parts of the world, be with the work in China and make it an efficient instrument in strengthening and extending the kingdom of our Lord.

C. F. REID,  
Gen. Sec.

#### *Christian Endeavor Societies in China, to Sept. 1st, 1893.*

Place.	Denomination.	Active members.	Assoc. members.	Locality.
(1) Foochow	Congre.	92		City Chur.
(2) "	"	79		1st "
(3) "	"	14		2nd "
(4) "	"	44		Girls' Sem.
(5) Fuk-yeung	"	14	13	Near Foochow
(6) Mui-fa	"	3	5	"
Ningpo	Baptist	20	10	Girls' B. School.
Amoy	Re. Chur.	17	17	
Shanghai	Presby.	14		
"	"	15	14	S. Gate Press.
"	"	43		S. Prov.
Kam-tai	"	18	30	"
P'ang-chong	Congre.	21	6	
Chinkiang	Methodist	31		
Canton.	Presby.	35		2nd Chur.
"	"	55		Fa-ti "
"	"	8		Hospital
"	"	13		Sz-pai-lan
Total	18	536	95	

#### JOINT MISSIONARY CONFERENCE AT NAGASAKI.

From pages 461 to 466 will be found particulars of the annual conference on subjects relating to missionary life and work held at Arima, near Kobe. A conference of humbler dimensions was held in Nagasaki last month, attended by most of the local workers and about a dozen missionaries from China, who had been enjoying a summer holiday in Nagasaki. Bishop Foster, of the Methodist Episcopal Church, occupied the chair. In the course of his address he showed that whilst the Japanese must be



reached through the intelligence there was a danger that the effort to teach the people, to put ideas into their minds, to shew the truth of these ideas, in being largely addressed to the intellect, might stop short with the intellectual work and not attempt or attain the development of the higher spiritual life. The work of creating a spiritual apprehension and desire is a difficult work; but it ought to be possible to awaken in the minds of the Chinese and Japanese a longing and desire for God, for the work of the Holy Ghost in the heart. There is small profit in making theoretic Christians.

Addresses were also delivered by Mrs. Keen and Dr. Leonard, Secretaries of the respective Missionary Boards of the Methodist Episcopal Church. During the evening an interesting conference was held on Methods of Mission Work in China and Japan.

### *1. Methods of preaching to the Heathen.*

Dr. Stout took up this subject with regard to Japan and showed how on account of suspicion on the part of the natives it was better to attract the Japanese rather than to go to them. The subject of *street preaching* never claimed much attention from missionaries or their converts. Dr. Stout spoke of the Bible classes which were conducted in the early days of missionary effort in Japan and which were successful in getting a hold of young men interested in Christianity. The first Church was formed from men of this kind. Reference was also made to the great preaching or lecture services and the little pastoral visitation attempted.

In taking up the subject with regard to China, Rev. W. P. Bentley spoke of village, street and itinerant methods and their degrees of success in different parts of the field. Each method has advantages

and disadvantages. The itinerant method has been and will be needful and useful. The street method is expensive, but is popular over a large area. The village method utilizes the existing spiritual life and fosters self-support and propagation. These methods are not fully differentiated, and all are successful. The village method seems to be growing in favor.

### *2. Educational Work.*

In the course of an interesting address Rev. H. B. Johnson gave the following statistics with regard to educational work in Japan. Last year there were 18 Protestant boys' boarding schools with 1582 students; 1 Greek school with 53 students; and 4 Roman Catholic schools with 162 students. Of girls' boarding schools there were 55 Protestant schools with 2553 students; 1 Greek school with 74 students; and 3 Roman Catholic schools with 124 students. Of theological colleges there were 16 Protestant with 359 students; and 2 Greek with 26 students. Mr. Johnson spoke of the gradual change of the class of students and character of study. English is not so much taught now. The foreigner is slowly giving way to the Japanese, although it will be a long time before he can be dispensed with.

Educational work in China was taken up by Rev. J. H. Judson, of Hangchow. He divided his subject into remarks on day-schools, boarding schools and colleges; these latter not including special studies of theology and medicine. (1) *Day-schools*. These are mostly made up of young boys from heathen families with some from Christian families. The purpose is two-fold: (a) to fill the young minds with religious truth, (b) to reach the families. These schools for the most part are supported by mission money; the scholars furnishing their own tables, seats and native books. (2) *Board-*

*ing schools.* The course taught is not very extensive, being the native classics, Chinese composition, the Bible and various religious books, in addition to the elementary principles of some of the sciences. As far as possible the scholars in these schools are from Christian families, and the primary object is to train them up for evangelists and for the ministry. The scholars in these schools in general are supported at the expense of mission money. (3) *Colleges.* We have no time at present to specify the aims mentioned, but these are well exemplified in the colleges mentioned by Mr. Judson, and which are well known to workers in China, viz., the Methodist Episcopal colleges in Peking, Soochow, Kiukiang and Foochow; Dr. Mateer's college at T'ungchow, Dr. Allen's at Shanghai, Dr. Sheffield's at Tungchow, and St. John's College at Shanghai.

### III. Medical Work.

Dr. Suganuman spoke of medical work in Japan. Comparatively little is being done in spite of the great need. There is a great lack of well qualified practitioners; there is only one to 28,000 inhabitants having a diploma. There are only four places in the empire where a poor woman can go or take a sick child and get medicine without money. As a bright contrast to this Dr. Suganuman spoke of medical missionary work in Japan, specially referring to the hospital in Yokohama, established largely through the influence of Caroline van Petten, of the Methodist Episcopal Mission; Dr. Whitney's hospital at Tokyo, the Doshisha hospital in connection with the A. B. C. F. M. at Kyoto; also the work done by Dr. Taylor of Osaka, Dr. Kin of Kobe, Dr. Stevens of Kobe, the Kyoto Presbyterian Mission and others.

Medical mission work in China was taken up by Dr. Boone. He spoke of the preparation of native medical workers, the enormous

number of people healed, the faith in foreign surgical treatment, the number of people converted directly and indirectly through the means of medical missions. Reference was also made to the growth of the work, and how it was doing yeoman pioneer service, clearing the way in breaking down prejudices.

Rev. D. S. Spencer spoke of Christian literature work in Japan, specially referring to Bible work, periodicals, school and religious books; the subject of Christian literature in China was taken up by Mr. G. McIntosh.

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### THE SHANGHAI SEAMEN'S MISSION.

#### *Committee's Report for 1892-1893.*

Whilst no outstanding event calls for special reference in the annual report steady unobtrusive work has been done in the year under review. The high end for which the Shanghai Seamen's Mission was prayerfully launched has been constantly kept in view and partially attained. For all success that has attended the efforts made, the Committee thankfully and heartily acknowledge God's goodness.

The attendance at the various meetings has fluctuated according to the number of vessels in harbour. On the Sunday evenings there has been an average attendance of over 37, whilst at the week-night meetings, of which three and sometimes four were held each week the average attendance has been 20. The total attendance for the year was over 4500. As showing the wide and hearty interest taken in the work of the mission it may be mentioned that members of eleven different missions and nearly a dozen laymen (three of them captains) helped in conducting the meetings. A number of letters have been received during the year from seamen who were present at these meetings, expressing their gratitude for all the benefits they had received.



A specially enjoyable and successful Christmas festival in connection with the mission was held in the China Inland Mission Hall, on the evening of 28th December. About 150 sailors were present from British and American men-of-war and trading vessels. In addition to these there were a large number of visitors from the shore. The refreshments were liberally provided and heartily enjoyed, and close attention was given to the earnest Gospel addresses that were delivered. So deep was the interest awakened that a series of meetings was held with encouraging results.

Several special meetings were held during the year for Scandinavians, whilst at some of the regular meetings addresses were delivered in the German, Swedish and Norwegian languages for the benefit of seamen of these nationalities.

Twenty-five meetings were held afloat, and books, papers, and tracts were distributed on board a large number of ocean steamers and sailing ships. Lack of time and funds made it impracticable to attempt or carry out more.

To all who have helped in conducting the meetings, or assisted the mission in ministering to the temporal and spiritual welfare of seamen the Committee accord most hearty thanks. Special thanks are due to Miss H. Anderson for the cheerful and substantial hospitality which has made the Mission Hall a bright spot in the memory of many a seafaring brother.

To the subscribers the Committee are deeply grateful, and it is earnestly desired that their gifts may be followed by earnest prayer that the faithful preaching of the Gospel may result in many conversions, that ever-widening and multiplying circles of good may result from lives changed by God's blessing on the efforts of the Shanghai Seamen's Mission.

Rev. John Steele, B.A., of Swatow, gives some impressions of China in a letter in the August *Messenger* of the English Presbyterian Church. Writing from Jamsan, where he is learning the language, he says: "Here there is a flourishing Church under a Chinese minister educated in our schools and college and duly licensed and ordained. He is a fine young fellow and a truly godly man, and among the congregation are some Christians who would put to shame many of our home people. On an island in the bay a mission is conducted by a man sent out by the native Churches round here for that special work. This Church not only calls its minister but supports him too, so that it is in all respects on a footing with our home Churches. The united congregations of three neighbouring towns have called another man, the present college tutor in Swatow, and he will be ordained in spring (D. V.) This is but a hurried glimpse at some of the work, but there is much more in the same strain. God is giving the blessing very abundantly, and He is also giving us many opportunities of work. We thank Him and press forward, knowing that His stores of grace are boundless."

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Messrs. G. & C. Merriam & Co. have generously offered to allow missionaries connected with any regular Board or missionary society to have their Webster's International Dictionary bound in sheep, like sample, to be seen at Presbyterian Mission Press, with patent index for \$7 (gold) per copy.

Subscriptions, with the money, may be left at Presbyterian Mission Press.

Messrs. Merriam say: "We are interested in foreign missionary work and know that many of the laborers will need all possible favors."

## Diary of Events in the Far East.

August, 1893.

14th.—There was a slight earthquake shock felt in Tai-ku-hsien about 3 o'clock in the afternoon. No damage is reported.

September, 1893.

3rd.—Lord Dufferin announces from Paris that M. Le Myre de Vilers has given Siam three months to consider a new treaty practically overriding the commercial treaties with other countries; and there is reason to believe that England and France have virtually agreed as to the buffer State, and as to what constitutes "the integrity of the independence of Siam."

5th.—News has been received by wire by the French Consul-General here, Mr. Dubail, of another anti-Christian outbreak in Hupeh. The victims are the Roman Catholic mission at Li-chuen, about 120 miles from Ichang and near the Szechuan frontier. Happily no deaths are reported, the priests having reached one of the Yangtze Ports, Hankow or Ichang, in safety.

—The following native letter gives the latest particulars with regard to the Hunan publications:—

"For some time I have been so poorly as not to be able to go on the street and see what might be going on, but feeling better I went on the 4th inst., and had a look all round the city for anti-foreign placards. The only place I found them was on the wall of the drum tower on the west side of the Examination Hall. Here there were pasted up 48 sheets of new and old kinds, all of them printed, and without a single duplicate amongst them. They were pasted so firmly on that I could not remove any; besides there was a notice written on a red paper saying that if the "Pig Squeals" (Christians) removed the pictures they would be seized and beaten. There were men at the place watching day and night for anyone who might take them down or destroy them, so seeing it would be difficult to get at them I went to try early in the morning, but was seized, bound and beaten so badly that I can

hardly move. The official attendants of the Examination Hall ultimately set me at liberty. I think there were at least 18 kinds of new anti-foreign placards, and they are certain to be pasting them up at other places. Just now the examinations are on and the students are very numerous; I think the wicked Chou Han must be depending on their support. As my sickness is not better, and I have had such a beating, I find I must go to Hankow."

7th.—A telegram from Peking states that His Majesty the Emperor, in consequence of the unsettled state of the weather throughout the empire this year, has determined to ask the aid of the prayers of the Taoist pope, *Chang T'ien-ssü*, who lives in Kiang-si, and that a mandate will soon be sent to the Lung-hu mountain (the residence of the pope) to that effect.

23rd.—The Shensi correspondent of the *N.C. Daily News* says:—Fatal distress now obtains in 6 to 8 *hsiens* of the Huan-fu district. Grain that was formerly used for feeding cattle and cost only 60 to 80 cash per *tou*, is now being sold at 420 per *tou*. Wheat which previously cost 120 to 130 per *tou* now sells for 600 to 640 per *tou*. The causes of this famine have been accumulating for three years. First and chief is drought. Then an ignorant and incapable populace are unprepared for and unprotected against any calamity; they have no resource, either monetary, agricultural, scientific or industrial. Further, hail-storms battered down, and locusts ate up the crops. There have been grub-worms gnawing at the roots and field-rats devouring the blades of the sprouting grain; all these and other causes have combined to produce the present destitution. One is astonished at the fate-stricken peace of the people when violence and bread riots might seem justifiable. Death from starvation seems a painless, placid and almost imperceptible end. The vitality of the system becomes so diminished that hunger has no pang. A condition of *coma* mercifully paralyses the victim, and he dies as a fading flame.



## Missionary Journal.

### MARRIAGES.

At Shanghai, on 4th August, by the Rev. P. F. Price, Sin-chang, Rev. B. CRAIG PATTERSON, of Ts'ing-kiang-pu, to Miss ANNIE R. HOUSTON, M.D., both of the Southern Presbyterian Mission.

At H. B. M.'s Consulate, Hankow, on 7th Sept., by the Rev. Griffith John, D.D., THOMAS GILLISON, M. B. C. M., to Miss ELIZABETH MAY HARRIS, L. R. C. S. and P., both of the London Mission, Hankow.

At Tientsin, Sept. 12th, Rev. G. W. CLARKE, to Miss RHODA J. GARDINER, both of C. I. M.

At the Cathedral, Shanghai, September 14th, by the Ven. Archdeacon Moule, S. FRANK WHITEHOUSE, of the National Bible Society of Scotland, to A. GERTRUDE LEGERTON, China Inland Mission, Chefoo. No cards.

At Shanghai, 16th Sept., by Ven. Archdeacon Moule, the Rev. GEO. HUDSON, of the Southern Presbyterian Mission, Wusih, to Miss KATE HUDSON.

At Kobe, 21st Sept., by Rev. R. B. Grinnan, assisted by Rev. J. Y. McGinnis, Rev. R. A. HADEN, of the Southern Presbyterian Mission, Wusih, to Miss JULIA MCGINNIS, daughter of the late Dr. McGinnis, of Memphis, Tenn., U. S. A.

At the Cathedral, Shanghai, on 26th Sept., Mr. WM. TAYLOR, to Miss JESSIE D. GARDINER, both of C. I. M.

At Shanghai, 27th Sept., by Rev. H. C. DuBose, D.D., assisted by Rev. W. B. White, Dr. WADE HAMPTON VENABLE, of Danville, Virginia, to Miss ELIZA K. TALBOT, of Versailles, Ky., both of the Southern Presbyterian Mission.

At Tientsin, by the Rev. M. Williams, on Saturday, Sept. 30th, 1893, Rev. W. P. SPRAGUE, of American Board Mission, Kalgan, to Miss VIETTE S. BROWN, daughter of H. Brown, Esq., Shortsville, N. Y., U. S. A.

### DEPARTURES.

From Shanghai, 8th Sept., Rev. and Mrs. J. NYHOLM, of the Danish Miss. Soc., for home.

From Shanghai, 23rd Sept., Rev. H. OLIN CADY, of M. E. Mission, for U. S. A.

From Shanghai, Sept. 30th, Mr. J. A. HEAL, C. I. M., for England, and Mr. THOS. WINDSOR, C. I. M., for England.

### DEATHS.

At Hangchow, 12th Sept., ALICE, aged 4 years, second daughter of Rev. and Mrs. J. H. Judson, Presbyterian Mission.

At Shanghai, 1st Oct., Miss C. P. CLARK, of C. I. M.

### ARRIVALS.

At Shanghai, 15th Sept., Mr. ERNEST J. PIPER, from Australia, for C. I. M.

At Shanghai, 16th Sept., Dr. and Mrs. J. B. NEAL (returned) and Miss POINDEXTER, M.D., for Presbyterian Mission, Shantung, Rev. and Mrs. J. ENDICOTT and Dr. H. MATHER HARE, for Canadian Methodist Mission, Szchuan, Dr. and Mrs. E. H. HART and Miss ANNE WALTER, M.D., Methodist Episcopal Mission, Soochow.

At Shanghai, 29th Sept., Mr. WM. KEY (returned) and Mr. CHARLES H. STEVENS, from England, for C. I. M.

At Shanghai, on 30th Sept., Misses ASHBURNER (returned) and ROBERTS, Rev. and Mrs. HOPKINS REES (returned) and family, Rev. and Mrs. D. S. MURRAY (returned) and family, Rev. A. P. COUSINS and Messrs. JENKINS and GRANT, for London Mission.

At Shanghai, 26th Sept., Mrs. J. M. SYKES and child, Mrs. M. E. MCGINNIS, Miss MCGINNIS and Rev. J. YOUNG MCGINNIS, Miss SMITH, Miss GRAVES, Miss TALBOT, Miss FLEMING, Dr. VENABLE, for South. Presby. Mission.

[Two years ago the Rev. J. M. Sykes, under appointment for China under the Southern Presbyterian Mission, was killed on the railway by the wrecking of a train near Statesville, N. C. By the last American mail Mrs. Sykes, with her little girl, has come as a missionary, together with her brother, Rev. J. Young McGinnis, her sister, Mrs. R. A. Haden and her mother, Mrs. W. E. McGinnis; the last named at her own charges. They live at Wusih.]

THE  
CHINESE RECORDER  
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*A Simplified Account of the Progenitors of the Manchus.*

BY E. H. PARKER, ESQ., H. B. M. CONSUL, HOIHOW.

IN the year A. D. 1777 the Emperor *K'ien-lung*, one of the most discriminating and humbug-hating monarchs that ever occupied a throne, issued a decree, in which he explained at length his reasons for believing that the Manchus were practically the same people as the *Nüchên* Tartars, who conquered the northern part of China and ruled over it as emperors of the *Kin* or "Golden" Dynasty from A. D. 1115 to A. D. 1234. The Manchus, he says, at the time of their coming into prominence actually did pronounce their name that way, but the Chinese managed to get it corrupted to its present form of *Manchou*. And they called the territory over which they ruled *Chu-shên*, which name the emperor thinks may be reasonably identified with the ancient word *Suh-shên*, as the remote ancestors of the *Nüchên* were called 2000 years ago. It is notorious to students of Chinese that the two Chinese characters which go to make up this last word may also be pronounced *Juchên*. I have never come across any Chinese statement which would justify us in saying that the intention was so to pronounce the first syllable when the word was introduced into Chinese literature; but, whichever way it was pronounced, it is sufficiently near to the more ancient and the more modern words applied to the ancestors and descendants of the same or a kindred tribe to permit the assumption of etymological connection, both backward and forward.

Mr. Gabriel Deveria's notes upon this subject, published in the first number of the *Revue de l'Extrême Orient*, may be read with advantage. There is one more point to be noticed. When the *Nüchêns* are first introduced to us in Chinese history they are described as "wearers of plaited hair," and the word for "plait" is the same



word that the Chinese apply to the Manchu queue, or, as we irreverently call it, the Chinese pigtail. Moreover, in A. D. 1128 the *Nüchêns* insisted upon the adoption of the pigtail. In short, the evidence connecting the Manchus with the *Nüchêns* is ample, and as the *Nüchêns* were admittedly a branch of the *Moh-hoh*,—the Black Water branch,—all that is necessary in order to trace the history of the Manchus from ancient times till now is to discover who the *Moh-hoh* were.

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Though there may be legitimate doubts concerning the accuracy of Chinese history previous to about B. C. 200—when records became easier to read, more highly developed, and assumed a more portable shape—with all due deference to Dr. Faber I see no reason to doubt the majority of earlier events as we find them recorded, at least whenever those events are on the face of them simple, natural and in accordance with what we know of analogous matters of later date from unimpeachable sources. Accordingly we may accept the statement that the *Suh-shên*, anxious to conciliate the conquering founder of the *Chou* dynasty, brought him tribute of arrows about the year B. C. 1120. His successor had to punish the eastern barbarians for some fault, and the *Sih-shên* (so written on that occasion) came to congratulate him upon his success. Confucius six hundred years later identified an arrow found in a hawk which fell dead near his house as being a *Suh-shên* arrow. Of course the Chinese could not at that time have had very clear ideas of where these toxophilite people came from, and indeed there is little more to be said of them beyond the fact that their bows, their arrows and their arrow-heads were very remarkable for good quality and formidable strength. The state of *Ts'i*, where Confucius was born, used to intrigue with them a little, but they were strong enough to maintain their independence of China at least down to the beginning of our era. *Ma Twan-lin* says that in the year B. C. 100 the emperor broke up their state and deported them wholesale into the region between the *Yangtsz* and *Hwai* rivers, but I cannot find this statement confirmed anywhere, and I doubt it.

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We next hear of them as the *Yih-lou*, or as it would probably have been pronounced at that time *Ip-leu*. There is nothing beyond what is given above to shew what the word means or why the people changed their name, but all contemporaneous authorities agree that they actually were the representatives of the old *Suh-shên*, and occupied much the same land. A good idea of what that land was may be gained from Mr. Ross' map, published in Volume IX of the CHINESE RECORDER, page 169. It was part of modern Kirin and

particularly the valleys of the Hurka and Sungari Rivers and the neighbourhood of the Manchu-Corean White Mountains. One tribe of them extended eastward to the Pacific. It appears that from about B. C. 150 to A. D. 150 they had been made politically subordinate to a state of Corean type called *Fu-yü*, which was then situated in part of what is now known as the Korchin Mongol pasture land, and of which the modern *K'ai-yüan* was perhaps the capital.

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The picture given to us of these early Manchus is not a very pleasing one. Their country was mountainous, and at that date impervious to horse and cart traffic. The climate was exceedingly cold, and many of the people lived in deeply excavated holes, into which they descended by means of ladders ; the depth of the hole and number of ladders being a mark of distinction. The different sorts of corn and millet grew there, but nothing is said of cultivation. They were great breeders of swine, eating the flesh and using the skins for clothing. To protect themselves from the cold they used to smear themselves thickly over with swine-fat, and they huddled together for warmth in the centre of the house. Here they would sit on frozen pieces of meat until it thawed, and, squatting down with their legs sprawling before them, would thrust morsels into the mouth with their toes. Alone of all the peoples in these parts they were destitute of cups and plates. Those of them who had no salt drank the lye obtained by pouring water over wood-ashes. They were abominably stinking and dirty, and in summer went about stark naked, except for a small clout or apron before and behind. They all plaited the hair. Unmarried girls were not particular about chastity, but wives were chaste. When a man wanted to marry he stuck a feather into a woman's hair, and if she carried it home with her that was a sign she meant business, on which the parents proceeded to arrange a marriage. It was considered pusillanimous for either sex to weep and wail for the dead, even for parents. The dead were at once put into a hastily-made coffin and buried in the nearest open space or prairie ; a pig being slaughtered and left there to serve for the deceased's food. The character of the people was cruel and fierce, and it was considered good form never to betray emotion of any kind. Admiring only the strong they regarded old age with contempt. At the same time, though not numerous, they were sturdy brave fellows and wonderful archers. Their bows had the force of cross-bows, and propelled poisoned arrows carrying heads of green-stone. Their armour was made of hide and bone. Living themselves in inaccessible mountain places they inspired such a terror with their archery that no neighbouring state had ever been able to bring them under control. Their



eastern limit extended to the Pacific Ocean, and, being handy boatmen, they were given to free-booting raids on Corea. There was no supreme ruler; each village or settlement had its own petty chief. Though destitute of iron they had a mountain which produced a hard stone capable, when sharpened, of penetrating iron, and they always prayed to the gods first when they went to collect this stone. There was also a sort of red jadestone found. Though they lived in this free and unrestrained way none ever trespassed upon the land occupied by another. Robberies and thefts were uniformly punished with death, irrespectively of the amount taken. Of course they had no knowledge of letters.

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The name of *Suh-shên*, notwithstanding the new name of *Yih-lou*, seems to have survived both the *Han* dynasties, for we find that in A. D. 263 they brought tribute of arrows, stone barbs, bows, armour and sable skins to the court of *Wei*, the northernmost of the three purely Chinese kingdoms or empires into which China was then divided. These three were again united under the *Tsin* dynasty, but this ruling house again had to retire before the encroaching Tartars and establish itself at the modern Nanking. Thither the *Suh-shên* went in A. D. 317 with tribute of the celebrated stone barbs or arrow-heads. Meanwhile the Huns and the *Sien-pi*, two nomad races then occupying the territory immediately outside of the Great Wall, were invading China. A Hun adventurer founded in modern *Shan-si* and *Chih-li* a dynasty which he called after *Chao*, and which was remarkable for the influence wielded over it by the Hindoo priest *Buddochinga*. The *Suh-shên* sent tribute to this house quite regularly between the years A. D. 326 and 346, taking, we are told, four years to perform the journey. If it is true that their countrymen had been transported to China in B. C. 110 that would account for their being able to find their way among friends to the southern court at Nanking as well as the northern court in *Shan-si*. They must have possessed the elements of diplomatic talent, for when the Hun monarch asked them how they found their way they replied that for some years they had noticed the cows and horses reposing with their heads turned south-west, from which they judged that to be the direction of the big country.

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The history of the Toba *Sien-pi* dynasty of *Wei*, usually called Northern *Wei* to distinguish it from the Chinese kingdom of *Wei* last mentioned, is considered by the late Mr. Wylie to be a first-class authority. The *Suh-shên* have now become the *Wuh-kih*, or, as the words would then have been pronounced, almost exactly like the two

English words *Mud-cut*. It was a 70 days' journey of 5000 *li* in all from the then Toba capital in *Ho-nan* to the River Sungari, at that time called the *Suh-moh* River. North of the Sungari tribe was the *Pêh-tuh* tribe, which it is reasonable to identify with the modern city of *Pêh-tu-nah* or *Pedné*. The names of other five tribes are given, of which it will suffice to name the White Mountain (a tribal name still existing in Manchu times) and the Black Water (evidently the Lower Sungari and the Amur). The Black Water tribe was the most active. The dominions of these tribes were manifestly much more extensive than those of their ancestors,—the *Suh-shên* and *Yih-lou*,—for we are told that it was only among the easternmost tribes that the use of the celebrated barbed arrows was universal. Moreover, they brought horses to China, animals which the earlier tribes did not possess. In leaving their own country they ascended the rivers as far as possible, sinking their boats at a known spot to await their return; skirted the west *Kitan* boundary by land, crossed a river which I take to be the *Sira-muren* and travelled through the present Tümet Mongol territory, then occupied by the *Sien-pi*. From A. D. 471 to 525 they sent tribute regularly to the Northern Chinese (*i.e.*, *Sien-pi*) court. Horses and iron formed part of it. At one time they contemplated a naval attack upon the Korean state of *Kao-li*, then occupying the northern part only of the peninsula; in this they were to be assisted by another Korean state called *Pêh-tsi*, or as the Japanese pronounce it, *Hiakusai*, occupying the south-west side of the peninsula and in close political relations with Japan. In short, as the Chinese histories state, “they had become a powerful state amongst the Eastern barbarians.”

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The description of the *Wuh-kih* tallies closely with the entirely independent description of the *Yih-lou*. They were said to build up mud like dykes and dig holes to live in; the door being at the top, and access to the interior by ladders. The land (which is described as flat and low, and must therefore include large tracts not inhabited by the old *Yih-lou*) produces great store of wheat, millet of various kinds and mallows. They pushed their carts, or perhaps barrows, themselves, and ploughed in pairs. They had many pigs, but no sheep; horses but no kine. They were the dirtiest of all the barbarians. The water was brackish, and deposits of salt were left on the wood-bark; there were also salt pools. They chewed rice, or grain of some sort, in order to make an intoxicating liquid therefrom. In marriages the woman wore a stuff petticoat and the man a pigskin jacket, with a tiger's or leopard's tail stuck in his hair. Adultery was never found out, and for this



practical reason the husband killed the wife on learning of it, but if he afterwards thought he had been mistaken he killed the informer. If parents died in spring or summer they were at once buried, and a hut was built over the mound to keep it dry. If they died in autumn or winter their bodies were used to bait sables with, of course increasing the take. Every one was a good bowman; archery being the chief occupation. Some of their bows were made of horn. In the autumn they used to concoct poison for their arrows; not only birds and beasts but even men died if hit by one of these arrows. Each settlement had its own chief, and they did not unite together; they were very strong and fierce, always annoying Corea, and were the most powerful among the Eastern barbarians. Their language was peculiar to themselves. The people were settled and had houses and granaries; the land was chiefly mountain and marsh and extended eastward to the sea. When the *Sui* dynasty conquered China from the Tartars the *Moh-hoh* displayed the same diplomatic talent as their less sophisticated ancestors. The emperor said, "I understand your countrymen are brave fellows, and your coming now is exactly what I desired. Henceforth regard me as a father." They replied, "We live far away off, but having heard that the Inner Land has produced a genius we have come to prostrate ourselves before him; having now gazed upon his sacred features we only desire to be his slaves." The emperor warned them to cease warring and raiding upon their neighbours the *Kitans*, and then gave them a feast, after which the *Wuh-kih* (now first called *Moh-hoh*) envoys performed a warlike dance. The emperor turning to his courtiers said, "To think that there should exist such creatures as these in the world! Thinking of nothing but war! However their country is far enough away from us; only the *Suh-moh* and Black Water tribes are at all near."

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Any one who reads Chinese history attentively will discover that during the period which elapsed between the great Chinese dynasties of *Han* and *T'ang*—say from A. D. 200 to A. D. 600—the language of North China, which used to resemble pretty closely the present Cantonese, was gradually corrupted by the Tartars, and, in fact, became very much what it is now. Thus the Chinese characters used at two epochs to give expression to foreign names totally differ, and instead of what is now *Wuh-kih* or *Wuchi* (formerly pronounced something like *Mud-cut*) we have *Mot-hot*, or *Moh-hoh*, a name first met with in the *Sui* history. Probably both were intended to reproduce some such Tungusic sound as *Mörghir*. Rémusat supposes this dissyllable may be the origin of the word *Mungu* or "Mongol," but this idea is from every point of view a mistake. After the collapse of the *Sui*

dynasty it was for some time a toss-up whether the Turks or the Chinese *T'ang* dynasty should "collar the deer," as the old Chinese saying goes, *i.e.*, gain the prize of the Chinese empire. During the early years of the 7th century both the *Kitans* and the *Moh-hoh* were for a period under the domination of Tuli, Khan of the Turks, whose *ordo* was for some time pitched near modern Peking. But the *Moh-hoh* came to the court of the second *T'ang* emperor, and, when questioned as to their customs, mentioned the *Nüchên* tribe. This was the first time the name was heard in China. The red jade brought as tribute by this people was also called *Moh-hoh*, and possibly they derive their name, like their kinsmen, the Fish-skin Tartars, from a sumptuary peculiarity.

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The *Moh-hoh*, or some tribes of them, for the Turks had transported others toward Urga, rendered considerable assistance to the *T'ang* dynasty as mercenaries in the conquest of Corea. Others fought on the Corean side and were beaten. The fall of Corea led to the establishment in Manchuria of a powerful *Moh-hoh* kingdom, which endured for nearly 300 years. This kingdom was called *Puh-hai*, or, as the Japanese called it, *Botskai*, and it was founded by the south-easternmost or *Suh-moh* (Sungari) branch of the nation. It seems to have embraced the northern parts of the Corean peninsula, part of the present Korchin country and parts of Kirin province and Russian Primorsk. The first king *Tsujung* succeeded in maintaining his independence of China; but about the beginning of the 8th century Chinese diplomacy prevailed, and the titles of "second class king" of *Puh-hai* and marshal of *Huh-kan* were conferred upon the rising monarchs. *Huh-kan* is simply the *Hurkha* River of Ninguta, a tributary of the *Hun-t'ung* or Lower Sungari. The *Kitans* introduced the name *Hun-t'ung* in place of *Suh-moh*. This branch of the nation from now onward abandoned the old name of *Moh-hoh* in favour of *Puh-hai*, and established political relations with Japan. The untrustworthy Japanese historians try to make out that the *Botskai* envoys brought tribute, but on the other hand, in sober Chinese history we find *Botskai* envoys undoubtedly taking presents of Japanese girls to the Chinese court. Meanwhile the powerful tribe of the Black Waters was going its own way in the north. The chief was presented with the imperial Chinese surname of *Li* and made prefect of Black Water Land; a Chinese resident was appointed to watch his proceedings. From A. D. 722 to 821 he and his successors either brought in person or sent tribute pretty regularly to the Chinese court. Other petty *Moh-hoh* tribes seem to have also sent tribute independently of both the Black Waters and the *Botskai*. Among them were the *Yü-lou*, perhaps identical with the ancient *Yih-lou*,



The *Botskai* king was jealous of the Black Water relations with China, and sent his brother with an army to wage war upon them. His brother, who had received a Chinese education, objected that this might involve the *Botskai* state in the sad fate of Corea. The king persisting the brother took refuge in China, where he obtained a military command. The king some years later sent a naval expedition to attack Chefoo or some place near it, and the brother was charged as general to repel it on China's behalf. The next king re-established friendly relations with China and moved his capital (probably Ninguta) from the Hurkha River a hundred miles or more toward the south-east. The Black Water and other tribes seem to have submitted to him from about this time, and, after the eighth century had closed, altogether ceased sending independent tribute to China. From this time until A. D. 873 *Botskai* kept up steady relations with China and developed into quite a respectable state. A regular flow of students returned from China, charged with books and civilized political notions. It had five capital cities; the old *Suh-shên* land, around the modern *K'ai-yüan*, being the upper metropolitan district. The other four metropolitan districts represented each one the dominions of either the ancient *Yih-lou* or the various old Korean states. Each metropolitan district or circuit had several prefectures under it, and each prefecture several departments. All traces of savage manners seem to have disappeared by this time; the state was thoroughly organized, and, where not based on the Chinese practice, the customs resembled in some respects those of Corea, (Corean civilization having now been taken up by the southern state of *Sin-lo* or Shinra) and in others those of the Kitans.

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When the *T'ang* dynasty crumbled away the Western Turks had a brief period of power. The Eastern or Northern Turks had disappeared. The After *T'ang*, After *Tsin* and After *Han* Chinese dynasties from A. D. 907 to 950 were all Western Turkish by origin. This is not surprising, for almost throughout the *T'ang* dynasty the Turkish chiefs had borne much the same relation to China that the Gothic Ricimers and Stilichos of Italy and Gaul bore to the decrepit Western Roman Empire. The Black Waters re-appear with tribute at the Turkish court of After *T'ang*, established at the modern *Ta-ming Fu* in *Chih-li* between the years A. D. 924 and 932. But the rising *Kitan* power had now been coming steadily to the front, and in A. D. 916 the founder of the *Liao* dynasty, *Apaoki*, set himself up as *Kitan* emperor. His policy, like that of Peter the Great, was to encourage the immigration from other lands of cultured people; in this case chiefly Chinese; provide them with land and wives and get them to instruct his people in the arts of civilization. The Turkish

dynasty of After *Tsin* (reigning in *Ho-nan*) had to recognise the *Kitan* superiority and pay heavy annual tribute. The *Kitan* empire soon absorbed the prosperous state of *Botskai* and turned it into the province of *T'ung-tan* or "Eastern *Kitan*." An attempt was made by the latter to secure the assistance of Japan, but the *Mikado* gave their envoy a severe snub and declared his conduct to be both unmannerly and disloyal. In thus introducing the *Kitans* I may remark that when the first Manchu conquests of the 16th century took place the Manchus fully recognized them as kinsmen speaking a cognate language. The *Kitans* are represented by the *Soluns* of to-day.

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It was during the Five Dynasty period, when the *Kitan* empire was forming and the Western Turks were ruling China that we first hear of the word *Nüchên*, or rather that we first remark the Black Waters adopting this name as a national designation. *Ma Twan-lin*, who collected all the available information concerning them, just at the time when they were ravaging China, distinctly says that they were the *Yih-lou* of After *Han*, the *Wuh-kih* of the *Tobas*, the *Moh-hoh* of *Sui* and *T'ang*. As with almost every nation in the world, for instance the Angles, Franks, Russ, Turks, Batavians, Mongols, Manchus, etc., the name of the tribe which had the upper hand at a critical period has probably in this case become the national designation. Their boundaries were the *Hunt'ung*, Black Water, or Lower Sungari to the North; the White Mountains and Upper Yaluh River to the South; *Botskai* and the Upper Sungari to the West, and the sea to the East. The *Kitans* styled them *Lüchên*. M. Deveria says this word means *Hai-si* or "Sea-west," a name, according to the *Liao* history, applied to the region (Kirin) where the Khuifa River joins the Sungari.

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The description of the *Nüchêns* is not unlike that of the *Yih-lou* and *Wuh-kih*. (It must be remembered that only the southern *Moh-hoh* had become civilised as *Botskaiars*). Their land was chiefly hill and forest and their habitations were made of bark. They ate raw flesh and drank a liquor made from grain, which used to make them so furiously drunk that they would kill people, not even being able to distinguish their own parents. Under these circumstances the bystanders used to tie them up until they were sober, for which they were always very grateful afterwards. They were brave, fierce, and excellent archers. They imitated the deer cry so well that they could summon a herd and then shoot them. Among their animals were wild oxen, asses and many wild pigs. When they travelled they used to make oxen carry their things, and if it rained they



covered everything over with raw ox-hide. They had many good horses, which they often used to bring to China to barter for other things. It was to avoid the *tabu* of the *Kitan* emperor, whose personal name was *Tsung-chên*, that about A. D. 1035 their name was officially changed from *Nüchên* to *Nüchih*. *Apaoki* had annexed most of the vassal states of China up north, of which they were one. Fearing they might be dangerous some time or other he induced several thousand prominent families of them to migrate to the south of *Liao-yang* (near Newchwang) and enrolled them, thus dividing their power and preventing them from communicating with their kinsmen at home. These were called *Hosu-kwan*, which means (presumably in *Kitan*) “*Nüchên* ;” they were also called “Yellow-headed *Nüchêns*.” They were brave, and so simple that they could not tell a dead man from a live one. North-east towards the *Tung-moh* River (which I take to be the *Tung-mou* Hills of the ancient *Yih-lou* somewhere near the source of the *Sungari*) were the *Hwei-pa* (evidently *Khuifa*), which means “neither civilised nor uncivilised” *Nüchêns*. These were free to communicate with their old country. North-east of these, again, and east of a river then called the *Ning* River, is a space of over 1000 *li* square, occupied by some 100,000 households of uncivilised *Nüchêns*, who occupy this out-of-the-way corner north-east of the *Kitans*. They had no supreme head and no organized state or general name for their *quasi*-state. They lived scattered in the mountain valleys ; each community electing its own chief, and consisting of from a thousand to ten, twenty or thirty thousand households.

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Between A. D. 961 and 1019 the *Nüchêns* brought tribute very frequently to the *Sung* court. Horses were the most usual thing ; then sable-skins, castoreum (erroneously called “seals’ testicles” by Williams and Giles) and carved wood. They came sometimes by land and sometimes by sea to Chefoo and such ports, as the *Kitans* and the *Puh-hai* people, who seem to have shaken off the *Kitan* yoke for a time, were jealous of the *Nüchên* connection with China. The *Nüchêns* assisted the Chinese to enforce tribute from *Puh-hai* by carrying war into that country as mercenaries. After that they joined the interests of *Corea*, which had since A. D. 918 seen a revival under the dynasty of *Wang*. At this time the *Nüchêns* had only about 10,000 soldiers, but each man was a thorough archer ; they also had a way of retiring within a citadel composed of water poured upon ashes ; as the water froze it became so slippery that it was totally unassailable. After A. D. 1032 they fell under *Kitan* control. Their early military organization was very remarkable ; in fact the whole state was organized on a military basis, and reminds one

of the Great Elector and the rising kingdom of Prussia. Cuts upon arrows were the signs of authority for raising troops and levying supplies; three cuts signified urgency. All officials, irrespective of rank, were called *puh-kih-lieh*, and the names of the constellations and zodiacal mansions were used to distinguish one from the other. All officials were military commanders of from five up to ten thousand households, and in times of peace their employment consisted in hunting. The ruling house was supreme in everything, and every other person, no matter what his rank, counted as a slave before the ruler and had to do obeisance to him as he sat on his horse. He returned no salutes. In battle order the first line consisted of spearmen, supported next by swordsmen and men wielding flails; the archers came last, and they never let fly until they were within 50 paces. The arrow-barbs were six or seven inches long and chisel-shaped; once in they would never come out. The captains of five struck a clapper; those of ten carried a flag; those of a hundred beat a drum. The commander of a thousand had both a flag and a metal drum. If the captain of five was killed in battle all the other four were decapitated. If the captain of ten was killed the two of five were decapitated. If the captain of a hundred was killed all the captains of ten were decapitated. The commander himself grasped a flag, which was the signal to guide the movements of all under him. Every man, no matter of what rank, looked after his own horse and ate the same food, consisting of roast meat and millet. When serious business had to be discussed every one met in an open space and sat round in a circle. Illustrations were traced with a stick in the ashes. The lowest in degree spoke first, and rigid silence was maintained until the orator had finished. Meanwhile the general gave free drinks all round and called for suggestions, the commanding officers deciding, and the one who thought he could carry out the proposed job was the general elected for the occasion. When the expedition returned there was another great meeting, and the rewards proposed for those deserving were exhibited before all, subject to correction by the general vote. The governor of each district was absolute. If a subordinate official had to be punished he was taken inside the house to receive his flogging, after which he administered his sub-district as before. It was no offence to take the common peoples' money. (In the original text the last few phrases are a little doubtful).

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From the above it is manifest that some of the *Nüchêns* had now made considerable progress. But there is one very remarkable point to be noticed which the Manchus seem to have forgotten. The emperor *K'ien-lung*, in the decree above referred to, refers with



pride to the fact that the *Wan-yen* tribe, in his time and probably also now subordinate to the Manchus, was the leading *Nüchên* tribe, and had produced the "Golden" Dynasty of *Kin*. Now, history tells us most distinctly that the first *Wan-yen* (which word, however, is said in the Manchu language to mean "prince") was a Shinra man; the *Nüchêns* having elected him as their leader on account of his remarkable skill; we are not told at what date, but no doubt this was during the period when Shinra or south-east Corea was the sole surviving state in those parts, *i.e.*, between A. D. 700 and A. D. 900. The uncouth names of the last ten generations of his descendants are all known, but it is unnecessary here to give more than the one name *A-kuh-têng* (usually called Akuta) who succeeded to power in A. D. 1101. Not only the *Nüchêns* but to a great extent also the pusillanimous *Sung* emperors of China had for some time paid tribute to and recognized the superiority of the *Kitans*. The first aggressive movement on the part of the *Nüchêns* was in A. D. 1096, and during the long reign of the *Kitan* emperor *Hungki* (*Tao Tsung*) they had in addition succeeded in influencing by bribes some of the corrupt *Kitan* ministers. The *Nüchêns* had to bring to the *Kitans* annual tribute of pearls, sable-skins and a very superior quality of small hunting hawk, which could only be procured in the extreme east. The new *Kitan* emperor who succeeded to power in the same year as Akuta much disgusted the *Nüchêns* by his greed and tyranny in sending out whole armies of hawkers in the winter time to net these birds on a wholesale scale. Added to this the *Kitan* governors of what appears to be the modern *K'ai-yüan* city and district exacted enormous presents from the *Nüchêns* whenever there was a change of incumbent.

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Things came to a crisis in A. D. 1111, when the *Kitan* emperor went to *Sansing* on the Sungari to indulge in his annual sport of fishing. In accordance with custom all the uncivilised *Nüchên* chiefs within a radius of 1000 *li* had to come and present their respects. Amongst these was *Akuta*. But it may be remarked parenthetically that it is not very easy to reconcile the existence of a ruling family, an excellent army discipline and a diet of millet and roast meat with the description of the uncivilised *Nüchêns*. The emperor gave a feast, and in the hilarity of his cups issued the order that the *Nüchên* chiefs should amuse him with a war-dance. When Akuta's turn came he looked the emperor firmly in the face and repeatedly declined, on the ground that he positively could not. The emperor was barely persuaded by his chief minister to refrain from killing Akuta on the spot. Akuta, fearing vengeance, rebelled in the autumn of A. D. 1113 and gained several successes during that and

the next year. The evolutions of the *Nüchên* cavalry during this campaign are interesting. Each man and horse had a wooden tablet suspended from his neck. Each squadron consisted of 50; the first 20 carrying heavy armour and spears and the last 30 light armour and bows. On meeting the enemy two men went forward as scouts, whilst the rest formed a line to surround him, galloping up to within volley distance; if the movement was successful they reformed ranks and pursued slowly, but if unsuccessful they retired and re-gathered in order. When the *Kitan* emperor took the field in person the *Nüchêns* felt uneasy, but hearing that the *Kitans* had vowed to exterminate them Akuta assembled and harangued the horde, gashing his face and vowing to carve out a kingdom for himself or perish. He offered to give his own life and that of his dynastic family if for the sake of their wives and families a surrender was preferred, but if his house was to continue to reign he called upon them to fight desperately man for man to save themselves from utter destruction. The requisite enthusiasm was excited, and all the chiefs, kneeling in a circle, swore to conquer or perish. By A. D. 1117 he had conquered the whole of *Liaotung*, and the offer of the *Kitan* monarch to recognize him as emperor of the Eastern Parts was rejected. In A. D. 1120 he entered into an alliance with the Chinese to drive out the *Kitans*; the Chinese agreeing to pay him the same heavy subsidies they used to pay to the *Kitans*. In 1122 he had conquered the whole *Kitan* country up to the well-known passes of *Ku-pêh-k'ou* and *Nan-k'ou*, and the *Kitan* emperor was in full flight. The *Nüchêns* now got to squabbling with the Chinese about the amount of territory that should be ceded to them as a reward. As they advanced further into China (like their descendants the Manchus 500 years later) they were naturally much struck with the utter feebleness of the Chinese arrangements, then politically in the hands of a wretched eunuch. Part of the bargain was that a city, closely corresponding to the modern Peking, should be handed back to the Chinese, but the *Nüchêns* took away everything that was valuable in it first. Akuta died in the midst of his victories in A. D. 1123, and was succeeded by his brother *Ngukimai*. Within ten years of this the *Nüchêns* were in possession of the persons of two Chinese emperors, three empresses, nearly the whole of North China and a vast amount of wealth in plunder, but as *Ma Twan-lin* says: as they have now robbed us of "China their proceedings cannot be further discussed under the heading of barbarians." For further particulars see their own history, as Chinese emperors must be consulted.

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## *The Measure of Our Faith.*

BY REV. D. W. NICHOLS.

[M. E. M., Nanking.]

*"Say unto them, As truly as I live, saith the Lord, as ye have spoken in my ears, so will I do unto you." Num. 14, 28.*

*"According to your faith be it unto you." Matt. 9, 29.*

THE promises of God are conditional. They are to be fulfilled to us just in proportion as we fulfill the will of God. God never breaks a promise, nor fulfills one broken by unfaithful men. If we are not the recipients of the fulfillment of the promises of God it is because we have not obeyed the conditions upon which these promises were made. Salvation has been promised to all men, on the conditions that all men believe on the name of the Lord Jesus to the saving of their souls. God respects the will of man, and has from the earliest dawn of man's existence said, "Choose ye whether you will obey My law or not." The promised land is for you if you will believe my word and go forward and possess it. Thus spake God to the Israelites when He brought them out of Egypt and started them on their way to Canaan. The Lord Jesus said to the blind men when they besought Him to have mercy on them, "Believe ye that I am able to do this?" They said unto him, "Yea, Lord." Then touched He their eyes saying, "According to your faith be it unto you." They believed, nothing doubting, and as a reward to their faith they received their sight. And the beauty of their faith was that they believed for the receiving of their sight then and there, not for some future time, as we too often do for the salvation of souls. Let us take a retrospective view of the text and see if we can find anything in it to help us in our work. And while we look into the text let us pray that the Holy Spirit may take the things of God and seal them to the strengthening of our faith in His word that "seeing the triumph from afar by faith we bring it nigh."

The children of Israel in their journeyings had gotten through the desert and were on the border line of Canaan. They had already sent over spies as an exploring party to spy out the land and to bring to them the tidings. Twelve men were sent up to spy out the land; they returned bringing a unanimous report as to the richness of the land, and brought back some of the delicious fruit as a token of Canaan being a goodly land. But, O! what giants some of them saw. So great and numerous were those giants that ten of the party reported that it was utterly impossible to take the land.

These cowardly unfaithful men would make God out a liar. God had promised them the land, and that the people should be delivered into their hands. But no ; they saw giants and a thousand obstacles that never existed, and poured such an unwarranted story into the ears of the children of Israel that they all become discouraged and set up a babyish cry of complaint against God and against Moses. But faith and courage sees things as Joshua and Caleb saw the land of Canaan—a glorious land ; and though there be giants and they be in walled cities we are *able* to go up and possess the land, for God is with us, and has promised to give it to us.

It is the easiest thing in the world to make people believe anything that is adverse to the cause of Christ ; and be it said to the everlasting shame of the Church that the Church is *too* ready to believe these ungrounded reports against the triumph of the cause of Christ. These false reports go like wild fire, as did the report of these unfaithful spies through the camp of Israel, and many of them are only too glad to believe it. But send a report of the faithful, like Joshua and Caleb brought, who believe that all things are possible with God, and the cry goes up at once, “they are fanatics,” and too much credence must not be given to what they say. O, burning shame that men will suffer Satan to blind their eyes and steel their hearts against the truth of the promises of God.

These Israelites were ready to believe every discouraging report that these unfaithful spies brought back. They had forgotten that when they cried to God in Egypt for help that God heard their cry and brought them out of bondage. They had forgotten how God had most miraculously fed them in the wilderness, how He had led them over mountains, past opposing hosts in spite of their oft-repeated rebellions ; marvelously cared for them through the whole journey until they were now on the border land of the promised Canaan. And yet they halted and doubted if they were able to enter in. That was too much ; God’s love and protection had been spurned. God bade Moses go and tell them that they might have trusted Him, and not have doubted His word. But no, in the face of My promise to give this land unto them they have doubted My word and said that they could not enter in. “As they have spoken in My ears so will I do unto them.” Those who have said that they were going to die in the wilderness might die in the wilderness, though God would have to wait forty years for them to do it. God then commanded the whole nation to start back toward the Red Sea. You have said that you would die in the wilderness ; then you may. You have said, “We are not able to take the land ;” then you shall not take it. You have said, “Those giant Anakims we cannot overcome ;” then you shall not overcome them. If you had



trusted in My word and had gone forward I would have delivered them into your hands, and you should have possessed the land. You have expected to fail, and ye shall fail. "As your faith is so be it unto you."

It was God's wish and will to lead them right on into Canaan. But no! God never leads a people against their faith and the purposes of their heart. God never works against faith. Faith is the lever by which God through human agencies performs wonders and causes the "desert to blossom as the rose." The Apostle speaking of the Israelites 'way over in the New Testament remarks, "So we see they could not enter in because of their unbelief." And then by way of a warning to us says, "Let us therefore fear; lest a promise being left us of entering into His rest any of you should seem to come short of it." We seldom in this life get more than we expect to get. "According to your faith be it unto you" involves a principle valid everywhere. It is seldom if ever that sensible people undertake a thing that they have no faith to believe they shall be able to accomplish. Faith is the first element of success in every business. It is said that Columbus discovered America before he left Spain, and instead of being surprised at the sight of land he would have been surprised not to have found a New Continent. The man that is always looking at the dark side of things and predicting a failure is sure to fail. Not only that; he is a dangerous man to associate with. A Joshua and a Caleb full of faith are worth more in conquering a world than a whole regiment of doubting troopers. The faith of Elijah kept back the clouds and rain for three years and over. And by faith he sent another breath of prayer to heaven and drove the clouds from their hiding places and brought torrents of rain, and so quickly was his prayer answered that Ahab had scarcely time to get himself to Jezreel before the torrents of rain came. I am glad that it was written that Elijah was a man of like passions as we, lest some would say that he was Christ and not man. God was true to his servants in those days in their conflicts between right and wrong; and God is just as true to-day as he was then, and if we will just exercise that same faith that Elijah did, God will pour such a blessing of grace upon us that these modern Ahabs of China will be made to hie themselves away from the presence of him whose God is the Lord. "According to your faith be it unto you." "As ye have spoken in my ears so will I do to you." Speak to God with confidence in His word if you would triumph in your work. The Psalmist said, "I will lift up mine eyes unto the hills from whence cometh my help." "My help cometh from the Lord." Workers for Jesus, lift up your eyes with confidence unto Him "which

made heaven and earth." "Ask of Me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." Asking implies believing. If we believe for victory now we shall undoubtedly obtain the victory now. If we believe for victory to come some time in the future, some time in the future we shall receive the reward of our faith.

We all believe in the ultimate triumph of the Gospel of Christ, but we fail to fix the ultimatum. France fixed her ultimatum with Siam at so many hours, and Siam hastened to comply with the request of France. Thus should we fix an ultimatum on China and order her in the name of God to yield to the righteous sway of the Lord Jesus. But some doubting Thomas will say, France could do this with Siam and bring her to terms without a struggle, but had she fixed her ultimatum on one of the greater powers she would not have found it so easy a task to bring her to terms, and doubtless would have had on her hands a long and bloody struggle, and possibly in the end have been defeated. China in the hands of God is a thousand fold weaker than Siam in the hands of France, and the hosts of the Lord Jesus are just as loyal to the ensign of the Cross as the French are to the flag of their country. I have heard it said that men who were timid and afraid as they watched the movements of the enemy before the conflict began became as brave as lions when the battle was on, and listening to the voice of their chieftain urging them onward they would wade right into the jaws of death to plant their banner on the enemies' field. So with the Christian in the warfare against sin and Satan. To stand off and watch the enemy is to get disheartened, but to enter the conflict with our eyes on Jesus and hear our chieftain saying, "Onward Christian soldier, onward. Be of good cheer for I have overcome the world," his fear and doubt leave him, and he sees nothing but victory: "And this is the victory that overcometh the world, even our faith."

Faith in the seen and in the unseen has moved and startled the world as nothing else has done. 'Tis this that scales heaven and fathoms hell and compasses space; that outstrips the lightning and speaks like the voice of God; that defies the hosts of hell and laughs at warrants and executions in its burning pathway. We will never accomplish very much in this land until our faith in God gets so strong that we become desperate and claim this land for Jesus. I believe that we have just as many converts in China to the Gospel and as good a quality as we have believed for. We haven't believed for many and we haven't received many. We have believed that many of those that have accepted the Gospel have done so for the fishes and the loaves. Our faith has



been fully realized. We have believed that some have come with honest motives to serve God and gain heaven ; they have come just as many as we have believed for. Sit right down and be honest with yourself and with God (for you will have to be when you stand before Him in the last day). Count up your faith, then the results, and see if they don't tally. These poor rice Christians are not to be blamed for having come to us ; we have prayed to God for results, and we have believed that nearly every soul that has come to us has come with some impure motives. You say he has. Well, what if he has ; was not that the full end of your faith ? "As ye have spoken in My ears so will I do unto you." "As your faith is so be it unto you." God is true and faithful. "Whatsoever you ask in My name that will I do." But you say, "I did not ask for rice Christians." Well, if you didn't, you believed for them and you got just what you expected.

Brother, sister, we need a change along this line. Let us have faith to believe God for faithful souls and quit mistrusting those that come to us as having come for no better and nobler purpose than for worldly gain. God is able to save the best of China as well as the worst, and He is able to implant in their heart just as noble a principle as was in your heart or mine when we came to Christ. We want to believe for the saving of more souls. Let us ask large things of God and believe when we ask that we are going to get just what we ask for. "Try Me," saith the Lord, "and see if I will not pour you out such a blessing as there shall not be room enough to contain it." The Lord Jesus says, "According to your faith be it unto you."

A minister once came to Mr. Spurgeon lamenting that he had seen so little results of his preaching. Mr. Spurgeon replied, "Well, you don't expect results from every sermon, do you?" "Oh, no," said the minister, "of course not." "Well, then, that is just your trouble ; you expect nothing, you get nothing," said Mr. Spurgeon. "According to your faith be it unto you." Is not this too often the case with us ? We preach, but are not really expecting many to be converted. Oh, says some, "We are sowing the seed." Well, we have been sowing a long time, and it seems to me that it is now harvest time. When Christ went down into Samaria, and as He sat at Jacob's well and preached the Gospel for the first time in that land, He said to His disciples, "Lift up your eyes unto the fields already ripe unto the harvest." This old book that tells us so much about the wonderful workings of God says, "To-day is the day of salvation." O, for a faith as a grain of mustard seed that we may remove the mountain of unbelief from our hearts and cast it into the sea.

I remember when at home in the pastorate how at one time I was most severely rebuked for my lack of faith. I had been

preaching day and night for some two weeks without any results so far as I could see ; I was discouraged and was about to close the meeting, when one morning, before I had gotten up, there came to my room an old brother nearly eighty years of age ; his face all radiant with the love of God. He said, "My brother, don't be discouraged ; I have been praying all night and I have the witness that God is going to give us the victory ; just a little more faith my brother." We knelt in prayer together, and when I saw the faith of that old saint I cried out, "Yes, Lord, we will take this place for Christ." That brother's faith encouraged and strengthened my faith until I then and there believed that God was going to give us many precious souls. Burning shame that I had not believed before. That morning at the 10 o'clock service I had positive faith that souls were coming to Jesus. I asked at the close of the sermon, How many will accept Christ? Five souls came forward, saying that they desired to follow Jesus. That night I preached to a crowded house from the text, "What shall I do with Jesus?" I felt and could not doubt that souls would accept Him that night as their Saviour. When the invitation was given twenty-two souls came forward saying, "We will accept Him as our guide through life." During the next week 60 souls were converted and added to the Church. I attributed the success of that meeting to that old brother who, under the guidance of God's Spirit, came and lifted me out of the slough of a despondent faith. There I as the pastor of the Church was for the lack of faith keeping souls from Christ. The preacher that is full of faith in the message he is delivering and believes that it is going to take hold upon the hearts of his hearers has a different ring in his message than does the man who delivers his message and says, "I have done my part ; I now leave the results with God." Ah, brethren, we are not only to preach but we are to believe. Our message should be baptised with the Holy Ghost and a burning faith and then delivered from a heart of love, and having been delivered we should then lift up our eyes and hearts unto the hills from whence cometh our help, praying God to bless the message then and there to the salvation of souls. "As ye have spoken in my ears so will I do unto you." "According to your faith be it unto you."

Recall the incident of the father that brought his child possessed of the dumb spirit to the Saviour and said, "I spake to thy disciples that they should cast him out, and they could not." Then listen to that pathetic rebuke given to the disciples by the Saviour, "O faithless generation, how long shall I be with you? how long shall I suffer you? bring him to Me." After the Saviour had healed him the disciples asked Jesus privately, "Why could not we cast him out," Jesus answered, "This kind can come forth by nothing



but by prayer and fasting." Prayer implies faith, and fasting consecration. Brethren, we need both to better equip us for our work.

Think of the time of Peter's imprisonment. Bring to mind the scene of the Church praying for his deliverance. While they pray Peter knocks at the door. But when told that Peter was at the door they would not believe it. He continued knocking; they opened the door and there stood Peter; they were "astonished." Think of it; Christians praying, God answering, and they "astonished!" They believed that God would answer their prayers, but did not expect an answer so soon. So we believe that God will answer our prayers and China will be saved. But we don't expect it now. Our faith is looking too much to the future and claiming too little for the present.

Think of the time Daniel prayed, and while praying the angel Gabriel was sent in answer to his prayer to assure him that God had heard his supplications, and also to assure him that he was greatly beloved of God. Let us take hold of God by prayer and faith as did Jacob of the angel of the covenant, wrestle all night long until break of day. God honors the soul that clings to him by faith. Let us open wide the door of faith and ask, and undertake great things for God, and believe that we are going to succeed, and succeed now, because God is with us.

Let us take an incident from the life of that grand old Christian philanthropist, George H. Stuart, to illustrate the thought. Just after the battle of Gettysburg, when medicines were very scarce, Mr. Stuart, then at the head of the Christian Commission, telegraphed to the merchants of Boston, "May I draw on you at sight for \$10,000?" The telegram was posted in the Exchange. Thirty minutes later there flashed back along the wire: "Draw on us for \$60,000." Lord increase our faith. May it not be that we are only asking for a little of the quickening power of the Spirit? For only a few souls, when we should be asking for much of the power and for many souls? Asking for only a little, when the news comes flashing from the throne, "Ask largely that your joys may be full?" Prove me now, honor me with a large draft. Put me to the proof and see if I will not "open the windows of heaven and pour you out such a blessing that there shall not be room enough to contain it." "According to your faith be it unto you."

Faith in God is no dream. Faith never picks up halting doubting Israel and sets them down in Canaan. No, faith starts right off and says, By the help of God we will go up and possess the land, giants or no giants. Faith never puts grain into the farmers' barn. Faith gets up early in the morning, goes out to the field, plows and sows and trusts God for the harvest. Faith walks right out of this old tenement of clay into heaven as did Enoch of old.

Faith and obedience to God brings the fiery chariots and horses and takes faithful Elijah to heaven. Faith in God multiplies the widow's cruse of oil and increases the meal in the barrel. Faith multiplies the fishes and loaves and feeds a multitude of hungry souls. Faith in God takes the poor beggar right out of self until in the midst of the most abject poverty he sees better things ahead and sings :—

“A tent or a cottage, why should I care,  
They are building a palace for me over there.”

Paul says, “O, wretched man that I am, who shall deliver me from the body of this death !” The next moment his faith seems to catch a glimpse of Christ's delivering hand, his moan bursts into triumph, “I thank God through Jesus Christ our Lord.” And then he goes right on trusting God until his faith is, humanly speaking, audacious. Hear him, “I can do all things through Christ, who strengtheneth me.” And still he is not satisfied ; he climbs right on up on the wings of faith, and standing in the presence of his executioners he defies them to do their worst. “Do thy diligence to come shortly unto me.” “I am ready to be offered.” He has by faith conquered every enemy thus far, and that last enemy, death, he is ready to meet him. He taunts the devil and his hellish host and cheers the hearts of Christians in all ages to come, by his last declaration, “I have fought a good fight, I have finished my course, I have kept the faith ; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day, and not to me only but unto all them also that love His appearing.”

“Gentlemen,” said Napoleon I. to his staff after five hours of hard fighting, “We have been defeated this morning.” Then taking out his watch and looking at it a moment he said, “It lacks ten minutes to twelve ; we have just time for a splendid victory before night.” At once he re-arranged his forces, and forming a new line of battle he snatched victory from the very jaws of disaster and slept a conqueror on the hard-fought battle field.

Workers for Christ, let us form a new line of battle, re-arm ourselves with stronger faith in God and in the power of His word ; trust more to divine methods and less to human agencies, and we shall sleep conquerors on this hard fought battle field of China before the sun-set of this the Nineteenth Century. “As ye have spoken in my ears so will I do unto you.” “According to your faith be it unto you.” Amen.





*The Motive, Spirit and Methods of Foreign Missions  
at the Close of the Nineteenth Century.\**

BY REV. F. L. HAWKS POTT, B.D.

[Am. Episcopal Mission.]

THE present is undoubtedly an era of great missionary activity in the Church of Christ. If we read the signs of the times correctly we are but at the beginning of this era, and as years pass by may certainly expect the enthusiasm for missions to go on increasing.

The causes which have combined to produce this aroused interest in missions are numerous, and we have not time to examine them all carefully, but must be content with the mere mention of the most important. They are these: the vast increase in our knowledge of other parts of the world, coming to us through voyages of discovery and commercial enterprise; our more exact information as to the religious beliefs, social customs and national characteristics of the various peoples on the globe; and, above all else, the growing conviction that Christianity is the universal religion, fully supplying the religious craving of human nature and capable of reception by men of all climates and all races.

Now as the Church begins to send out more missionaries to foreign fields and makes greater efforts at home to collect larger sums of money for this purpose, and to stir up the interest of every man, woman and child in the work in China, Japan, Africa and India, it is surely natural that those questions should be asked which it shall be the endeavor of this paper to answer—What at the close of this nineteenth century is the strongest *motive* upon which to base our work? what is the *spirit* that should actuate all our endeavors? what are the *methods* we should employ in prosecuting the work?

1. The motive for missionary work has not always been expressed in one and the same way. Going back to the first great foreign missionary, St. Paul, and studying the motive that led him to be the apostle of the Gentiles, we find, I think, that in addition to his divine call in the beginning of his ministry he was probably impelled on his course by the following incentive: He believed there was to be an immediate return of Christ to the world, and that then He would establish His Messianic kingdom, and only those who had accepted Christ during the brief period of probation that elapsed before His coming would enjoy the blessings of that kingdom and

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avoid the judgment that would fall on others. Probably all the apostles shared with St. Paul this same belief, and it is only by seeing this clearly that we can understand some of the expressions in the missionary discourses in the Acts of the Apostles—for instance, the exhortation in St. Peter's sermon on the day of Pentecost, "Save yourselves from this untoward generation," and his words to the people after the healing of the cripple, "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord (Rev. Ver., that so there may come seasons of refreshing from the presence of the Lord), and he shall send Jesus Christ, which was before preached unto you." Bearing this thought in mind we can also better understand St. Paul's concluding words on the hill of the Areopagus, "Because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead."

We do not mean to imply that this motive of the immediate coming was the only one that inspired the apostles. The doctrine that there was a remission of sins, and that men could leave their sins and come to God and obtain His forgiveness, permeated all their preaching. Furthermore, as Sabatier has pointed out in his book, the "Apostle Paul," there was undoubtedly a development in the thought of St. Paul (and of the other apostles also), and later this idea of the expected advent of Christ sinks into a secondary place, and in Colossians and Ephesians gives way to a more philosophic mode of presenting the truth; Christ is put forth as the *pleroma* of the Godhead, and the *head* of humanity; and union with Christ, as the way of salvation, becomes the leading thought.

As we leave the times of the apostles we see that although in succeeding generations the belief in a personal coming of Christ still held its place in the Church's creed; yet this coming is removed farther off, and is not expected in the near future, and the missionary activity of the Church derives its main strength from other motives.

With the development in the fifth century of Augustinianism arose the convictions that all men in the presence of God stand as guilty and condemned beings, doomed on account of the guilt they share with Adam to eternal perdition, and that salvation can only come through faith in Christ, who has obtained a pardon for all who accept Him as their Saviour. These ideas, along with the belief that only baptized members of the Church are predestined to salvation, come to pervade the thoughts of the Church more and more. One effect of the sacerdotalism and extreme views as to predestination, which this teaching gave rise to, was an earnest effort to accomplish the conversion of the heathen. A sincere desire to spread the



knowledge of the love of God for man was undoubtedly one of the chief motives impelling men to become ardent missionaries, but at the same time their minds were imbued with the thought that the heathen were perishing eternally and that there was no salvation outside of the Church.

Among the missionary enterprises before the Reformation we note the sending of Augustine to Britain by Gregory the Great in 596, the efforts of Cyril and Methodius to convert the Bulgarians and Moravians in 863, the labors of the Scotch and Irish missionaries among the barbarous tribes of Germany, and the attempt made by two Dominican monks in 1271 to go to Far Cathay (China), attracted to that country by the reports brought home to Europe by the traveller Marco Polo.

When we come to the Reformation we find the motive for foreign missions again undergoing a slight transformation. Hitherto sacerdotal Christianity had made baptism and membership in the visible Church essential to salvation, as well as faith in Christ; but the Reformation frees Christianity from the bonds of sacerdotalism, and salvation by faith alone, *salus sola fide*, becomes the great watchword. The atonement of Christ came more and more to be looked upon as the central truth of Christianity in the teaching of the Reformers, and men are exhorted to believe in Christ that they may be saved from the penalties of their sins.

Thus we have traced a three-fold transformation in the motive for foreign missions, and we come finally to the consideration of what should be looked upon as the principal incentive at the present day.

Christianity, as has been well said, is by nature *progressive*. Theology is no dead science, but a living, animate thing; the facts of revealed truth must ever again and again be thrown into the crucible of an ever-advancing Christian consciousness, and be recrystallized into new statements and new theological systems. The truth, instead of being "hewn stone for building up dogmatic systems, consists rather of 'teeming principles,' which, 'vital and fecund as ever,' can 'quicken new systems of thought and aid in the solution of new social problems.'" If this be so we should feel no surprise that at the end of the nineteenth century the motive for missions is taking on a new form and expression. Men are coming, by the study of comparative religion, to see that those of whom we speak as heathen have not been entirely left in the dark, and that the old classification between natural and revealed religion can no longer be looked upon as thoroughly satisfactory. We see now that in Brahmanism, Buddhism, Zoroastrianism and Confucianism, certain truths have been revealed by God to men through the minds of great teachers. And so, as a consequence of this, the fact of the Incarnation now comes to be looked upon as

the central truth of Christianity. We are coming more and more to believe that the Son of God has ever been actively manifesting God to man, by His indwelling in men all through the ages, being the source of their inspiration and of all the truth that they have received.

The Incarnation of the Son of God in Christ Jesus, in whom "dwelt the fulness of the Godhead bodily," brings to the world the perfect revelation of God as Father; and the desire to spread the knowledge of this revelation is the grand motive force of the missionary movement. A great discoverer in science could never be content to keep his discovery to himself; he feels perforce he must tell it to the world and give to others the benefits to be derived from it. We, as the recipients of the highest truth as to the relationship existing between God and man, should not need any urging to lead us to hand it on to those who are still in ignorance.

I do not mean to give the impression that because the Incarnation forms the principal ground for missions, so there is no room left for a preaching of the Atonement. The death of Christ upon the cross we look upon as the climax of the loving sacrifice of God in behalf of man, that was begun in the Incarnation. And again, the Gospel message still remains a message of salvation—only not primarily a salvation from some awful *future* hell, but from *present* sin. Sin, lawlessness, *ἀνομία*, is the disease to be remedied, and this can only be, as Christ showed us in the parable of the Prodigal Son, through the revelation of a God of love, seeking man in Christ, longing for man to become reconciled to Him and extending to all a Father's forgiveness. The Lord's Prayer formulates for us perhaps in the simplest way the motive for missions. It is that the Father's kingdom may come, and that His will may be done here on earth as it is in heaven.

2. Naturally the motive that guides our conduct will affect the spirit in which we work. If, for instance, we look upon heathen systems of religion as delusions of the devil, and as leading men astray, imperilling their future destiny, then our attitude towards these systems will necessarily be antagonistic, and in battering them down the missionary will feel that he is destroying the strongholds of Satan. If, on the other hand, we recognize, as many are beginning to do, that much is true and precious in these systems, and that the great teachers of heathendom were heaven-sent men, as well as the prophets of Israel, then our attitude toward ethnic religions will be *conciliatory*, not *antagonistic*.

We do not deny that in the past, Christianity, although assuming a belligerent attitude towards other religions, has yet made vast conquests and won great victories; but we hold that the progress of Christ's kingdom on the whole has been impeded more than advanced



through this unfortunate attitude, and that more rapid progress might have come through the exercise of a more conciliatory spirit. A glance at the history of missions in China will prove that such is the case. The active opposition to Christianity in China to-day is due largely to the antagonistic attitude assumed by many Protestant missionaries towards the religions of China. Throughout the length and breadth of that empire missionaries full of zeal go with the proclamation of glad tidings, but in addition to preaching Christ some of them pour contempt and heap ridicule on things that are sacred to the Chinese. They shock the sensibilities of the Chinaman by proclaiming that Confucius is in hell; in the literature which they circulate they indulge too often in destructive criticism of what is precious to the Chinese, instead of affirming positively the truths of the Gospel. The attitude of many missionaries towards the educated and cultured people in China has completely hindered them from obtaining any influence over that class. Can we expect the *literati* of China to listen to us, if we address them with the assumption that without respect to what sort of lives they are leading, good and bad alike are condemned to eternal punishment, and that all their past emperors, sages and ancestors are eternally lost? This antagonistic attitude, I believe, has been the cause, far more than we generally suspect, of the anti-foreign riots that have recently occurred in China.

The missions of the Roman Catholic Church in China give us an instructive lesson in regard to the effects of a conciliatory attitude. The founders of the Jesuit missions were Michael Ruggiero and Matteo Ricci, who came to the empire in 1579 and 1581 respectively. The latter was a man of wonderful ability, sagacity and earnestness; he was favorably received by the Emperor Wan Li, of the Ming dynasty, A. D. 1610, and gained a great influence for Christianity in that country. While it is true that a part of this influence may have been the result of a compromising policy, as, for instance, the permission of ancestral worship among the converts of the Church, yet by far the greater part of it was due to the conciliatory attitude of the first missionaries. They adopted the native dress, conformed to the manners and customs of the Chinese, took what was best in Confucianism and built upon it, helped in enlightening the Chinese as to astronomy and science in general; and used as the word for God, not a newly-invented term, but the Chinese word Shang-te, as approximately representing the idea of a Supreme Being. They were later forced to change this conciliatory attitude for one that was more antagonistic, on account of a decree of the Pope forbidding them to use this term Shang-te for God, and prohibiting ancestral worship. This change, it is hardly necessary to say, was fraught with most serious consequences, and greatly hindered the progress of their cause.

In Roman Catholic missions at the present day we see the same commingling of conciliation and compromise. The dragon is sometimes painted upon their altars, and the engaging in heathen ceremonies on the part of their converts is often connived at. But, on the whole, we can justly say their conciliatory spirit is wise and gains them influence, although at the same time we condemn their methods of compromise. Indeed this conciliatory spirit was taught us by Christ Himself. How else shall we understand the words "a bruised reed shall he not break, and smoking flax shall he not quench"? or "I came not to destroy but to fulfil"? or again, "He that is not against us is on our side"?

St. Paul also seldom directly assumed an antagonistic attitude. In his speech at Athens, in a masterly manner he grasped the situation and uttered those memorable words, "him whom ye ignorantly worship, we declare unto you." He meant nothing less than that the Athenians were a religious people, and, although in a mistaken way, were yet worshipping the true God, whose nature and character he sought to teach them more clearly.

There are evidences to-day, we are glad to say, of a growing disposition on the part of missionaries to present Christianity more as the religion which satisfies the yearnings and strivings after truth, evidenced by other religions, and less as a rival system; and as this conciliatory spirit becomes more predominant, we may expect, not perhaps immediately, a speedier triumph of Christianity, but more toleration on the part of the Chinese towards Christ's teaching, and a more willing hearing for it from the educated and influential classes.

3. We come finally to the discussion of the methods to be used in missionary work. As the motive and spirit of missionary enterprise changes, there will naturally arise some corresponding difference in the methods employed for carrying on the work. We believe, however, that this change will not consist so much in the use of new methods as in a fresh adaptation of the old. The Romanist, who believes that an unbaptized man is eternally lost, exerts strenuous efforts to baptize every one he can, and will sometimes perform the rite of baptism surreptitiously at the bedside of a dying man. The Protestant, who believes that every unconverted heathen perishes forever, will spend all his energy in the work of proclaiming to as many as possible, and as rapidly as possible, the way of salvation. But when we conceive of our mission as something larger than the salvation of individual souls here and there from perdition, as the extension of the kingdom of God on earth, as a salvation from sin, and all the evils of which sin is the root, our methods will be somewhat altered and our efforts directed into different channels. To accomplish this larger purpose we will need no less enthusiasm than before, but enthusiasm directed and controlled by judicious thoughtfulness.



One of our principal aims will be the establishment of a native Church to be the instrument of propagating Christianity. Much of our time and labor will be spent upon the training of those who are to be the future evangelists of their own countrymen. In so doing we will be following the example of Christ Himself, for He chose the twelve, most of whom were young men, still at an age when fresh impressions are easily received, and formed what has been aptly called a *germ community*, which was to transmit to wider and wider circles the truths the Master taught. For the education of these heralds and transmitters it will be essential to organize schools and colleges for the training of the young; and educational work will come to be looked upon not as a mere accessory but as the basis of missionary work.

But further: because we are aiming at producing a Christian state of society in those countries to which missionaries are sent, we will endeavor more and more to teach all things conducive to the amelioration of the evils from which those countries suffer. All truth we will recognize as divine, and scientific knowledge in all departments will be taught to our pupils in mission schools, believing that by such a course we will not only enlighten them mentally, but will do much towards the removal of the suffering, poverty and misery of the world, caused largely by the ignorance of God's laws of nature. We will also endeavor not only to reach the lowest classes of these countries but all grades of society, and to accomplish this purpose will disseminate among the officials and gentry information in regard to all subjects that will help to make their countries prosperous and enlightened, freeing them from the countless national and social evils which now oppress them.

Too much of the effort now being made is spasmodic; the *speedy* conversion of the heathen is the object in view, and so a feverish impatience and a zeal that consumes itself is characteristic of much of the work. Once more the old motto *festina lente* seems applicable. We need enthusiasm and self-sacrifice as much as ever, but we also need the large faith that characterized all that Jesus Christ did—the faith enabling us to see that we are not working *for* God, or *instead of* God, but *with* Him; that *our* purpose is *His* also, that He has ever been revealing Himself to man, reconciling man to Himself, and will continue to do so until the end, when all shall know him through Jesus Christ. There is no room for faintheartedness on the part of those who go forth to the work among those of other races and other nations; neither is there place for the petty impatience so often indulged in by those who stop at home in regard to the results of missionary work. God works slowly, but surely. Ours, whether at home or abroad, is the greatest and grandest of privileges of being “Workers together with Him.”

*New York.*

## Educational Department.

JOHN FRYER, ESQ., LL.D., } *Editors.*  
REV. JOHN C. FERGUSON, }

Published in the interests of the "Educational Association of China."

### *Notes and Items.*

REV. Dr. C. W. and Mrs. Mateer arrived in Shanghai October 6th after a year's furlough in the United States. They will be heartily welcomed back by all the friends of Christian education in China, in which they have both done such faithful and distinguished service. The college at Teng-chow, of which they have had charge, has done much to mould the general character of all the higher Christian schools throughout the empire, and has supplied the majority of these schools with their first teachers of Western branches. Dr. Mateer had much to do with the organization of our Association, and was its first President. He is also the author of several mathematical works, which are in common use among us.

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The recent examinations held by the Grace of the Emperor in honor of the sixtieth birthday of the Empress Dowager has been, as usual, times of excitement in literary circles. About 18,000 students assembled in Nanking as the representatives of the two provinces of Kiangsu and An-hwui, but of this number only 155 or one in every one hundred and fifteen could be successfully promoted. The themes given by the examiners at this city were in the usual strain of adulation of the ancient sages and kings. In the first of the three examinations there were three themes—one each from the Confucian Analects, the Doctrine of the Mean and Mencius. The theme from the Analects was Book viii, Chap. xix, 1, "Confucius said, 'How majestic was the manner in which Shun and Yu held possession of the empire as if it were nothing to them.' Confucius said, 'Great indeed was Yaou as a sovereign! How majestic was he! It is only Heaven that is grand and only Yaou corresponded to it! How vast was his virtue! The people could find no name for it.'" The theme from the "Doctrine of the Mean" was Chap. xxx, 1, which speaks of Confucius (Chung Ne) and says, "Above he harmonized with the times of Heaven." The theme from Mencius is in Book vi, Pt. i, Chap. vii, 3, in which Mencius



is showing that all men are the same in mind, even including the sages, and is thus proving that the nature of all men is good, like that of the sages. He says, "All things which are the same in kind are like to one another; why should we doubt in regard to man as if he were a solitary exception to this? The sage and we are the same in kind."

None of these three themes allows any room for anything but the most formal and empty flattery of the ancients. They all minister to falsehood and hypocrisy and tend toward unmeaning servility to national pride. One cannot but think how similar these themes are to the honorary epithets and flattering praise seen on scrolls and fans. They leave no room for the use of the critical powers, judgment or common sense of the writer, but convert him into the veriest penny-a-liner of the most empty nonsense conceivable. The comparison of these ancients with Heaven, both in respect to their abilities and their virtues, removes the writers from the ranks of literary men, no matter what can be said to their right of being classed with the politico-moral reformers of the world.

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In the second examination the themes were from the Five Classics. The theme from the "Book of Changes" was, "He prepared things for use and finished his utensil. In bringing profit to the world none have excelled the sages." The theme from the Shu King was Pt. iii, Bk. i, ii, 5, "To the utmost limits of the North and South," in reference to the dominion of Yu. That from the "Book of Poetry" was Pt. iii, Bk. i, Ode iv, 4, "Vast is that Milky Way, making a brilliant figure in the sky." That from the "Ch'un Ts'ew" or "Spring and Autumn" was, "An officer of Ts'e invaded the Jung hill" in reference to a mountain in the N. E. part of the present province of Chihli. The theme from the "Book of Rites" was, "Of the five tastes and the six flavors and the twelve viands, which is the most delicate."

None of these themes presupposes any knowledge of the subject discussed, but only a rehashing of oft-repeated stock phrases combined in attractive or unattractive style according to the various abilities of the competitors. Two of these themes are also in praise of the ancients, while that from the Book of Changes in reference to the preparation and finishing of a utensil has probably a hidden reference to modern inventions and is intended to show that even in such things the glorious sages excelled all others among men. If mystery be the measure of knowledge no knowledge can be more profound than that of the Book of Changes, from which this quotation is made.

The third examination was devoted to miscellaneous questions, of which five were asked. The first related to laws and canons; the second asked for details of the customs and events of the Yuen (Mongol) dynasty; the third question took up the relation of music and mathematics and asked some very confusing and mysterious questions; the fourth question referred to the variations in dialects and alphabets and asked for the traditional explanation of these differences; the fifth question was in regard to certain historical interpretations. The answers to these questions were searched out in books carried by the students into the Examination Hall for this purpose, and were written out in the exact words of the book, even including comments. It would not do for a student to try to remember the facts and give his answers from his own memory because of the necessity of verbatim answers. This takes away the zest for accurate memory of important facts and simply confines the pupils to a mechanical process of memory similar to what is needed in the stereotyped essay.

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The Executive Committee is considering the advisability of issuing at once an edition of Chapin's Geography, so as to supply the immense demand from all quarters. It had been intended to delay the publishing of another edition until the question of geographical terminology had been decided upon, but this will not be possible. It is probable that the proposed edition will be ready for sale in January, 1894.

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The "North China College" at Tungchow near Peking opened its Fall term with seventy students in the Collegiate and Academic Departments. There are also fifteen students in the Theological Department. The President, Dr. Sheffield, is just publishing a work on Systematic Theology, which is the outgrowth of his lectures to students and is intended as a text book for classroom instruction.

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The printers are still at work on the "Conic Sections" translated by Mr. Judson of Hangchow. The "Zoology" translated by Mrs. A. P. Parker is also in press, as well as Dr. Parker's "Trigonometry." Pressure of work in the printing office is delaying the publication. Dr. Parker has also recently finished the translation and revision of Loomis' "Analytical Geometry and Calculus" and will soon have it ready for the approval of the Publication Committee. These are all translations of standard works and will supply felt needs. The Mathematical Series is now nearly com-



plete, and the greatest need of the immediate future is works on chemistry, physics and other scientific branches. Several of these are, however, already well in hand by competent authors.

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Several maps of Scripture lands have been prepared by Mrs. Ritchie, of the Têngchow College, and approved by the Publication Committee. They will be published as soon as the geographical nomenclature has been decided upon. These maps will be very helpful in the teaching of the Scriptures. The same authoress is also expecting to prepare an intermediate geography during the coming winter.

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The story told of the mother of Sir William Jones—the distinguished linguist and translator of poems from the Indian languages—who, in answering her son's frequent questions, always said, "Read and you will know," seems *apropos* when one thinks of the present system of Chinese education. The measure of scholarship is the number of volumes read and memorized. The scholar is the literary ascetic, snugly cloistered in his own little room, oblivious of the life around him and indifferent to its opportunities. His powers of observation are almost atrophied by long disuse, and his logical faculties are converged into the one groove of reckless credulity. His knowledge is valueless, and is prized because of this negative quality. His methods and purposes are as different from those of the Western scholar as the piety of the pillar saints differs from that of the modern evangelist. One is narrow and selfish, while the other looks beyond self to the general welfare of the race.

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We are glad to be able to record the arrival of Rev. and Mrs. E. L. Mattox as re-inforcements for the school at Hangchow, of which Mr. Judson is Principal.

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The Medical Association of China is compiling a Dictionary of Scientific and Medical Terms, which is intended to include physics and chemistry. It is very much to be hoped that there will be hearty co-operation and the freest intercourse between their committee and that of the Educational Association, so that the final settlement may be agreeable to all concerned. Already some slight correspondence has passed between these committees, and it is probable that this will lead to mutually satisfactory conclusions. There has already been enough confusion of terms to emphasize the need of uniformity. It ought to be possible to pass from one

scientific work to another and find the same terms used to signify the same meaning, but in the past this has too rarely been the case.

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We regret to learn from the Shanghai native daily papers that no examination papers were set in mathematics and science during the recent grace examinations. As is known these papers are only given to candidates who present themselves in the metropolitan district of Shun-tien-fu (Peking). This year only nineteen candidates presented themselves for such examination in mathematics and science at the preliminary examinations, and since the Imperial Edict specified twenty as the lowest possible number of competitors there arose an immediate difficulty. The candidates who presented themselves searched in vain for one other possible candidate who might complete their number, but when a second preliminary examination was held by the kindness of the Board it was still found that the number was only nineteen. Hence no papers were set, and the year's opportunity for furthering Western education has gone by. It is to be hoped that before the next regular examination is held either the Imperial colleges or the Christian colleges will furnish enough candidates, so that never again shall another opportunity like this pass unused. The concession granted a few years ago in favor of Western education and the liberal proportion of possible promotions—one in twenty, as compared with the possible promotion of the regular competitors, one in one hundred and fifty—is too valuable to be lost by the carelessness or coldness of the friends of China's new education.

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It may not be generally known that beautiful globes, both terrestrial and celestial, have been made in Nanking for several years by Mr. Yang, who was at one time connected with the Chinese Legation at Paris and who there learned the art. These globes are of first class workmanship, and are sold by him for four, six or eight dollars according to size. The Secretary of the Association will be glad to assist any persons desirous of purchasing these valuable articles. They are, of course, printed in Chinese characters.

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*The Government Colleges of Suchow.\**

BY REV. A. P. PARKER, D.D.

[Methodist Episcopal Mission (South).]

THE chief glory of China, from the standpoint of her educated classes, is her educational system. The boast of the ruling classes is that they know and reverence the classics which contain the teachings of the ancient sages, and in which is to be found wisdom all sufficient for all purposes of life, for all times, for all countries and for all peoples. Herein consists the superiority of the Chinese, in their own estimation, over all other peoples. They know and obey the teachings of the wisest sages that have ever arisen anywhere in the world to lead a people in the right way.

The Chinese are obliged, however, in the presence of hard facts to admit, though reluctantly, that Westerners are superior to them in the matter of invention and construction of machinery and in the control of physical forces. But they claim to be vastly superior to foreigners in the realm of moral principle. Mere invention and construction of wonderful machines belongs after all only to the region of mechanics and manual labor, and is not to be compared for a moment to the high realm of moral principle, such as is taught in the classics.

That was a very characteristic scene in London a few years ago, when the Chinese ambassador, Kwoh Sung-tao, in conversation with Dr. Legge, heard him give utterance to the astounding statement that the moral teachings of Christianity were superior to those of the Chinese classics, and the ambassador was so shocked that he pushed his chair back a distance of several feet in utter astonishment at the utterance of such a sentiment.

And yet we cannot blame them much for their sense of superiority over other nations. For, first, they have been so shut in, geographically, that they have had but little to do with other than inferior nations. And, second, they have, we must admit, a glorious history reaching back into the remote past and covering an unbroken period of more than 4000 years. Some wonderful force has been at work in the history of this vast and aged empire to preserve it from disintegration during these millenniums. What has been the nature of that force or forces we will not stop here to discuss. But it is a fact that the names of many illustrious statesmen, philosophers and leaders adorn the pages of the history of this people. While the mighty empires of Europe and Western Asia have arisen, flourished and disappeared one after another in the lapse of ages China has held on

\* Read before the Soochow Missionary Association.

her way and stands to-day a colossal power, a tremendous factor in any account of the world's present condition and future progress.

Education has held a prominent place in the civilization of this country from remotest times. All along down the ages illustrious names occur among the officials and gentry who have been concerned for the promotion of education among the people and have aided either by money or influence, or both, to establish schools, provide libraries and encourage learning in various ways. No doubt every city of importance throughout the empire can boast the name of some benefactor along this line.

One of the most illustrious names in the history of Suchow is that of Fan Wen Cheng Kung, a noted scholar and statesman of the Sung dynasty and a native of Suchow. He was practically the founder of what may be called the government schools of Suchow. He subscribed large sums of money and secured subscriptions from many of his friends for the purpose of founding free schools, building temples in honor of Confucius, establishing colleges, offering prizes for scholarship, etc. For further particulars concerning this remarkable man I refer you to an article that I wrote, giving the principal facts of his life and work, and which was published in the *RECORDER* for July, 1889.

Of course when we speak of government schools and colleges among the Chinese we are not to understand the same things as are connoted by those terms in our Western lands. For it must be remembered that China has no public school system, and hence there are no government schools, such as we have in Europe and America, supported by taxation, and where all children between certain ages are allowed to attend free of charge. And as to a college, that is a very different thing in China from what it is in England or the United States. Only literature is studied in the Chinese college, and that only the literature of China. No history of the outside world, no mathematics, no natural history, no astronomy, nothing about heaven above or the earth beneath, except barely the Chinese language and literature, is taught in these so-called colleges. And yet for what they set out to teach they are very thorough, and many of those who get more or less of their education in these institutions become fine scholars as Chinese education goes.

Most of the principal cities of the empire have one or more schools supported by the government, which may, in some sense, be called colleges, that is, they occupy the same place in the Chinese system of education that colleges do in Western lands. It will therefore be interesting to take a brief survey of the government colleges of Suchow that we may thus learn something of the work of the schools themselves and of Chinese educational methods in general.



There are three government schools or colleges in Suchow, called respectively—*Tz Yang Shu Yuen*, *Chen I Shu Yuen* and *P'ing Kiang Shu Yuen*, occupying three grades; that of the *P'ing Kiang* being the lowest or most primary and that of the *Chen I* the highest.

1. The following is the account of the *Chen I* college as given in the History of Suchow: "The *Chen I* college is situated east of the prefectural Confucian temple and behind the Tsang-lang-t'ing. It was built in the tenth year of Kia K'ing, A. D. 1806, by the united efforts of T'ieh Pao, governor-general of the Liang-kiang and Wang Chi-i, governor of this province. In the 2nd year of Tao Kwang, 1822, the provincial judge subscribed and collected from his friends a sum of 10,000 taels for the college, the interest on which sum was to be used to defray the expenses of the institution. In the tenth year of Yen Fung, 1860, the college was destroyed by the Taiping rebels. After the recovery of the city the governor, Li Hung-chang, the present Viceroy of Chihli, bought a house in the Kih-yiu street for the temporary use of the college. Formerly the curriculum of the school was the same as that of the *Tz Yang* college. But Li Hung-chang changed it so as to include only the Five Classics and Ancient Literature. He also ordered that ten youths should be permitted to live on the premises and pursue their studies. In 1872 the governor of this province, Kiangsu, gave 4000 taels from the government funds to be invested for the benefit of the institution and the interest used for rewards for scholarship. He also increased the number of students who were allowed to reside on the premises to fifteen. In the 12th year of Tung Chi, 1871, the governor Chang Shu-sheng rebuilt the college on the old site near the prefectural Confucian temple."

T'ieh Pao who, as already noted, was, with Chang Chi-i, chiefly concerned in the establishment of the school, has left on record a statement of the circumstances of the origin of the project. His statement is printed in the History of Suchow and is substantially as follows:—

"The country of Wu belonged to the Yang-chou division under the rule of the Great Yü (about B. C. 2200.) It is a region where hill and stream combine to form beautiful landscapes and where literature flourishes and scholars abound. When I was Literary Chancellor for this district a large number of graduates came from two colleges, the *Tz Yang* and the *Chung Shan*. After that I was Grain Commissioner for three years and governor for two years over the same region, and I did what I could to establish and improve colleges in the various important centres where I held office. Where the government fund was not sufficient for the expenses I contributed from my own salary what was necessary to meet the deficiency. I was rewarded by seeing many graduates come from these institutions

in the subsequent examination. In addition to two *Chuang-yuen* (Senior Wrangler) and another who led the list of graduates of the third degree, in the course of a very few years there were more than twenty graduates of the third degree, all from this region. These were all men of reputation. This shows most conclusively the influence that colleges have upon education. Now the Holy Son of Heaven is showing his interest in solid learning and exhibiting his refined tastes in many ways, and his mild commands have come forth with earnest instruction. And I am filled with anxiety, lest the scholars of the country should not follow the teachings of the ancients. If the officials of the country do not use their utmost endeavors to encourage education and correct the dispositions of the people but simply follow in a perfunctory manner the government regulations concerning the examinations, etc., how can good government be secured? In the spring of this year I was again appointed Governor-general of the Two Kiang. On my arrival at my post I determined to take steps immediately to increase the number of colleges and extend their work. I consulted with the Governor and the Criminal Judge, and we decided to build another institution on the model of the *Tz Yang* college, applying three thousand taels annually from the government funds for its support. We took a piece of property known as the *White Cloud Dwelling* and the *Ku Garden* as the foundation of the institution, which we named *Chen I*. The word *I* means righteousness or correct principle. When the officials establish righteousness then they reach the foundations of good government. When the scholars establish righteousness then their purpose is to cultivate their own characters. The governor is a man of pure character and high intellectual attainments, and under his influence the people are following the teachings of the ancients. He has done the most in promoting this college enterprise. I only have had the honor of starting it on its way and cannot claim to have had a very large part in the real work of establishing the institution."

This is the substance of Tieh Pao's account of the origin of the college and is a fair sample of such documents, of which many are quoted in the History of Suchow, having been first cut on stone tablets and placed in the buildings they were intended to commemorate.

In calling such an institution a college we must not, I repeat, be misled by the name into supposing that it is the same thing as a college in our home lands. It is a very different thing, as the following account will show. But college is the nearest equivalent in English for the Chinese term *Shu-yuen*, while on the other hand *Shu-yuen* is the nearest term that we can find in Chinese for our English word college or university. For the Chinese term is equally applicable, and it may also be said equally inapplicable to both these terms,



From inquiry in various directions I have learned the following facts with regard to the character and work of this institution:—

1. Being originally established by the Provincial Officials it is under their patronage and control. In addition to the sums with which it was originally endowed various contributions have been made to it from time to time. For instance in 23rd year of the reign of Kia K'ing a wealthy scholar gave 5833 *mow* of "made land," that is, land recovered along the river foreshore in the island of Tsung-ming, to the college as a permanent endowment. In the year following this donation a gift of 1549 *mow* of "made land" in the Chang-shuh district was similarly given. A part of this land has since been given to the *Tz Yang* college, and since the fourth year of T'ung Chi, 1866, 2334 *mow* of land has been retained for the use of this (*Chen I*) college. There is also a house in the Yiu-kih street that belongs to this college and forms a part of its endowment.

2. The institution is really more of an examination hall than a college. Most of the students study elsewhere and come to the college twice a month for examination. And the examination is not in the form of question and answer but in the form of written essay on the subject given out by the higher officials and the head-master alternately. One or other of the Provincial Officials, the Governor, Criminal Judge, Provincial Treasurer or the Taotai sets the subject for the 3rd of each month, while the head-master or president of the college sets the subject for the 18th of each month.

3. The subjects are taken from the Higher Classics and Ancient Literature, the Four Books not being included in the curriculum of this college. Subjects concerning current affairs are also frequently given out, as, for example, the Best Methods of Military Defence; the Conservation of the Waterways; China's Relations with Foreign Countries, etc., etc.

4. A company of examiners are employed to examine the essays and decide which are the best. A fixed number of the best are selected for prizes; the highest getting \$10 to \$15, and the lowest \$1. The prizes or rewards are described as consisting of two kinds, one known as *kao-hu*, "fat and fire," that is, rations or support, and the other as *hwa-hung*, "flower red," that is, reward. The *kao-hu* is a regular stipend or payment made from the endowment funds to a certain number of the best students as determined by these semi-monthly examinations. The *hwa-hung* is an extra reward given from time to time by any official or other person who, for the time being, takes a special interest in the institution and wishes to stimulate the students to greater exertions. The *kao-hu* amounts to about \$3 for the highest graduate, and this is raised sometimes to \$15 by the *hwa-hung*.

5. The whole number of students or essayists, amounting to several hundreds for the month, is divided in the process of examination into four classes: (*a.*) The highest, containing some fifteen names, who receive prizes ranging from \$15 to \$2. (*b.*) The second class, containing 30 names, who receive a prize of about one dollar each. (*c.*) The third class, numbering from 100 to 200 or more, who only receive honorable mention but no pecuniary prize. And (*d.*) The fourth class, who do not measure up to the lowest standard.

6. Fifteen youths, of ages ranging from 12 to 18 years, are allowed to live in the institution, and three taels per month a piece are appropriated for their expenses. They have a teacher paid out of the endowment fund and have regular daily hours for study. To this extent the institution appears to justify the name of a school or college. These boys are required to pass a certain grade of entrance examination, and as might be expected there are always more applications than places. These youths, after passing the age limit, are obliged to leave and give place to others. This rule as to age limit is not, however, very strictly enforced.

7. A library was started in connection with this college about five years ago under the patronage of Governor Sung. The money for the erection of the building, the salaries of the officers in charge and for the purchase of books and other expenses was taken from the Provincial Treasury by order of the governor. The regulations for the conduct of the library are published in a small pamphlet and appear to be quite complete. Without translating the whole of these rules we may note the following facts:—

(1). The library is placed under the charge of the head-master or president of the college with several assistants. The salaries of the assistants range from eight taels to four taels per month. Money is also allowed for servants, stationery, tea, lights, &c.

(2). The books are classified and arranged in cases in the upper storey of the building, and tags are attached, giving the name of each book, the number of volumes and the subject of each volume. Seven lists of the books are kept, one each for the Governor, the Provincial Treasurer, the Board of Reorganization (善後局), the Prefect, the President of the College, the Examiner and the Librarian. These lists are examined once a year and compared to see that no books have been lost from the library.

(3). Tables, seats and other furniture are provided for the use of students who wish to consult the books contained in the library. No one is permitted under any circumstances to take a book away from the library. Only one volume of any book is permitted to be studied at one time. The books are not to be marked in any way



or have the corners of the leaves turned down. The student is allowed to make notes with pen and paper provided by himself.

Some fifteen or twenty rooms are also provided in connection with the library, where a limited number of students are allowed to live and pursue their studies. Among the qualifications for entrance these students must have stood highest on the list 超等 at some previous examination. Each one receives three taels per month for his support. No age limit is fixed.

(4). An examiner called a Hieh-chang (學長) is appointed to superintend the reading and taking of notes by the students. Any one desiring to enter the library to consult the books must first obtain permission from the examiner. And after he has made his notes he must submit them to the examiner for inspection. The examiner is authorized to give rewards of merit based on the examination of these daily notes. The examiner's salary is fixed at 140 taels per annum with an "invitation fee" of eight taels and a present at each term or 節 of eight taels, all to be paid out of the provincial treasury.

(5). Wine drinking, smoking, loud talking, disrespect to the officers of the institution, chatting with friends, &c., are all strictly prohibited.

(6). On the regular bi-monthly examination days students are not allowed access to the library. This is to prevent crowding and confusion, and also to prevent plagiarism. But the assistant librarians are required to make a synopsis of the subject for examination from the principal books of the library and post the same at the front door of the college, so that all may see it.

[To be continued].

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## In Memoriam.

MRS. LÖRCHER.

[Basel Mission].

On the 23rd of July Mrs. Lörcher, the dearly beloved wife of Rev. Lörcher, was taken to rest and light in Christ's presence.

Mrs. Lörcher was one of the ladies of the Basel Mission, of whom little is heard. Once an American missionary, who was well acquainted with the German mission, wrote in the RECORDER that one might almost think the German ladies were only a cipher in the mission if their work should be judged by what is learned from their pen. They are very reticent and do their work in a quiet, unshowy way. Mrs. Lörcher was a genuine daughter of Württemberg, where there is still a real and sound Christian life among the so called Pietists or Bible Christians. Born in the year 1846 she received her education in the high girls'

school of Kornthal,\* where she spent four years under the guidance of the Rev. Staut, a pious, spiritually gifted preacher, whose scriptural, heart-searching sermons made a deep impression on the well gifted young girl, full of spirit and life. She was soon awakened to a new life and was full of love to her Saviour, whom she had found in her beloved Kornthal. She always used to call this place her spiritual birth-place, where she spent four happy years of the blossom time of her new Christian life. There she made also her acquaintance with the mission work. In the year 1868 she came to Hongkong to marry Mr. Lörcher, who had the direction of the girls' boarding-school of the Basel Mission. She threw her warm heart into this work and was a kind mother to the Chinese girls. Since her coming to China Mrs. Lörcher was very often in poor health, but she was a woman of wonderful strength of character. Although her physician often told her she had better go home to recuperate her health she went patiently and gladly on in her work. After having lived nine years in Hongkong her husband received the call to go to Lilong, one of our Inland stations. It gave Mrs. Lörcher much pain to leave her school-work in Hongkong. But as soon as she was in Lilong her whole heart was in the new work. She, who was so fond of children, had no children of her own, so her time was not so much occupied in household duties. She gave all her time and strength to mission work. She started a day-school with some Christian girls, went to look after the Christian women, and taught some of them to read their Bible. The whole year round was every day taken up in all kinds of work. Many a poor woman with a sore foot, hand or eye was lovingly treated by her.

In the year 1879 her and her husband's health broke down, so that it was high time to go home for a change. It took her three years to so recuperate her health as to be enabled to come out once again. Although refreshed by her long stay in Germany she was soon in poor health again. Malaria, fever, etc., sapped her strength away. But her strong character helped her to work on, although she very often broke down. It was her fondest recreation when, after the day's work, we sat together in the evenings to read the biographies of the fathers of the Württemberg Church, Bengel, Roos, etc. The lives and labours of faith of these memorable men very often strengthened her faith. She was

\* Kornthal, a kind of free Church within the pale of the State Church, is a monument of the successful struggle against the power of the well-known German Neology when at its zenith in the beginning of this century. Towards the end of last century the stream of Rationalism, which had been powerfully stemmed in Württemberg by such men as Bengel, Roos, etc., broke its flood-gates and even forced its way into the Consistory, or highest tribunal of the Church. The old hymn-book, with its spiritual songs, full of Christian life and vigour, was superseded by a new one emptied of the essential truths and cut down "to suit the requirements of modern taste" as the Royal order expressed it. This measure kindled a smouldering flame of discontent, which in the year 1809 was fanned by the forcible introduction of a new Rationalistic Liturgy. The Pietists left their country by hundreds and thousands, chiefly for Russia, where they founded a number of colonies in the neighbourhood of the Caucasus. At length the Home Government awoke to a sense of the loss by these emigrations. W. Hoffmann, then burgomaster of a little town, ventured to petition the king, representing the real cause of this emigration and entreating him to provide the only remedy by founding a free religious community privileged to use the old hymn-book and liturgy. The desired privileges for a village to be founded similar to the Moravian settlements were granted. In the year 1819 Hoffmann with many earnest Christians settled themselves in Kornthal. A chief characteristic of Kornthal and that which has made it so widely known consists in its schools. Not only Germans, but English and Americans, besides many more Swiss, French, Russians, etc., got their education in the high schools of Kornthal.



especially much interested in the work of the Inland Mission, and knew nearly all its members by carefully reading the "China's Millions." She was a most entertaining companion, bright, cheerful and well informed. She had in a great degree the two great social virtues: she could talk well and listen patiently. Her winning unobtrusive manners made her a favourite with foreigners and Chinese. It severely tried her faith to see and feel how her weak body hindered her in her beloved work to spend and to be spent for the Chinese.

In March, 1892, she went with her husband to Württemberg. But she was already too poorly and could not recover her health. After a long and severe sickness she went home, full of hope that even in her eternal rest, in Christ's presence, she would be still of some use to her beloved Chinese. Blessed are the dead which die in the Lord. They rest from toil, and their works of faith and labors of love follow with them into the presence of their Lord.

MARTIN SCHAUB.

Lilong.

## Correspondence.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In view of the fact that nine-tenths of the Chinese believe that 玉皇 is the God of the universe it seems desirable to trace out the usurper's "*origines*" and prove to them the comparatively late and human origin thereof.

On examining authorities I find as follows: 1. Mayer's Manual for Chinese Readers, page 127, 玉皇帝, a Taoist god, whose worship was inaugurated 1116 A.D (宋徽宗) under auspices of 林靈素, a Taoist magician. See 通鑑綱目 *sub an.*

2. DuBose (Catechism): Taoist books say he was 妙樂國的太子, which DuBose denies, affirming that he was a man 張儀 of Han dynasty, canonised by 宋徽宗 7 or 800 years ago.

3. Griffith John (in several books): the same.

4. Edkins, Chinese Buddhism, p. 391: was a magician exalted to this rank by Taoist writers of T'ang dynasty. 玉帝 occurs earlier but not 玉皇上帝. A product of

T'ang dynasty (618—905 A.D.), earlier than the Sung.

Edkins' Religions in China, p. 114. The Taoists identify him with 上帝 of the Classics, and to connect him with their hereditary hierarch 張道陵 give him the same 姓 and assign 9th day of 1st moon as his birth-day.

5. The Roman Catholics (聖教理證) on authority of 重增搜神記 say he was 光嚴妙樂國王太子, who abdicated in order to 煉丹治病, canonised by 宋徽宗, whose unfortunate end they point to as shewing the vanity of his patron god.

6. Chinese helpers add that the man 張儀 was born in 正定府行唐縣上方村, province of 直隸.

Will some competent person inform us: 1. As to the validity of Mayer's reference to the native historian. 2. As to the exact amount of *provable* truth regarding the original of 玉皇, including the source of the native addendum under 6.

MATHETES.

MR. POTT AND THE ATTITUDE OF  
MISSIONARIES.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have just seen the *Review of the Churches* for August, and in it some sentences quoted from Mr. Pott's letter to Dr. Barrows. He says, p. 278, "The more that emphasis is placed upon the conciliatory attitude Christianity should assume towards other religions so much the more will the missionary effort of the Churches be advanced. *To-day no greater obstacle exists to the success of foreign missions than the un-Christian and antagonistic attitude of missionaries to other faiths and philosophies*" (italics are mine.)

Mr. Pott here seems to have overstepped the mark and made exaggerated statements. Will he attempt to support the remark that missionaries themselves are a greater obstacle to the spread of Christianity than opium, idolatry, lying, superstition and gross sin? And yet this is what he distinctly states in different words in the quotation above.

He furthermore brands this attitude of missionaries as un-Christian. What does this mean? Does he mean—for so his letter would indicate—that if missionaries will make concessions and incorporate into their teachings some of the faiths of native systems—on the give and take principle—then there will be an increase in the number of those who are called members of the Church, or Christians? If so this will not be advance on missionary lines, but a further darkening of those who have little light enough already. The numbers may swell but not the numbers of Christians.

Missionaries, as a rule, in their preaching, as far as I have any ac-

quaintance with the subject, are eager and free to lay hold of any ray of light or work in native classics and sayings that will illustrate the truth as it is in Christ. More than this they cannot do. The New Testament has not given them power to graft native errors on the tree of righteousness in order to make a larger total in addition. What are the faiths and philosophies for which Mr. Pott is so zealous? The great bulk of the people are filled with superstitious fears and are without knowledge as to the future; in what then do they have faith? I have talked with all classes of men and have never come to any very clear conception, in any mind, of the truth of things as they are or are to be.

The Bible is clear as to the impossibility of serving God and Mammon, or any other two masters, at the same time. Christ himself in his dealings with Pharisees and others taught us the lesson of straight and clear preaching. Nathan and Elijah and a score of others give us the same example, but it does not seem that the man who bowed himself in the House of Rimmon is held up to general imitation.

It is easy enough to make a general sweeping statement of denunciation like that quoted from Mr. Pott's letter, but it seems to me to be the kind of statement to be avoided. As far as my experience goes it is quite inaccurate and does not express the facts.

Mr. Pott states in the opening statements of his letter that he is "an educationalist." Would he, for instance, in teaching astronomy, take the mass of superstition and ignorance that is incorporated in the Chinese teaching on this subject with the results of Western science and then teach the mixture to his students? If he did it would



be easy to predict failure ; and confusion worse confounded would be the result. Where there was a trace of truth it would be wise to seize upon it, but errors would be eradicated and facts put in their place. Surely this is the right method to pursue, and missionaries

generally have done this in their attitude to native systems.

Thanking you for space in your journal for this letter,

I am, Sir,

Yours truly,

EDWARD S. LITTLE.

## Our Book Table.

### *Introduction to the Wênchow Dialect.*

By P. H. S. Montgomery, Imperial Maritime Customs. Kelly and Walsh, Lt., 1893.

The Wênchow Dialect intervenes between that of Ningpo and that of Foochow. Being a prefecture it is a city of importance, but except in tea and oranges its export trade is not great. The sounds are in a double series, surd and sonant, and so it is shewn that the dialect belongs to the middle type of the language as spoken in the cities of Soochow and Hangchow. Consequently the syllabic spelling of Kang Hi's Dictionary suits this dialect as it does the speech of those renowned cities. But as to finals, *ng* is the only consonant final now in use. Time has worked havoc among the old consonant finals *k*, *t*, *p* as well as *m* and *n*. The Kang Hi spelling helps to supply these if the method be understood.

Mr. Montgomery has given a full sound table, from which we learn that when a final *k* or *t* is dropped in the *ju-shêng* (or as the Wênchow people call it the *zaih-sing*) the vowel is often lengthened. Thus *dzek*, "nephew" becomes *dzai* and *mek*, "ink" becomes *mai*. This is vowel compensation for consonant loss.

Mr. Montgomery does not tell us what the tones are, whether rising, falling, simple, compound, even or

circumflex. Every tone is quite capable of description. An account fairly complete is given in my Mandarin Grammar of the natural tones used by the Chinese, sufficiently so for the description of the tones of any dialect. The author of this work on the Wênchow Dialect tells us only by certain marks, consisting of bent and even strokes, what the tones are. He notes two tone variations in combinations of two words. One appears to be this. A lower slow falling tone doubled is changed to lower even and lower slow rising. The characters are, for example, 榮華. It would be satisfactory to have more detail. Am I right, for instance, in saying that the 下平 *Hia-p'ing* of Wênchow is low slow falling? and in combination with another *Hia-p'ing* following it does it become lower even tone? Further, does the second of the two take the lower quick rising or the upper quick rising intonation? No sufficient detail is given to answer these questions.

The second combination is *Hia-ping* with *Hia-ch'ü*. 榮耀 *yung-yau*, glory, is heard as 去 and 平, but the marks used do not make this clear, being those for 入 and 平.

Changes of tones in combination could be made perfectly intelligible by describing the natural intonation with the words upper, lower, even, rising, falling, quick, slow.

It would have been interesting to have had all the changes of tone in combination given with these words and the compound intonations (circumflexes) noted.

We cannot get the tones made plain without an actual description of them with these words, which are those used by teachers of elocution.

The forty exercises follow with notes. Then more than seven hundred useful phrases, with two tables to illustrate kinship, giving about fifty different relationships. The book closes with an English and Chinese Vocabulary.

Residents who have to use the Wênchow Dialect, whether merchants, missionaries or those connected with official life, are fortunate in having so full and useful a guide as this book. It contains a mass of valuable information.

But for philologists a book like this has a special interest. It indicates what is on the border land between Chekiang and North Fukien. The language spoken from Shanghai to Ch'angchow (west of Soochow) and south to Kinhwa and Hangchow with the old initials once in use through all China, if we trace it along the coast from Ningpo southward, ends at Wênchow.

Among the Foochow peculiarities found at Wênchow are the use of the one nasal final *ng* and a fondness for the diphthong *ai*. Shanghai has final *k*. \* Final *k* is lost at Ningpo and at Wênchow and re-appears at Foochow. So far as initials are concerned Wênchow, Hangchow, Ningpo and Shanghai are at one. These facts shew that changes in the Chinese language proceed by slight modifications all round from each city. These modifications also proceed in time just as they do in space by slight variations from century to century. The syllabic spelling in Kang Hi is taken from the dictionaries of 700 and 1000 years ago, and the initials

are those of Central China in its eastern portion, while its finals are those of Canton and Southern Fukien. Mandarin pronunciation has no place in Kang Hi's Dictionary, because it is an exclusively modern development of the language. All foreign residents in Kiangsu and Chekiang can use Kang Hi spelling for the initials just as all residing in Canton and South Fukien can use Kang Hi spelling for the finals.

The result of these facts is that the old pronunciation of the Chinese language in the days of Confucius and of Yao and Shun was like that of Canton and South Fukien for the finals and like that of Shanghai and Ningpo for the initials. The proof may be rested on the evidence of any one dialect like that of Wênchow, where it appears that the variations in sounds are slight but constantly going forward, and that the common talk of every city is closely allied to that of every city all round it. This is the scientific proof. The historical proof is in transcriptions of sounds in ancient times for initials and finals and in the rhymes of old poetry for the initials. There is no old poetry without the finals *k*, *t*, *p*, *m*, *n*, *ng*.

There are no transcriptions of ancient sounds, if we go far enough back, which do not support the view that the sonant initials existed for the country at large a thousand years ago and previously. Kumara-jiva, who translated Sanscrit books into Chinese in Si-an-fu, where mandarin is now spoken, used the Chinese *b* for the Sanscrit *b*, the Chinese *d* for the Sanscrit *d* and so on with all the sonants.

We have not had previously so full a representation of the speech of Wênchow as that Mr. Montgomery has given us, and philology is indebted to him for his services.

J. EDKINS.

\* We should differ with Dr. Edkins in this.—ED. REC.



## REVIEW.

*The Early Spread of Religious Ideas, especially in the Far East.* By Rev. Joseph Edkins, D.D.

This is a volume characteristic of the esteemed writer. It ranges over a wide area of general knowledge bearing on the subject in hand and in illustration of his views on the important topic indicated in the title. It forms the nineteenth of the series of works published by the Religious Tract Society of London and described as "by-paths of Bible knowledge." It thus holds a most interesting place, both in a literary and religious point of view, and will be attractive to students in search of information of the kind on that account.

We have in our perusal of the book been amazed at the amount and variety of the matter brought before us by the writer. He goes back to the early beginning of things alike in history, in language and in human consciousness, in verification of the theory he advances,—a primeval revelation, which is to be gathered from these various sources, more or less all the world over, in ancient and modern times. The revelation consists in the main of God, creation, moral teachings and a future state, and while chiefly to be found, in the first place, in the pages of the so-called Mosaic record, even that is maintained as drawn from previous revelations, and was compiled from the cuneiform tablets of Babylon and Assyria, where it is supposed the first revelations were made. The Mosaic record is allowed to be brief and imperfect, and is to be filled up by disclosures to be met with in the traditions of various oriental countries that have been handed down from former days, as in the countries named, and Egypt, Persia and China. The careful examination of these sources of knowledge, which are to be found in current classic writings, or in ancient tombs, or in

libraries that have for ages been covered over by the sands of the deserts, like the valuable manuscripts of the N. T. and other works occasionally appearing in out-of-the-way places, is sure to be attended with important results, as supplementing our knowledge of Divine revelation and showing that it was far more extended than is generally supposed. There are discoveries yet to be made in this respect, of which at present we have little idea, but as it is we are called upon to value what is thus already within our reach, though unhappily much has been perverted and corrupted by human depravity.

Such are the views inculcated in the work before us, and though they may appear at first sight as novel and inconsistent with the orthodox line of things they are intended, as the writer professes, to vindicate the ways of God to man. This is his special object, and seems to him the only course by which the wide range of facts to which he appeals can be accounted for. One is almost overwhelmed at the variety and extent of his researches in the fields of literature over which he goes, and from which he draws indications or inferences in support of his ideas. Though Chinese may well be supposed to be his appropriate scope from his long and studious acquaintance with it, he by no means confines himself to it as his sphere of proof, but ranges over the whole extent of oriental learning as sustaining him in the object of his quest. He is strongly given to the priority and wide diffusion of Babylonian culture and revelation, as manifested in the cuneiform tablets found in that region and the widespread influence they are conceived to have had in surrounding countries, as far indeed as Egypt and China. He adduces proof apparently in the ancient literature for these distant fields that could only have emanated from such a source, and going on this as a

working hypothesis he is able to substantiate the claims he makes as to the Divine revelation in olden time to lands that are generally supposed to have been destitute of this favoured gift.

The work consists of seven chapters, the purport of which was given in various places of public interest during the author's recent visit to England. We shall not enter into details as to these chapters. They certainly contain a vast amount of matter, all in support of the views in question, and the reader cannot fail to be interested and edified by the discussions of the writer. The one point we would in particular notice is the manner in which he pursues his argument. He assumes the position he has taken up and brings an avalanche of reasons for it, or rather, shall I not say, a vast amount of inferences, or illustrations, or probabilities in support of it, which our author sees clearly through, as if they were axiomatic, of which, however, others would like to see more positive proof. Certainly Dr. Edkins has entered on a new line of defence of widespread Divine revelation, or, it may be otherwise expressed, he has extended the range of its early propagation, and it is a question how far such was really the case and how far the evidence he brings forward can be sustained. It is a most laudable endeavour on his part to vindicate the ways of God to man, and it increasingly demonstrates the depravity of the human heart and life and the truth of the Mosaic

record as to the origin and course of evil that the primeval revelation so early became corrupted and lost sight of in after times. It bears out the celebrated illustration of Howe, as to man's moral condition being like the remains of a magnificent temple, which only shows what the building originally was, while it is now in a state of ruin.

We gladly conclude with the remark that the conceptions of our author, with their manifold and varied proofs, by no means invalidate the authority and sanction of the sacred writers. He by no means sanctions the idea that man was originally in a low and degraded state, and is only advancing to a higher level by slow degrees. He maintains the fall of man and other fundamental truths in the strongest manner, and his object is only to confirm and illustrate them. Taking the great truth they contain, as a basis, he seeks corroborations of them in other regions, such as ancient history, language and the moral consciousness of men. His aim is to discover other "by-paths of Bible knowledge" and to follow in the wake of many eminent writers in this line of things. We leave our readers to pursue the course our author has been led to follow out, assured they will find it deeply interesting, and we thankfully express our obligations to him for the suggestiveness of what he has brought before us in this department of inquiry.

W. M.

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A deaf and dumb woman in Manchuria, who applied for baptism, made her confession of faith thus: She drew on a scrap of paper a crooked line, and pointing first to herself, and then downwards, indicated what her past course had been. Then drawing a straight line, and pointing to her heart and looking upwards, she strove to show the road on which she was now walking, that would lead to the heavenly home.

Street chapels are good and necessary, and we must preach in them, says a missionary in Japan, but far greater results have been reached in the work of evangelists and Bible-women going from house to house. A man may hear of Christ in a chapel, but unless an evangelist follows him up and in private conversation removes difficulties from his mind, the mere hearing does not produce good results.



## Editorial Comment.

ON account of pressure of space there are two extra pages in this number. In spite, however, of this temporary enlargement, we have been compelled to curtail one department and omit another. Several notices of books and items of missionary news are accordingly held over until next month.

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WE are very glad to welcome to the pages of the RECORDER an Educational Department, to be conducted by the Educational Association. It will occupy some ten pages every month, and will no doubt be of interest and a real help to the many teachers and educators now at work in China, as well as to those not so directly engaged in this line of work. Educational work is certainly a very important adjunct and valuable factor in every field, and the mission that neglects it is bound to suffer eventually. Because it has been overdone in some instances does not militate against its need, or its benefit when rightly carried on. It is to help in this important work and guide to a wise expenditure of energy that the Educational Association has been formed, and we doubt not the contributions to the educational department will add not a little to the interest and value of the RECORDER.

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A SUPPLEMENTARY List of Missionaries, recently issued by the Presbyterian Mission Press, giving the additions for the two years—April, 1891 to April, 1893—shows the encouraging increase of 494. The Missionary Conference of 1890 sent out "An Appeal to all Protestant Churches of Christian Lands" for "ONE THOUSAND MEN within five years from this time" (May, 1890).

The hopes based upon this appeal are likely to be more than realized. Every year the arrivals are in an increasing ratio.

Since that conference societies have begun sending missionaries to China, who heretofore were not represented in this part of the world. The Inland Mission alone shows a nett gain for the last two years of 146 missionaries. Other societies are showing a steady, though not so marked, increase. China is coming to the notice of the world in such a manner as to excite interest and demand attention. And China is such a broad field—and there is Thibet, too, still beyond—that we can welcome a great many more, hundreds upon hundreds, and still find room for them and scope for all their powers for many years to come. God send more, many more.

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It may be that some of our readers did not notice the report of the progress of Christian Endeavor work in China as given in the last number of the RECORDER. The report was unpretentious, and the figures were not large intrinsically, but they are full of import. They indicate that Christian Endeavor work has been fairly inaugurated in China, and that its growth has been surprisingly rapid, considering the short time that has elapsed since the first society was organized. Of course there are places which are not yet ready for the organization of societies, yet it is our impression societies might be formed much sooner than many suppose, and profitably. It is a good thing to commit our native Christians to a pledge to daily read a portion of the Scriptures (granting of course that they can read), pray, do whatever they can for the welfare of the Church, and faithfully obey the teaching of God's Word.

True they may be said to do this when they unite with the Church, but a society of this kind, within the Church, formed for the very purpose of helping to carry out these necessary conditions and keeping them continually before the members must, or should, be beneficial. It will not run itself however. It needs judicious oversight and constant direction, and even prodding. It will pay in the end. And let us take heed of how we say that our Chinese Christians are not yet ready for these things.

WITH great surprise, a sense of personal loss and bereavement on the part of many, will our readers

learn of the sudden death of Dr. Nevius at his home in Chefoo on the 19th October. The following touching tribute came to hand just as we were going to press, and though intended for "Woman's Work in the Far East" it was too late for the current issue, and so has been kindly furnished to the RECORDER.

How unspeakably beautiful—though so sad—is such a death; the work done, the battle ended, no sickness, no pain, no anxious suspense; the eyes closed on earth to open the next moment in heaven; the head bowed to be raised in the presence of the Master, whom he had served so long and so well.

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### In Memoriam.

REV. JOHN L. NEVIUS, D.D.

“HOW are the mighty fallen in the midst of the battle!” If this could be said of Saul, after God had departed from him, how much more can it be said of Dr. Nevius who, filled with God's presence, has fallen in the midst of battle after more than forty years' loyal service under the standard of his King.

For a day or two before his death Dr. Nevius had not been feeling as well as usual; his heart beat quickly and with little strength, and although he performed his usual duties he was persuaded to send for Dr. Douthwaite the morning of Oct. 19.

Before the doctor arrived Dr. Nevius conducted family prayers in Chinese and read I. Thess. ii., commenting on the portion read, as was his usual custom.

How appropriate were these verses coming from his lips for the last time: “But we were gentle among you even as a nurse cherisheth her children . . . For ye remember, brethren, our labor and travail: . . . Ye are witnesses and God also how holily and justly and unblamably we behaved ourselves among you that believe: as ye know how we exhorted and comforted and charged every one of you as a father doth his children.”

After prayers Dr. Nevius continued some preparations he was making for a trip to mission meeting and Presbytery to be held at Wei-hien; he had expected to start on his six days' overland journey the next day, and the last writing he did was a list of the articles needed for use on the way.



About ten o'clock Dr. Douthwaite arrived, and Dr. Nevius met him at the gate; on coming into the house together Dr. Douthwaite asked him to lie down, but Dr. Nevius said, "Oh no, we will go upstairs soon," and sat down in the study.

After a very little conversation Dr. Nevius put his hand on his desk, which was covered with books used in his Bible translation, smiled and was about to speak when his head fell forward, and his next words were spoken to his Saviour, for his heart stopped suddenly, causing instant death.

At three o'clock the next afternoon his body was carried to the Chinese chapel, where services were conducted in Chinese by Dr. Corbett and Dr. Douthwaite. After the service his many Chinese friends came up to look for the last time on the beloved face, peaceful and lovely in all the majesty of a Christian death.

From the chapel he was carried by Chinese students, servants and friends, who vied with each other for the last task left for them to show their love, to the foreign cemetery, where many friends were gathered.

As we followed the coffin, which was covered with the American flag and beautiful flowers, we passed the Chinese pauper's graveyard, where a woman was mourning at a new-made grave. How different from her mourning, without hope and in utter darkness, is ours?

The Church of England service was read at the grave by Bishop Scott and Mr. Greenwood, after which Dr. Corbett made some beautiful and appropriate remarks and pronounced the benediction. Two hymns were sung, one of which was a special favorite of Dr. Nevius:—

"Now the labourer's task is o'er;  
Now the battle day is past;  
Now upon the farther shore  
Lands the voyager at last.  
Father, in Thy gracious keeping  
Leave we now Thy servant sleeping.

.....  
"Earth to earth and dust to dust,"  
Calmly now the words we say,  
Leaving *him* to sleep in trust  
Till the Resurrection-day.  
Father, in Thy gracious keeping  
Leave we now Thy servant sleeping."

On the following Sabbath a memorial service was conducted, in which both foreign and Chinese friends took part, bearing testimony to his noble life and work.

His zeal in preaching the Gospel; his long and arduous journeys in the interior of China, for many years spending about half the year in the country, twice having passed the whole winter away from home, surrounded by Chinese only; his marked talents in teaching and exegesis; his many books written in both Chinese and English; his scholarly and valuable help in translating the Scripture into Chinese; his self-denying famine work; his kindness to the poor and suffering and sick among both foreigners and natives; his care for the temporal as well as spiritual

welfare of the Chinese in introducing foreign fruit; his courteous and wise counsel to younger men; his genial, kindly hospitality; his love for God and his fellowman, were all spoken of with great feeling.

We would unite with one of the Chinese teachers in saying, "In our shock and sorrow at this sudden death shall we say that our honored teacher, our beloved friend, was snatched from us by force? Nay, rather let us say, 'His work was finished on earth, and God called him to his heavenly home to enter into His joy and rest.'"

FANNY CORBETT HAYS.

*Chefoo, China.*

## Diary of Events in the Far East.

Oct., 1893.

2nd.—A London telegram says that the final Treaty between France and Siam has been concluded and will be signed on the 3rd instant. A later telegram says that according to the Treaty with Siam the French will remain at Chantaboom until the left bank of the Meikong and the central zone are evacuated and pacified.

—The Hankow correspondent of the *N.-C. Daily News* says:—"The triennial examinations passed off quietly, and the 12,000 B.A.'s are now making their ways homewards again as fast as they can. The missionaries seized the opportunity to distribute amongst them 10,000 packets of Christian books as they came out from the examination hall for the last time. These were exceedingly well received; there was not the slightest trouble, nor the least exhibition of anti-foreign feeling shown by officials, students, soldiers or people, although the distribution occupied about eighteen hours in the midst of a crowded throng of all four. This proves how thoroughly the programme has been changed from what it was a few weeks ago when the authorities were consulting about having the missionaries removed from the city altogether during examination time to prevent trouble; and also shows how thorough the control of the authorities is in a Chinese city when they choose to exercise it."

—A proclamation is to be posted by the Shanghai and Mixed Court Magistrates, Messrs. Huang and Ts'ai, to the effect that the gambling institutions in Li Hongkew are the root of nearly two-thirds of all the suicides and thefts in Shanghai, and that barely an act of this nature is brought before the Magistrates

but that it may be traced to the victims frequenting the Hongkew gambling tables. The authorities have therefore determined to warn all whom it may concern that if gambling is still continued in Hongkew proceedings will be instituted against the owners of land upon which gambling has been found to have taken place, and if found guilty their land will be confiscated to the government, etc.

12th.—It is officially announced that the Earl of Elgin has been appointed Viceroy and Governor-General of India in succession to the Marquis of Lansdowne.

19th.—Destruction by fire of the Shanghai Cotton Cloth Mills. Through this fire some 4000 people are thrown out of employment, and when the fire was discovered upwards of 2000 women and girls were at work within the buildings. Fortunately all escaped without injury of any kind. There were 27,000 spindles in the main building, some 12,000 being of English and the rest of American make.

—According to native accounts Wusieh, near Soochow, was the scene of a daring robbery on the night of the 14th instant. A large band of masked men visited the largest grain and flour hong of the place, and took away over a thousand taels' worth of valuables and money, but fortunately without committing any violence, owing to there being no resistance offered by the inmates of the hong, who cowered beneath their beds or behind water *kongs* and sheds without daring even to raise a whisper. The robbers, after a thorough search, quietly marched off with their plunder without molestation from anyone.



24th.--One of the missions located at Wuhu has secured the satisfactory settlement of an outstanding claim (since 1891 riots) in a city called Wu-wei-chou. It may be noted that the official and the local constable were the hindrances in

the way of an earlier settlement. The latter was the chief actor and direct instigator of the whole trouble. The removal of the official made the way comparatively easy to clear the matter up.

## Missionary Journal.

### BIRTH.

At No. 9 Woosung Road, on the 5th October, the wife of E. J. COOPER, C. I. M., of a son.

### DEATH.

SUDDENLY at Chefoo, 19th Oct., Rev. J. L. NEVIUS, D.D., of Am. Presby. Mission.

### MARRIAGES.

At the Cathedral, Shanghai, on the 5th Oct., by the Ven. Archdeacon Moule, B.D., JOHN PARKER, of Mongolia, to LILLIE SHELDON ASHBURNER, of Amoy, both of the London Mission. No Cards.

At the Missionary Home, Shanghai, on the 15th Oct., by Rev. L. Steven, Miss FLORENCE M. BROWN, to Rev. W. E. MANLY, of M. E. Mission, Chungking.

### ARRIVALS.

At Shanghai, 15th Oct., Miss KIRKLAND and Miss SHALDERS, for English Baptist Mission.

At Shanghai, 7th Oct., Dr. CORBETT (returned), for Chefoo; Dr. and Mrs. MATEER (returned) and Dr. W. T. SEYMOUR, for Tungechow; Rev. and Mrs. E. E. SIMCOX, Rev. and Mrs. C. H. FENN and Rev. J. MILLAR, for Peking; Miss B. Y. MILLER, for Wei-hien; Miss H. B. DONALDSON, M.D., for Chi-ningchow; Rev. and Mrs. E. L. MATTOX, for Hangchow; Miss NOYES and Mr. and Mrs. C. W. SWAN, for Canton, all for Presbyterian Mission; also Mrs. G. L. MASON and family (returned), Rev. and Mrs. J. S. SWEET and child and Rev. and Mrs. W. F. GRAY and family, also Rev. KEMP, for Swatow, and Miss BARCHET, for Ningpo, all for American Baptist Mission Union.

At Shanghai, 9th Oct., Misses E. A. and L. HOPWOOD and ADA BETTINSON, unconnected, for Province of Chekiang; also Rev. and Mrs. J. MACINTYRE and family (returned), for Scotch Presbyterian Mission, Manchuria.

At Shanghai, 9th Oct., Mr. and Mrs. E. PEARSE and three children, from England (returned), Misses E. F. FRENCH, A. M. WELSMAN, R. GALWAY, E. A. WATKINS, A. H. WATZ and A. M. SIMPSON, for C. I. M.

At Shanghai, 10th Oct., Miss F. M. BROWN, for Chungking; Miss M. E. CARLTON, M. D. (returned), for Foochow; Miss ANNA D. GLOSS, M.D., Mrs. C. M. JEWELL, Rev. and Mrs. F. F. HAYNER, for Peking; Rev. and Mrs. W. T. HOBART and Rev. J. H. PYKE, all for Methodist Mission, also Rev. and Mrs. H. P. PERKINS, for American Board.

At Shanghai, 19th Oct., Dr. and Mrs. B. C. ATTERBURY and child (returned) and Miss M. B. RITCHIE, for American Presbyterian Mission, Peking, also Rev. G. H. and Mrs. EWING, A. B. C. F. M., for Tientsin.

At Shanghai, Oct. 29th, Mr. and Mrs. C. F. HOGG and children (returned) and Miss F. A. SELBY, for Shih-tao, Shantung. Address care of Mrs. Price, Chefoo.

### DEPARTURES.

FROM Shanghai, 7th Oct., Rev. and Mrs. SOWERBY and family, Am. Episcopal Mis., for U. S. A., also Mr. and Mrs. T. H. KING and child, of C. I. M., for England.

FROM Shanghai, 21st Oct., Mr. and Mrs. G. MILLER and child, of C. I. M., for England, Mr. S. J. HUDSON, of Wesleyan Missionary Society, for England, also Miss J. RHIND, for Scotland.

FROM Shanghai, 23rd Oct., Rev. and Mrs. W. P. CHALFANT and family, for U. S. A.

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*The Bearing of Religious Unity upon the Work of Missions.\**

BY REV. G. T. CANDLIN.

[Methodist New Connexion Mission.]

WHETHER takes a comprehensive survey of the state of religious thought and sentiment during the nineteenth century, with a view to ascertain their prevailing tendency, cannot fail to be impressed with certain portentous changes, which in obedience to some hidden law are taking place. So far as Protestant communities are concerned, at least, there has been an enormous increase in missionary activity. In fact Protestant missions on any scale which, even in outlook, was at all commensurate with the earth's area, may fairly be said to have been born with the century. The Reformation was a civil war within the Christian Church, and as in political matters so in religion internal strife withdrew men's thoughts and energies from 'foreign affairs.' It stood for purification and for intensification, not for expansion. For at least a century and a half this was a prime characteristic of the Reformed Churches. But with the dawn of the century now nearing its close there flamed forth, as from an inner furnace of spiritual fervour, the splendid enthusiasm which has given to the Church such hero-names as Moffat, Livingstone, Carey, Martyn, Bowen, Gordon, Morrison, Burns and Hannington. The movement has lost some of its early romance, not because the fire of its zeal has abated but because it is settling down to steadfast purpose and practical, wisely calculated aim. It has yet to reach its culminating point.

The Roman Catholic section of Christendom presented the same phenomena, but at an earlier date. The Reformation, which kept the reformers busy at re-construction, made the ancient Church

\* Paper read before Chicago Congress of Religions, Sept. 25th, 1893.



missionary. Perhaps it would hardly be too much to say that the magnificent successes of the Propaganda, during the sixteenth and seventeenth centuries, did much to save the Papacy from extinction. Exploits like those of Xavier and Ricci have lent a lustre to Catholicism, brighter and more lasting than all the august grandeur of the Popes, and which cannot be dimmed by comparison with Protestant annals. Nor can it be fairly said, though Protestant missions have been to the front, that during the present century there has been any abatement of missionary ardour on the part of the older community.

Side by side with this movement there has grown up a strong and general aspiration for religious union. So far it can hardly be described as more than an aspiration, though in two or three instances it has reached, and with the happiest result, the point of organic amalgamation. But the force of the sentiment may be partly measured by the fact that all which has been accomplished, either in the fuller toleration and more friendly attitude of Church, or in such actual union as has been already brought about, utterly fails to satisfy its keen demand. It is a growing hunger of man's spiritual nature, which will never rest, but will become more ravenous until it is fed. Historic generalization is always dangerous and often unconvincing, because it can always be confronted with the adverse facts, the value of which has only to be somewhat magnified to show the conclusion wrong. Still one may venture the assertion that the tide of tendency, which has been flowing since the Greek and Roman Communion separated from each other's fellowship, and which has issued in the myriad divisions of Christendom, has already spent its strength ; that the set of the current is now toward union, and that men no longer care to separate from each other's communion to witness for some particular phase of truth, but are at least earnestly longing to find the more excellent way, which reconciles fellowship of spirit to liberty of thought. This is not a down-grade but an up-grade movement.

While the tendency is one it manifests itself in various ways. Its widest exhibition is in the almost universal admission of the political right of freedom of conscience. It is not confined to Protestants, for though Rome, boasting of her unchangeableness, maintains in theory the right to persecute, and Protestants for purposes of argument affect to think that her will, where she has the power, is as good as ever, there is no real ground to doubt that the public sentiment of Romanists themselves would be outraged by the revival of such horrors as those of St. Bartholomew or the Inquisition. In the various denominations of Protestantism men are already feeling that their differences are rather matters to be

apologized for than to be proud of. There is a growing disposition to substitute a spiritual test for the intellectual one, conversion for orthodoxy. There is an increasing tendency to recognize the commonwealth of Christian life. More and more stress is being laid upon what the various Churches have in common, less and less emphasis is being given to their distinctive differences. Here and there one marks the signs of a capacity to learn from one another. There is a widespread unity of sentiment and of spiritual aim. There is an irrepressible desire for organic union. In some few minds, still to be considered extreme, and too far in advance of the common sentiment to powerfully affect the mass, the idea is dimly entertained of some common bond of union, which shall give visible expression to the Catholic sentiment of one common Christendom.

Without the ranks of professing Christians the same spirit is at work, but in an apparently hostile direction. A strong sentiment of the value of those spiritual and ethical impulses, which make the very heart and life of Christianity, accompanies a peremptory rejection of specific theological doctrines. An undisguised contempt for, and impatience with, the divisions and differences of Christians is coupled with a wide and sympathetic study of the non-Christian religions of the world. By the new pathway of comparative religion men are finding their way to the belief in the common possession of a spiritual nature on the part of all the members of the human family. Not less notable as a mark of change is the growth of the cosmopolitan and humanitarian spirit, which is breaking the barriers of national prejudice; the democratic spirit, which asserts the right to a share of political power on the part of the humblest member of the state; the socialistic spirit, which is fast abolishing the merciless distinctions of class and of caste and claiming for all a place in society and a share of the necessities and reasonable comforts of life. Can we trace these various movements to a common cause? Different and disconnected as they appear in external aspect can we ascribe them to one originating force? We believe that we can. They are the results of the action of the essential spirit of Christianity in human life, upheavals of the surface of society, subject to the permeating influence of Gospel leaven, phases of the age-long but age-victorious process, by which the Kingdom of Heaven is being established on earth. They indicate the Gospel in practice, the fulfilment of the great command, 'Go ye into all the world and preach the Gospel to every creature;' the realization of the Saviour's prayer 'that they all may be one, as thou Father art in me and I in Thee, that they also may be one in us;' the dawning consciousness of the Saviour's care for all the spiritual in all climes and ages, 'Other



sheep have I, which are not of this fold, them also I must bring;’ the application of that practical Gospel taught apostolically, ‘Whoso hath this world’s goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?’ They mark and define the epoch as one in which the best ideals of our holy faith have held practical sway, in which Christians are nobly striving to make Christ King everywhere and over the whole of life. The Chicago Parliament of Religions will stand a red-letter event in the calendar of religious history, the grandest visible embodiment yet reached of these magnificent aspirations.

The cause of Christian missions and that of religious unity are so intimately related to each other that they need to be considered together, as each promotes the other, and whatever tends to advance either will benefit both. One of the questions we often ask ourselves in the present day is, Why is missionary work on the whole attended with so little success? And undoubtedly a partial answer is supplied in the statement that it is carried on with divided and sometimes rival forces. On the other hand, if we ask ourselves what has been the secret of the unhappy divisions which have rent Christendom into countless sects the answer is equally pertinent, because the energy, the aggressiveness, the battle-spirit which should have occupied itself in combatting sin and darkness and subduing the powers of superstition and evil without the Church have been pent up within her bosom. In a most culpable degree the Church has forgotten the intimate relation which lay between the two most solemn and most binding charges of Her Divine Master, given to her under the very shadow of His Cross, ‘A new commandment give I unto you that ye love one another, and ye shall be witnesses unto me, both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth.’ It was to the united Church that the grace of Pentecost was given; it was to equip her for the conquest of the world that she was clothed with its inspiration. It is idle to bemoan the past, but it is the part of wisdom to learn its lessons, and surely one of the lessons God is loudly teaching us is that to have larger measures of missionary success we must have increased Christian union. In the very nature of things these two must go together. In the family, in business, in the management of the state we do not hesitate to recognize the principle that domestic harmony and outward prosperity are linked inseparably together. Can we imagine then that in religion alone, which ought to be its grandest expression, the law is relaxed? Is a religion, universal in its empire but disordered and desperate in its fellowship, so much as conceivable? The world conquered by a divided Church! Never. The idea involves a contradiction. Before the final victory can come,

or the last stronghold be toppled down, or the banner bearing the king's name can enter at the breach, the investing forces must be formed anew ; one spirit must animate, one will control, one purpose inspire ; nothing must break the perfect discipline of the ranks, in whose hearts glows the fire of victory, and on whose serried front is written the invincibility of order and harmony.

It would be an interesting subject of enquiry, though far beyond our range, to discover how far the sentiment in favour of Christian union has been the direct outcome of the increase in missionary zeal and enterprize. Reports of Gospel conquests among men of various races, of all grades in the scale of civilization ; the record of how savagery has been tamed, cannibalism diminished and nameless cruelties abated, peaceful industries established and the useful arts cultivated amongst those lower races of Africa, Madagascar, Fiji, and other islands, whom German writers style the nature-peoples, together with such partial successes as have been achieved amongst the followers of the great non-Christian creeds, on the wide continent of Asia ; the Hindoo, the Chinaman and the Japanese, leaving the metaphysical subtleties by Brahm, the grotesque idols of Buddhism and the cold abstractions of that confucianism which is neither a religion nor a philosophy, and the believers in Mahomet turning from the prophet of Arabia to find in Christ an eternal Saviour, a new light and a fresh hope, cannot have failed to impress men's imagination and set them asking the question, Is not this better far than rivalling one another at home and giving almost exclusive attention to the minor issues which lie between us ?

But whatever has been the force of the missionary sentiment hitherto in promoting Christian unity there is no question that its influence might be enormously increased. Christian union is a gigantic problem, which the wisest leaders of the Churches do not at all see their way to solve. But if there is one thing clear about the subject it is that we must have a common ground to unite upon and one that we can all accept with enthusiasm. Unity is not uniformity. What we want is not so much an army, the stature of whose soldiers agrees with the standard, and whose uniforms are according to regulation patterns, as an army in which every heart burns true with a common fire of purpose and who move with unswerving directness to a common end. So far as we can see the great object of the conversion of the world, and this object alone, supplies the want. Just as all Protestant Christians hold to the Bible and say, This is the great source of our religion ; whatever our differences we cling to the inspired page, we meet in our common reverence for the Word of God, so ought they to say, so let us hope they will say



some day: the world as the subject of Redemption this is the great object of our religion; round this one cause we may cluster ourselves, sink our differences in the one end in view and link ourselves in a new and sweeter brotherhood as we go unitedly to possess it. 'The field is the world;' we have no doubt about that, that is a basis of union wide enough, certain enough, grand enough for us all. Let only this prime mission of the Church, the sacred charter of her risen Lord, loom large enough, near enough to her view, and union, such as we dare not now mention, such as we do not now dream of, is assured.

Consider only some of the advantages to the work of Christian missions which may be expected to accrue, as a spirit of union prevails among the different sections of the Church. The union of parent Churches will mean very substantial economy in Church expenditure and set free very considerable funds for the spread of the Gospel abroad. Perhaps we could easily imagine combinations of Churches already closely akin, which would result in a saving of finances by which they could easily double present contributions to mission work. Fancy the £2,000,000, the present cost of the Christian army, in the greater crusade being changed into £4,000,000.

Union would result in a much more systematic mapping out of missionary fields and much more complete co-operation amongst individual missionaries than exists at present. The number of Protestant Missionary Societies in existence is probably about eighty. In India, in China, in Japan they overlap each other to a very considerable degree. They travel past one another's stations to preach the Gospel. In great heathen cities they establish separate, and what must be, to some extent, rival centres of evangelization. In Peking there are seven different societies represented, in Tientsin there are four, in Shanghai eight, in Canton still more. Now when we reflect that in the principal cities of India, Japan and probably Africa the same state of things prevail we are made conscious of a by no means inconsiderable waste of force. A critic of Japanese missions made the assertion in the *London Times* of November 25th that there are in Tokio 31 different mission Churches, including 300 male and female missionaries. This must be taken with caution, as his principle of calculation is not apparent, but it may seem to indicate a danger to which with the increase of agents missions are growingly subject. For it must be kept in mind that the tendency increases as missions increase. There is no wish to exaggerate this evil. As a whole, missionary societies have done all that lay in their power to avoid trenching, to make use of a political phrase—on each other's 'sphere of influence,' and missionaries have exercised all reasonable wisdom and sagacity in their local divisions of territory. There has been the lowest minimum

of friction possible under the circumstances. The contention is that so long as the Churches remain apart and do their missionary work apart these overlappings are inevitable.

This consideration of waste of force bears with at least equal pressure on the philanthropic and educational institutions established in connection with missions. Schools for Christian children, colleges for training native agents, medical hospitals and dispensaries might be far more efficiently conducted, as they would command a greater variety and choice of talent, and might be much more economically managed, if dividing lines were taken away and all missionaries in the same town or district of whatever society worked in complete co-operation with each other.

To illustrate by one concrete instance, which is anything but an extreme overlapping and which may therefore be taken as fairly representative of the state of things throughout the mission fields of the world. In Tientsin there are four separate missions working among the Chinese. These embrace, at present, a total of 22 missionaries, male and female, 10 chapels for preaching, 3 medical hospitals, 10 schools, higher and lower grade. Each of these missions has important mission work outlying from Tientsin, but under the care of missionaries resident in the port and included in the total just given. Suppose we set off three missionaries to manage this outside work. There would then be for the city alone 19 missionaries. Yet anyone acquainted with the facts would, we think, see that by such co-operation, as would amount to the four missions becoming one mission, 10 agents instead of 19 could, with equal effectiveness, do the work which is now being done, setting free the other nine for other spheres of usefulness. Tientsin is a city of *a million people*, so that as it is we cannot be said to be crowded. We are but as a drop of a bucket; 900 instead of 19 would perhaps be more like the proportion of religious teachers in a large Western city. But this is surely the more reason why the number we have should be as widely distributed as may be. That complete co-operation, so far as the missionaries themselves are concerned, is quite feasible, should appear from this, that for purposes of English worship they do actually constitute one Union Church!

The moral effect of a united front is more difficult to estimate but that its influence on those to whom the Gospel message is carried would be immense no one can seriously deny. It is the more difficult to speak on this topic, as the wildest nonsense has passed current on the subject among the unsympathetic critics of missions. The picture of an unsophisticated pagan, bewildered by the confusion of tongues arising from jarring sects, tossed helplessly to and fro as he pursues his anxious inquiries, from Episcopalian to Presbyterian,



from Calvinist to Armenian, from Churchman to Methodist, from Trinitarian to Unitarian, and finally giving up in despair the vain attempt to ascertain what Christianity is, and impartially inviting them all to join his own tolerant and Catholic communion—‘More better you come joss pidgin side!’ is too delicious for criticism. Nothing could be more supremely absurd. The whole thing is woven out of the cobwebs of the critic’s imagination. It involves not only the densest ignorance of the missionary but a still more hopeless state of darkness as to the mental attitude of the neophyte. The simple reply to it is that among Protestant missions 19 members out of 20 could give no account whatever of the difference between one mission and another. They merely identify them with the personality of the missionary. Yet division has a bad moral effect. It is an enigma which renders the character of missionaries mysterious. Catechumens are not puzzled by contradictions in teaching or inconsistencies in method. Of the former they know next to nothing; to the latter they are absolutely indifferent. Our divisions seem to them without cause, and their inability to understand them is a serious deduction from their trust in us. The value of complete co-operation in work would lie in the harmony which would be established between the doctrine we teach and our method of teaching them.

It is when we look to the future that we tremble for the moral influence of sectarian divisions. As the foundations with which we are now so busy become firmly laid, as an enthusiasm for the study of Christianity spreads, as large and influential native Churches become formed, then more minute study and more discriminating discussion of the faith will show the deep lines of hate and wrath which have cleft asunder the followers of Jesus, then attempts may be made to perpetuate differences amongst those who have had no part in producing them, then in the face of the great heathen faiths the Gospel is destined to replace, all the ugly features of intolerance and bigotry will show themselves, and we tremble for the issue, as we think how long they may actually delay the coming of the Kingdom of God with power. In India and in Japan missions are in a stage far in advance of what they have reached in China, and in them the evil effects of disunion are already exhibiting the principle that the advance of missionary success makes the demand for union more urgent.

The view here taken of religious union does not regard it as a mechanical combination but as a guiding principle and an animating spirit. The manner of its embodiment must be left to time. The problem is too complex for men to sit down and draw up a scheme and say—go to now, let us accept the constitution and forthwith become an universal Church. It must be a growth, not a

manufacture ; must be realized by a process of education rather than one of agitation. The ideal must mature in the Christian consciousness before it can emerge as a realization in practice. It must result from the Catholic development of Christian thought. Any attempt to force it would but retard its advent. It can only hope to include all by learning to give comprehensive expression to what is precious in each. Those who most earnestly believe that the followers of Christ of every sect and party will some day unite in visible fellowship, and 'the one fold under one shepherd appear', will be least confident as to the particular means by which it will be brought about. From our present standpoint it is easy to see how feeble in places are the dividing barriers and how easily wisdom and love may surmount them. It is equally patent in other cases how real are the differences of principle and how mighty the strength of prejudices which must be reconciled, and how wisdom will be tasked and love tested before they can give way. Combinations such as the Sunday School Union, already international, the Bible Societies, the Young Men's Christian Association, suggest the value which the principle of co-operation for common objects may have. New wants will be born with new times, new plans of larger scope will be forthcoming 'as the thoughts of men are widened with the process of the Sun.' Close at our doors the great social questions are pressing for solution. Christians of all denominations are being called upon to deal with them ; Christianity as a whole must take a pre-eminent part in the solution of them, and in practical toil and combination great lessons will be learnt. Missions themselves, as has already been suggested, form the grandest basis for co-operative Christian effort that can be conceived. The great thing is that each and all of us should keep the grand ideal unswervingly in view, seek by all legitimate means to promote its realization, and by patience, tolerance, sympathetic study of one another, in a larger love, a more embracing wisdom, a stronger faith, move toward the goal. Could we but think that half the zeal, the intensity of purpose, the genius, the learning, the power of argument and persuasion, the loyalty to conviction, the sacrifice for conscience, the heroism of effort—in themselves such noble things—which in the past have been employed in the cause of division, would in the future be enlisted in the service of union, we should have no fear that the widest breach will be healed, the strongest barrier shattered and the followers of Christ made one.

Christian union is but a part of the wider question of religious union. Contemporaneously with the desire that all the citizens of the spiritual kingdom of our Divine King should stand to the outward world on terms of mutual recognition and fellowship there has grown up an almost equally imperious longing to approach the



non-Christian religions in a spirit of love and not of antagonism, to understand and justly rate their value as expressions of the religious principle in man, to replace indiscriminate condemnation by reverential study, and to obtain conquest, not by crushing resistance but by winning allegiance. And because this is a subject on which much confusion of thought and misunderstanding prevail it becomes us to speak with all possible explicitness.

It appears to us then that all religion whatever, in any age or country, is in its essential spring good and not evil. It has been at the root of all morality that ever made society possible ; has been the spring of every philosophy, the incentive to every science yet born ; has formed the nucleus and animating soul of every civilization the sun ever shone on ; has been the uplifting force of whatever progress the world, or any part of the world, has ever made. Religion has been spoken of as the great divider ; it is in fact the great, the only adequate and permanent uniting force. Burdened with never so much error, with never so much superstition, it is yet better, immeasurably better than the error and superstition without the religion. And they would be there in unrestrained force if it were not for these. Define it in what abstract terms you will as dependance on a higher power, as a consciousness of the reality of the invisible, as the mysterious feeling of the sacredness of conscience, as a sense of the divine in human life, it is the one thing that has made union, heroism, nobleness, greatness possible to men. Held in connection with what amount of falsehood you like it is the beginning of all truth. Everything worth having in life is founded on belief, nothing worth having is founded on unbelief. India may be as bad as you please under the reign of Brahmanism ; China, Thibet and Corea as degraded as you choose under that of Buddhism and Confucianism ; Arabia and Turkey as cruel and hurtful as you can imagine under Mohammedanism ; Africa as savage as you care to suppose with its dumb dark fetichisms ; all would have been worse without these. Superstition, lust, cruelty, selfishness, savagery, falsehood, wrong, hate, rage, can get on without religion of any kind ; they reign in uninterrupted devilishness, where it has never entered. Lucifer and Beelzebub have no creed, hell has no religion. Dim, dim and cold as yellow changeful moons, as twinkling, distant, cloud-obscured stars, as momentary, falling meteors in the dark dread night of humanity, yet are they farther removed from the utter darkness, the gloom and terror and despair which are the death of the soul, than from the crimson and gold of the dawning sky the splendour of the noon-day sun which we behold in Jesus Christ.

The one insurmountable obstacle which prevents many of the wisest and best of men from seeing this is the almost ineradicable

tendency to ascribe to the religious beliefs of those we call heathen, the abuses we find in heathen society. No religion, Christianity any more than others, can stand that test. It is the proper argument of infidelity. Apply it fairly and you make a clean sweep. All the divine things which the Gospel of Jesus brought into the world go by the board. The careful, important student of the working of beliefs on the human mind cannot help seeing that the gigantic evils of society, in Christendom and in Heathendom alike, are due to an original corruption of human nature, against which religion is always, in a degree which is the test of its value, a protest. The true root of sin everywhere and always is irreligion. Religion, wherever we find it, makes its appeal to the human conscience, addresses itself to the faculty of worship and makes a stand, effective or ineffective, against evil. However ineffective, to make the attempt at all is better than to let the flood roll irresistibly. China is better than Africa because it has better religions. China without Confucius would have been immeasurably worse than China with Confucius.

If we regard the question in the light of the distinction between subjective and objective we may say that the subjective qualities in the nature of man, which are exercised in religion, are the same in kind, though infinitely differing in degree, in all religious systems, and always, however exercised, are to be treated with reverence; and the proud vast claim we make for the Christian faith is that it alone furnishes those spiritual objects which can give full development and perfect expression to the spiritual nature of all mankind. It alone has certitude strong enough, life spiritual enough, hope high enough, love great enough to make summer in the world's heart. Because it has gone to the centre it can reach the circumference. Its mission to the non-Christian systems is one not of condemnation but of interpretation. On the same darkness, into which their glinting rays have feebly struck, it sheds its heaven-kindled, clear-burning, all-diffusive light. It holds the keys of all spiritual mysteries. To us the non-Christian religions are little other than archaic forms, however valid and fresh they may seem to their followers. They are crude attempts at theology, which have gathered round the personality of men, who in their own spheres, to their own times and races, were spiritual kings. Each presents a problem the Gospel is bound to solve. It has to explain them to themselves. But in doing so it must not disregard the fundamental law of teaching. It must proceed from the known to the unknown, from the acknowledged to the unacknowledged, from the truth partially perceived to the truth full orb'd and clear. Every ray of truth, every spark of holy feeling, every feeble impulse of pure desire, every noble deed, every act of sacrifice, every sign of



tenderness and love, which in them have made them dear to their believers, will be an open door for its entrance, and its right to supplant will rest finally on its power to comprehend.

We have a magnificent example of missionary polemics in the epistle to the Hebrews. Christianity had to replace Judaism, but before it could do so their true relation had to be shown. That mightiest controversialist of the apostolic Church took the whole complicated system of sacrifice, priesthood, Sabbaths, purification, traced their intricate lines till they ran into the Great Redeeming Plan, flung over them all the Crimson Mantle of Christ and struck their foreshadowings through and through with the light that never fades. From that hour Judaism was a lost cause. The bridge was thrown across the gulf, by which men might pass out of the narrow, exclusive limits of a national religion to the large liberty of that new faith, whose aim was to renew and re-unite the universal family of man. Henceforth Moses must be included in Christ, and instead of Christians becoming Jews, Jews must become Christians. It is true that Judaism was, in a peculiar manner, a preparation for Christianity, yet there is a modified sense in which all religion whatever is a preparation for Christianity, and this earliest polemic of the Church is a model for the Christian missionary in dealing with the religions of every country and of every era.

To sum up what has already been advanced, Christianity, in the conception of her Divine Founder, and according to her best traditions in every century, is a religion for the whole world. To bring all mankind into fellowship with Christ is her chief mission. That was the grand master-purpose which gave to the apostolic age its fervour, its inspiration, its resistless sway over men's hearts. But alas ! through centuries darkened by selfishness, by pride, by the love of power, by intolerant bigotry, by intestine strife she has gone far to forget her errand to the world. Yet again in our own times this great thought of a love for all men, wide, tender, tolerant as that of Christ Himself, is being born in men's hearts. For the first time in the history of modern Christianity, shall we say for the first time in the history of the world, the idea has been conceived of bringing together face to face, not only representatives of the many branches of Christendom but also leaders of the great historic faiths of the world. Surely this in itself indicates that great movements are preparing beneath the surface, full of hope and promise for the future. The splendid courage which has undertaken such a task will not be lost. Everything is calling loudly for a radical change of attitude on the part of Christian men. Our denominational distinctions have, for the most part, become anachronisms. They rest on certain hopeless arguments, which can never be settled one way or the

other. Our divisions are strangling us. The world's best literature and the world's best science are already without our borders. The leaders of social reform look upon us with suspicion and distrust. Our attitude toward the Christian world is stiff and unbending in the extreme. Meanwhile material changes and civilizing influences are flinging the nations into each other's arms. The great world, which does not understand the mystery of its sin and misery, is left without its Saviour, and He yet waits to possess the world He bought with His blood. The federation of Christian men and the prosecution in a spirit of loving sympathy of her Evangel throughout the world are the great ideals, which in the past have made the Church illustrious, which in the future must be her salvation.

Is all this distant, far out of reach and impracticable? Doubtless, like the millennium—and we might almost say it will be the millennium—it is by no means at our doors. These are only ideals, and men sneer at ideals. Already sarcasm has been at work on the aims of this great Congress. It has been weighed in the balances of a present day prudence and has been 'found wanting.' Now in the nature of things what is to be attempted by this assembly must be provisional, tentative and not immediately realizable. It must deal with un-matured schemes and unripe issues. Else how is a beginning to be made? Men of hard and unimaginative minds are sure to stigmatize its hopes as visionary. But we are not afraid of a word, and if we were this is not a word to be afraid of. The world is led by its ideals. It is the golden age to come that cheers us through the dark and dreary winter of present experience. It is Canaan with its milk and honey that makes the wilderness of our wanderings endurable. Every great cause for which heroes have bled and brave souls have toiled and sorrowed has been once an ideal, a dream, a hope, and on coward tongues an impossibility. It has been the peculiar business of religion to furnish those illuminating and inspiring ambitions which have been as songs in the night of humanity's upward march. Speaking humanly, religion is the strongest force, and it always will be, because it has always enlisted imagination in its service.

Will you hear a parable from the political history of China? China, great and ancient, we are accustomed to think and speak of her as one wide empire dwelling apart from the nations, unchanged by the course of millenniums, well-nigh impervious to the tooth of time. While other nations have come and gone, while empires have risen and fallen in the misty past and in the clearer present alike, seemingly unaffected by the changes that convulsed the outer world China has been China still. But this is partly delusive. China has been one through all the ages of history, because we had only one name for her, and our ignorance of her internal



state prevented us from knowing otherwise. The fact is, that not once only in her history, but many times, China has been a loose aggregation of petty kingdoms, different races, with different laws, different languages, different customs, and waging war on each other as remorseless as the internecine struggles of the Saxon Heptarchy.

Yet, notwithstanding this she has displayed one characteristic, seen nowhere else, a phenomenon absolutely unique in history. Elsewhere we have seen kingdoms fall and others rise in their place, but never have we seen the resurrection of a ruined empire. Egypt, Babylonia, Assyria, Persia, Greece, Rome all fell,

‘Never to rise again.’

Here only we see the broken empire rising from its own ruins, and after being rent by faction, crushed by conspiracy, torn into countless fragments by contending despots, at the next turn of the wheel of destiny, once more coalescing into a harmonious whole, and standing one and impregnable still, the most populous, the most homogeneous nation on earth. And the secret of this strange power has been an ideal. Down the long almost unnumbered line of her rulers, through every change of her many dynasties, in times of order and confusion alike, the ideal with which Confucianism furnished her, the very goal and ultimate aim of the cult, the ideal of a united and peaceful empire, ‘P’ing-t’ien-shia,’ ‘to pacify all under heaven,’ was never for a moment lost sight of. Rivers of blood might drench but could not submerge it, treachery and despotism and licentiousness might delay but could not avert it; the star of her darkest night, it has ever lured the nation on, and from every chaos has brought forth order.

Like that is the infinitely greater ideal of Christianity. It too aspires in a deeper, holier, more lasting, more blessed sense to ‘P’ing-t’ien-shia,’ to pacify—give peace to all under heaven. Another peace than that of external order, the peace which comes from rest of conscience, trust in the unseen, intimate communion through a living Saviour with a Father God. Not a conventional ‘under heaven,’ whose world is limited to Christendom as China’s world is limited to China, but one that runs all round the equator and stretches out to both the Poles. Its programme lies still before us, shame to us that after these 19 centuries it is unaccomplished, shame, deeper shame still, if like cravens we count the cost or magnify the difficulties or blench in the hour of danger; but deepest, most infamous, most undying shame, if in our littleness or narrowness, or love of forms and theologies and ecclesiasticisms and rituals the great ideal itself should be lost, which angels sang that night when the starry spaces were glad and did not know how to hold their exultation because they divined where the message came from, ‘Peace on earth good will toward men,’

‘Peace beginning to be  
 Deep as the sleep of the sea  
 When the stars their faces glass  
 In its blue tranquillity.  
 Hearts of men upon earth  
 From the First to the Second Birth  
 To rest as the wild waters rest  
 With the colours of heaven on their breast.

Love, which is sunlight of peace  
 Age by age to increase  
 Till anger and hate are dead  
 And sorrow and death shall cease;  
 Peace on earth and goodwill!  
 Souls that are gentle and still  
 Hear the first music of this  
 Far off, infinite bliss!’

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*To what Extent should we teach the Chinese Classics  
 in our Mission Schools?\**

BY REV. C. HARTWELL.

[American Board's Mission.]

WHEN Viceroy Yeh, who was captured by the British at Canton, was being deported to India in 1858, he was asked why he took so little interest in learning the news from the various parts of the world? To this he replied by also asking a question, “Why,” said he, “should a man, who has the whole of the Thirteen Classics in his stomach, care to learn what is going on in the world? He has already in his possession all the knowledge that is worth knowing.” And before that time my Chinese teacher had said to me that the Chinese did not consider it necessary to go to foreign countries to gain knowledge and experience. All that was useful they thought could be learned from books. These examples are enough to illustrate the old orthodox Chinese view of the all-sufficiency of an education in the Chinese Classics.

Nor has this exalted estimate of the value of these books even now been wholly superseded. Although the Emperor has been learning English, and mathematical and scientific themes have been introduced into some governmental examinations, still the Chinese in general, and even the Christian Chinese, naturally very greatly overestimate the value of the politico-moral teachings of the native classics. There is a natural tendency also for the

\* Read before the Foochow Missionary Union, 19th October, 1893, and published by request.



Chinese, after getting ideas from Christian sources, to read into the native books a better meaning than the writers ever possessed.

This extravagant regard which the Chinese have for their Classics has long seemed to me to have a very powerful influence in hindering their becoming interested in Christianity and embracing it. Considering the Confucian teachings as the height of excellence they do not see the need of anything better to take their place. And as they regard their system superior to the teachings of all the nations around them they do not suppose that the world can furnish anything better than China already possesses. They have been taught to believe that their Confucian system and the Chinese civilization founded upon it were superior to any other. Many years since a Chinese teacher said to me that the Chinese had been accustomed to think their civilization superior to that of other nations, because, although China had been conquered several times by other peoples, in no case had the Chinese adopted the customs and philosophies of their conquerors, but in every instance the conquerors had adopted the manners and teachings of the Chinese.

Then the Chinese teachings are almost entirely confined to the affairs of the present life. They do not discuss the doctrine of the soul, of immortality and of rewards and recompense in the future world. They are very materialistic in their influence, and so tend to make men indifferent as to any interests after death. I had a striking illustration last year of the ignorance of the literary class as to man's future destiny. I issued proposals for prize essays, to be competed for by non-Christian writers on the subject: Is there in the Confucian teachings anything that can give comfort to man at the approach of death? To my surprise I found that the literary men, unless they had become more or less conversant with Christian books or Christian teachings, could not understand the meaning of the theme. Over forty essays were handed in. They were written by first and second degree men as well as by others. One writer discussed the methods of comforting one's parents as they approached the hour of their decease. And none of the writers brought forth anything to give comfort to one in the dying hour. The best that any could do was to present some things implying a future existence and the statements that some of the ancient sages had ascended on high. One writer told me that when he wrote he had not the least idea that the subject had any connection whatever with anything after death. And the essays by some others showed a like ignorance of the spirit of the theme. When I asked one graduate what the literary men naturally talked about when they came to die he replied: They have nothing to speak about, unless they give direction about family affairs, or exhort to live together in

harmony. The idea of there being anything to comfort one's own self in view of death seems to be foreign to all their thoughts. From all that I can learn I know of no system of heathen teachings which is more deadening to the natural religious instinct in man and has a greater tendency to hinder men from embracing Christianity than the general and natural influence of the Chinese classics. As in India the system of caste is a mighty barrier to the reception of the Gospel, so in China the regard paid to the Confucian classics is the greatest obstacle with which the Gospel has to contend, aside from the universal natural alienation of the human heart from God and righteousness.

And yet I think we must admit that the Chinese classics as a whole are the purest heathen classics that the world has produced. If they do not contain so original, mental and philosophical speculations as some others they are comparatively pure from immoral taint, and contain many good practical maxims about the affairs of life. Indeed it may be a question whether the fact that there is so little said about the gods and the unseen world may not be one reason why they are not more immoral in their teachings. When the heathen indulges his imagination and fancy in peopling the unseen world with beings of like passions with mortals on the earth, as they are supposed to have more power than men have to carry out their wishes, it is natural for the sinful mind to imagine extraordinary things in respect to them and to picture their lives, not in the best manner to exert a good moral influence on the worshippers. One recent writer has said: "The gods of Homer and Virgil are not only feasting gods but roystering bacchanalian, drunken gods. They are not only sensuous, marrying and giving in marriage; they are openly and grossly licentious; adultery and rape are divine. They are vindictive, passionate, intriguing, mendacious. They are deifications of Ahab and Jezebel, of Machiavelli and Lucretia Borgia, of Henry VIII and Catherine de Medici. Well cried Vespasian on his death-bed, 'Woe is me, for I am about to become a god.'" (Dr. Lyman Abbott). And the gods of the people of India are represented as very corrupt. But the legends respecting the gods of the Chinese seem to be less impure than those of some other heathen nations of the past. Whether this be a result at the present day of the teachings of their ancient classics, or whether the comparative purity of the Confucian books is a partial result of the like purity in their ancient worship I have not the learning nor the wisdom to decide.

But the Chinese literature has many good moral teachings. It teaches the doctrine of a superintending providence over human affairs. The Confucian books also teach the truth that the ways



of Providence favor the good in this life and tend to restrain men from evil. Providence and the human conscience have taught the Chinese that virtue should be rewarded and vice be punished. Confucianism says many good things about the Five Constant Virtues, the Five Human Relationships and the Three Bonds of Society. But its teachings are very one-sided. Woman is not accorded her proper place, and the doctrine of filial piety is sadly distorted. To illustrate the result of Confucian teachings on this point I will say that I have never yet seen a hanging in any Chinese house or temple that reminded parents of their duties toward their children, while, as every one knows, the sentences about the duties of children are seen everywhere. Confucianism with all its good points in teaching political, moral and social duties needs to be corrected by the better moral teachings of the Bible. The regard taught for rites and ceremonies in the Chinese classics, though good in many respects, makes the Chinese rules of etiquette burdensome to Christians from Western nations, and sometimes one is almost inclined to remember the injunction of Christ to His disciples, "Salute no man by the way."

But the first question for our discussion still remains. To what extent should we teach the Chinese classics in our mission schools? A few years since I said to some of my Chinese teachers in our city school that in my opinion the time had come when, if the Chinese classics could be excluded altogether from schools in China and their place be supplied by such books as had been and could now be written by natives and foreigners from a Christian and correct educational standpoint, it would be a great blessing to the people. They then could be much better educated, learn better moral and social principles, have better views on scientific and philosophical subjects, and their minds would be much better enlightened and open for the reception of Christian truth.

The evil of the native method of teaching I saw illustrated a few weeks since. In a school taught by a Christian teacher, though not a mission school, I examined the pupils. Among them were five or six little boys beginning their schooling, whose parents had stipulated that the children should only be taught native books and in the native way. It was painful to see how lacking in interest the little fellows were when they read. I was struck with the difficulty in our schools in interesting such boys in their books. In the heathen schools they stimulate the boy by the worship and praise of Confucius, by holding up the idea that these books contain the sum of all useful knowledge, and that the mastering of them is necessary if he would have reputation as a writer, and especially if he would become an honored official in after life. But what

stimulus can a Christian teacher use to lead a boy to be interested in reciting the principles of the "Great Learning," which are to fit a man to become a model officer or prince of men? In the school of which I speak the boys who studied Christian books, which they could understand also, manifested much more interest than the others in their native books as well.

But it will be said that it is visionary to talk of abolishing the Chinese classics wholly from mission schools. If a Christian Chinese wishes to influence his people as a teacher or preacher he must have a knowledge of these classics in order to gain the respect of those for whom he is to labor. And this opinion seems to be correct in the main for the present situation at least. But why should the children be required or allowed to read these books at the beginning of their schooling? Why not wait, if the child must learn them, till he is twelve or more years old before he is put to commit to memory the "Great Learning" or the "Doctrine of the Mean?" He can then commit them and be able to understand more or less of their meaning, which will be a great help in the memorizing. Christian and easy scientific books in good style, as well as colloquial books, can be used at the first, and there is no valid reason why, in the use of these, the memory may not be cultivated, and also the power of thought awakened from the beginning of the child's education.

In a carefully written paper on "The Heathen Classics in Mission Schools," by Dr. E. Faber, in the June number of *The Messenger*, after taking the ground that we missionaries should not attempt to "impart Confucianism after the manner of the Chinese in our schools," he says in respect to elementary schools: "For the elementary course the heathen classics are altogether out of place as text-books." In respect to the higher schools he thinks "the classics cannot be ignored. But the Chinese old-fashioned method is not to be adopted by enlightened teachers. The classics are to be treated historically and critically in the light of Christian culture." He then says: "A hand-book on these classics in Chinese has been felt as an urgent need for many years. Such a work would serve the two-fold purpose of a text-book in the school-room and of a guide-book to the gates of the Kingdom of Heaven in the hands of educated Chinamen. In order to produce such a work a masterpiece is needed that would really come up to the highest aim and purpose; its author would necessarily have to devote the undivided efforts of several years to it." And after sketching an outline of his idea of such a hand-book, and after mentioning the Thirteen Classics, those which Viceroy Yeh had wholly committed to memory, he again says: "Although these thirteen Confucian



classics contain much that is good, by far the greater bulk of their contents is antiquated and cannot possibly repay time and trouble spent over them. For Christian schools we need first *an expurgated edition of the classics*. We might retain all that is true, also much that is beautiful, as far as it is not inimical to Christian principles." He further says: "A thorough *reform of education* is required to ameliorate the condition of the people. The first step must be to throw out all ballast of unprofitable learning, especially from elementary schools; let the boys and girls be taught what they need for life and eternity, nothing else. Our Christian schools should lead the way. If we wish to graft something better on the tree of the Chinese mind we must make use of the pruning knife and remove all wild branches." And he closes with these words: "Mission schools may carry out a great mission in China, if conscious of their mission."

With Dr. Faber's main positions in theory, I think, we all in the main must agree. But we shall find great difficulties in carrying out the plan. It will be difficult to find missionaries able to prepare the text-books that he would recommend. And again, there will be great difficulty in bringing our Chinese Christians to believe in our theory and heartily assist in putting it into practise. Their respect for the native books and native methods is very great, and they will be slow to acknowledge that foreigners can introduce methods of teaching the Chinese language superior to those which the natives have learned by centuries of experience. I have found practically great difficulty in getting native Christian teachers to adopt new methods of teaching. The introduction of teaching English in some of our schools will prove of great advantage in aiding the adoption by the Chinese of new ideas as to methods of instruction and education.

And in respect to making a selection from the native classics for use in our schools, on what principle shall it be made? Shall we aim to teach Chinese history? or Chinese morality? or attempt a compend of all the political, moral and social principles found in the Chinese classics? The Chinese history contained in the native books must be of special interest and value to the Chinese. But it seems difficult to make a satisfactory selection as such from some of the classics for this end. Or, if we single out the moral teachings of the Chinese books as of the most importance and teach them, how can we avoid the inference, natural for the Chinese, that we esteem their moral system of great value and so confirm them in their present belief that it is of superlative excellence. Or again, if we attempt to give a compendium of the various teachings in the classics it will be very difficult to

make it satisfactory to the natives and to have it acknowledged as complete. I for one also fail to see how any compendium can be expected to do all that Dr. Faber would have his hand-book accomplish, viz., not only be a text-book in schools but also be "a guide-book to the Kingdom of Heaven in the hands of educated Chinamen." To secure this it would seem that his book must not only be written from a Christian standpoint but must be a Christian book, merely drawing illustrations from the Chinese classics to enforce the Christian truth in point. Many illustrations can be found for such a purpose, but the spirit of the Chinese classics is to make men proud and self-sufficient, the opposite of leading persons in humility and prayer to seek for the Kingdom of God. I do not see therefore how any selection from the classics can accomplish the end he would propose. If we would have a text-book of the Chinese classics for mission schools I see no way but to take the books as they are, in whole or in part, and make such notes as are necessary to call attention discriminately to the proper teachings they contain, and to correct those that are erroneous. It seems to me that if we could have an edition of the Four Books and Five Classics, or selections from them, with the right kind of notes, it is what we greatly need for mission schools of higher grades. Such I suppose is what was recommended by the Shanghai Conference of 1877, but which, so far as I know, has not been undertaken. As the case now is at present I see no better way in our higher schools than to teach the books as they are, or selections according to each one's judgment, and give such instruction as will correct any erroneous teaching. I would not recommend the committing to memory of all the books, as they are not, in my estimation, of sufficient value to warrant so great an expenditure of time and mental energy.

In conclusion, as to courses of study for mission schools in the Chinese classics, a most difficult point to decide wisely, I will presume only to suggest the following:—

For elementary schools, after an advance has been made in Christian books, there might be taught

1. The Trimetrical Classic, 三字經.
2. The Thousand Character Classic, 千字文.
3. The Youths' Hand-book of Knowledge, 幼學須知.

The first of these contains a condensed epitome of Chinese history and a brief description of the Chinese classics, is generally the book first read by the Chinese, and is a natural beginning for studying the Chinese books. The second, though rather difficult to learn, is a good book to give a knowledge of different characters, as it contains one thousand of them and no one in it is repeated. These



characters too are sometimes used as a sort of alphabet for numbering various places and things, so that it is a great convenience to know this book.

What I call the Youths' Hand-book of Knowledge, for want of a better name, needs a good deal of the pruning Dr. Faber has spoken of, but contains phrases and information on a great variety of subjects, which will be of service to the Chinaman who does not have the advantage of pursuing a full course of study.

For the Chinese boy who will have no further education than in the elementary school, and who gets his religious, moral, political and social instruction from Christian sources, I think the studying of these few books will be of much more value to him in his after life than to spend his little time on the classics which he does not have time to master.

For higher schools I see no better way than to follow, or modify according to circumstances, the usual Chinese order of studying, so far as time permits, either in whole or in part, the Four Books, Book of Odes, Book of History, Confucian Annals, etc., interspersed with the usual books of Poetry and on Poetical Composition. Perhaps the time will come when we shall have expurgated editions of the various classics, prepared with suitable notes, much as we have editions with notes of various Greek and Roman authors for use in high schools and colleges at home. In my opinion such editions would be of great benefit in aiding the introduction into China of a better system of education. They might also directly aid the cause of Christianity by judiciously presenting in proper connection, in the notes, the better moral and religious teachings contained in Christian books.

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Said a brilliant Oxford student, who died soon after beginning his missionary career: "I think it is with African Missions as with the building of a great bridge. You know how many stones have to be buried in the earth, all unseen, for a foundation. If Christ wants me to be one of the unseen stones, lying in an African grave, I am content. The final result will be a Christian Africa.—*Missionary Review*.

According to Dean Vahl's statistical review of missions in 1890-91 there are 304 missionary societies—British, Continental and American—and the following are the grand totals: Income, £2,749,340—increase, £333,402; missionaries, 5,094—increase, 442; lady missionaries (unmarried), 2,445—increase, 327; native ministers, 3,739—increase, 306; other native helpers, 40,438—increase, 4,033; communicants, 1,168,560—increase, 201,704.

An old man named Wang in Shen-si, China, was the head of his class. His nephew, who had lived a bad life, became a Christian, and there was talk of beating him, because he would not worship his ancestors. The change in the young man's life was so thorough that his uncle both refused to consent to the persecution, and resolved that he himself would study the doctrine. As a result he now gives clear evidence that he is a disciple of Christ.—*China's Millions*.

## Educational Department.

JOHN FRYER, ESQ., LL.D., }  
REV. JOHN C. FERGUSON, } *Editors.*

Published in the interests of the "Educational Association of China."

### *Notes and Items.*

WE are happy to be able to announce the arrival of our fellow-worker, Dr. John Fryer, from his visit to America and the World's Fair. He has been in labors so abundant for the good of general educational work in China that even his temporary absence is a great loss to us. Much work is waiting for him as General Editor of our publications and Chairman of our Executive Committee. His arrival is welcomed by us all, and he will be a great strength to all our interests.

J. C. F.

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A new boys' school is being built in Chungking, Szchuan, in connection with the Methodist Episcopal Mission. It expects to do the work for the present of a high school or academy. We wish the new enterprize great success.

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The day of prayer for schools and colleges was fixed by the last Triennial Meeting to be the first Thursday in December, which comes on December 7th of this year. This was chosen rather than the usual day in January, on account of the clashing of the latter date with the vacation at China New Year. We earnestly recommend its observance, not only in all our schools but in all missionary circles in every part of China. It ought to be made a day of special religious services, and for this purpose all regular daily classes ought to be abandoned. A sermon by some neighboring pastor would give a fitting opening for the day's work, and this could be followed by meetings appropriate to surrounding conditions.

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The Bible History (玩索聖史), published last year by Dr. Faber, is a valuable work for our advanced Scripture classes in schools. It is in three volumes, and carries the narrative down to the close of the Old Testament Canon. Such a book is a necessary help to the ordinary text of Scripture in giving side lights from contemporaneous history and also in giving the student a chronological view



of the recorded events. We suppose that this work will be supplemented in the near future by other volumes covering the period between the close of the Old Testament Canon and the opening of the New and also the New Testament narratives. We earnestly recommend an examination of this work by all teachers.

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The Report of the Triennial Meeting of the Association, held in Shanghai last May, is now on sale at the Press. It is a neat volume of 78 pages, and is bound both in cloth and paper covers. It contains a Preface by Rev. Dr. Parker, the Constitution and By-Laws lately adopted, a revised List of Members, the Programme and Minutes of the late meeting and all the papers which were presented and a resumé of the discussions which followed these papers. This little book is full of the latest information concerning the aims and methods of our educational work, and will be profitable reading alike for those who are not, and those who are, engaged in teaching. No surer tribute to the value of school work could be given than is found in the pages of this little book. It shows that the controlling spirit of our schools is not narrow and sectarian but liberal and broad. An earnestness of purpose is clearly seen, which will prove of great value to the cause of Christianity in China and to the renovation of the empire. A careful perusal will be enough to convert the most avowed disbeliever in schools as a missionary agency and to prove to him that there is the same singleness of aim among our teachers as among any other classes of workers. The Report is sold for 50 cents in cloth covers and 30 cents in paper covers.

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Mr. Couling, of Ching-chow, Shantung, writes that some new buildings have been erected in connection with the school of the English Baptist Mission at that station with accommodation for sixty or seventy boys. A training institute, capable of holding about 60 students, has also been erected in the same place. It is also most interesting to note that a museum has been opened by the Mission on a good street of that city and that it is in successful operation. We expect to give more information concerning this museum in a future issue. All these enterprizes have been successfully completed without any unpleasantness or difficulty with the people. We offer congratulations.

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We feel convinced that a mission school ought to be conducted in the strictest sense as a school and not as a device to catch unwary youths and make Christians and mission helpers of them.

This would be a cunning craftiness unworthy of the highest Christian ideals or of an ordinary scientific devotion to truth. However, while this is true, it is equally true that it is our greatest duty and privilege to see that the strongest Christian influences pervade every department of the school. We ought to let all our patrons understand clearly that in putting their children under our care they are subjecting them to such influences and allow them the discretion of patronizing us or not as they may feel willing or unwilling to the fixed conditions. We as educators are thoroughly scientific in teaching Christianity, for this alone gives us a true and adequate conception of God ; and it is only as the mind and heart have a true conception of God in His attributes and works that there is any proper foundation for real science and sound morality. No right-minded heathen will fail to understand the logic of this position, even though he may be unwilling to send his children to us, and we thus gain in the respect of the people for consistency. In this way we shall obtain no pupil under misunderstood conditions, and the pupils themselves will be more self-respecting. Our aim is not to give Christianity under educational influences but to give a good education under the most thorough Christian influences.

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The teaching of English in our schools is like Banco's ghost : "it will not down." The problem meets everyone who opens a new school or who is revising the course of study of an old one. While it must be confessed that some of the very best of our schools have never taught English and have graduated men of thoroughly trained minds it must also be acknowledged that even these schools have the problem constantly thrust upon them by prospective patrons. Some of the leading spirits among us such as Dr. Edkins and Dr. Faber on the other hand, are earnest advocates of its teaching. The latter gentleman thinks that English will hold the same position in the Orient which Latin held in mediæval Europe. It is sure that there is a far greater demand for it than for any other single branch of an ordinary course of study, and that few, if any, of the progressive Chinese of the empire fail to recognize its value. It is taught in all government schools which teach anything outside of the Confucian books. In our opinion the question whether it ought to be taught or not must be settled upon the same principles which are applied to any other branch of study. These principles are two : 1st. What is its value as a training to the mind ? 2nd. Of what use is it after it is learned ? If English can stand these tests it ought to be taught as readily as geography or surveying. It is for each to settle for himself on these lines. Does the teaching of English develope the powers of discrimination or observation and



then truly educate? After it is learned is it put to any good use for the advancement of mankind, either in temporal or intellectual benefits? We express no opinion in this connection, although we hold a decided one, but desire only to state principles.

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The German Methodists of America have just erected a beautiful school building on the hill overlooking Chinkiang, under the superintendence of Rev. C. F. Kupfer. Its faculty is to be strengthened soon by the arrival of two young Chinamen from Germany, who have been pursuing advanced studies there for several years. These young men received their first training in the Kiukiang Institute.

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Four things a man must learn to do  
If he would make his record true :  
To think without confusion clearly ;  
To love his fellow men sincerely ;  
To act from honest motives purely ;  
To trust in God and heaven securely.

—DR. VANDYKE.

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“Let Him First Be a Man” is the title of a recent work published by Lee and Shepard, Boston, and written by W. A. Venable, LL.D. “This is a school-master’s book in the double sense of coming from and being intended for this class.” The title is one borrowed from Rousseau’s ‘Essay on Education,’ and itself gives the key-note of the many practical and spermatic thoughts of the book. It is the product of the care and precision of a life-long educator who has attended both to the literature of the ancient masters and to the young and animated spirit of the new education. The book is vivacious and in some parts witty, and cannot fail to excite new enthusiasm in busy workers. Some of the main topics it treats of are, 1 : Education, ends and means ; (4) School-mastery (*a*), guide, shepherd and pilot ; (4) Dr. Arnold’s Way (*f*), how not to govern a school ; 6. Topics of the Time (*a*), experiments of light ; (*e*), the quick coal ; 9. Studies in the History of Education (*a*), Confucius ; (4) Education in Early Greece, etc., etc. We commend the book to fellow-workers.

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## *The Government Colleges of Suchow.\**

BY REV. A. P. PARKER, D.D.

[Methodist Episcopal Mission (South).]

(*Concluded from page 540.*)

THE *Tz Yang* college is an older institution than the *Chen I*, but it is of a lower grade, as both the Four Books and Five Classics form the basis for the subjects given out for essays. This college was established in the 52nd year of the reign of K'ang Hsi, 1714, by the then Governor Chang Peh-hsing. As originally established it was in some sense a real college, as the founder selected youths of promise and placed them in the institution to study. But in later years it has become, like the *Chen I* college, more of an examination hall than a college proper.

Subjects for essays are set twice a month by the provincial officials and the head-master or president of the college. The number selected for prizes is 60 in the highest grade, 120 in the second grade. Those who are selected for the third grade, containing 400 or 500 names, have simply the reward of being distinguished by honorable mention, but get no pecuniary reward. The prizes given are about the same as in the *Chen I*, but the number of contestants is very much larger, amounting to over 1000 each time, as the subjects given are easier than in the *Chen I*.

The *Ping Kiang* college was founded in the 8th year of Kien Lung, 1744, and is only for the undergraduates (童生). It is supported in the same way as the other two colleges by revenues derived from the lands with which it has been endowed at different times, and also from contributions from government funds. Like the other two colleges it was destroyed during the T'ai-ping rebellion and rebuilt after the recovery of the city.

The subjects for essays, taken only from the Four Books, are given out twice a month—on the 3rd by the provincial officials and on the 18th by the president of the college—and prizes are given for the best essays to a fixed number as in the case of the other two institutions. A limited number of youths, some fifteen or twenty, are supported on the premises, and are regularly taught by teachers provided by the management. But, as in the case of the other colleges, a large majority of the students study outside of the college and come twice a month to hand in their essays, and if successful receive the prizes.

\* Read before the Soochow Missionary Association.



After reading the history of the founding of these schools and the published regulations for their conduct and maintenance a visit to the institutions is disappointing. The buildings, which are quite extensive and show the comprehensive plans of the founders, are now dirty and dilapidated. The courts and grounds are overgrown with weeds, and dust reigns supreme in all the rooms. The founders of these institutions have long since passed away, and those who now manage the money manage by ways that are dark to keep a good part of it for their own use, and the buildings are suffered to fall into ruin. The officers in charge, the examiners, &c., live in their own homes; the themes for essays are sent around to the students, for the most part, and apparently the only use for the buildings is to serve as a place where the lists of successful candidates are posted at the front doors. Only in the *Hioh Ku T'ang* does there appear to be some life and vigor remaining; the buildings there being kept fairly clean and in a good state of repair.

Of course nothing is said here concerning the Civil Service Examinations, as that is a subject by itself and foreign to the scope of this paper. Neither is anything said about free schools, of which there is a considerable number in the city, supported, however, mainly by private charity.

An article from the *Shen-pao* on the subject of Education in China will, very appropriately, form a part of this paper. It appeared in the issue for August 31st, and shows, first, the difference between the government colleges, of which this paper treats, and the Civil Service Examinations; and, second, the estimate that an intelligent native writer places on the present system of education in China and the necessity for a change, both in aims and methods. The article runs as follows:—

“The philosopher Ts Sz says, ‘Heaven having created men is surely bountiful to them according to their qualities.’ Hence those who plant must cultivate. Now to cultivate is to enrich and supply with materials for growth, and this means thorough teaching and nourishment. In modern times our government has a universal and complete system for the education of students. Besides the Imperial Academy at Peking there are in all the provinces Educational Offices for each prefecture, district and department. And officers are appointed to superintend educational affairs, as the *Kiao Sheu* (director of studies for the prefecture), the *Kiao Yü* for the district, the *Hsioh Chên* for the department, etc. These all have about the same rank as the teachers in the Imperial Academy, and thus it is that the government has appointed both places and men (in all parts of the empire) for the work of educating men of talent.

“But besides this government system of Educational Offices and Civil Service Examinations there are colleges established throughout the country, from one to four in every prefecture and district. These all have established regulations for the explanation of the classics and the examination of essays, and their systems of prizes and rewards are quite sufficient to stimulate students to unflagging exertion.

“But many in discussing the subject complain that, while the students who pass the Civil Service Examinations have some chance for advancement and reward, those who attend the colleges have no such prospect before them. In the civil service examinations the *fu-sang* (general name for a graduate of the first degree) may become a *tsen-sang* (additional licentiate), the *tseng-sang* may become a *lin-sang* (salaried licentiate), and he in turn is eligible to become a *kung-sang* (senior licentiate). Thus they rise inch by inch, and there is always a prospect before them of advancement. Not so with the colleges. A student there can only hope to come out at the head of the list and get a small money prize, and that is all. And yet as a means of cultivating talent and extending education the colleges are superior to the Educational Offices or Civil Service Examinations. For in the colleges there are regular and frequent tasks or lessons set for the students, and thus there is constant variety and extension of the range of subjects for study. The Educational Offices not following such a plan there is no opportunity for an extension of the range of learning and increase of knowledge.” (From this it would appear that the establishment of colleges in recent times is an attempt, however vague and unsatisfactory, to get out of the old ruts of the civil service examinations based on the fossilized *Wên-chang* system.)

“But after all,” the writer goes on to say, “The subjects of study, even in the colleges, are confined to the ‘eight legs’ (essays) and to making poetry. And even where themes outside of these are set, such as Historical Allusions, Current Affairs, Explanation of the Higher Classics, etc., yet the sum total of the whole result is only empty words and nothing more.

“But in recent years times are different from those of former years, and it has become very important that foreign affairs should be studied and understood. Hence schools have been established in various parts of the country for the purpose of giving instruction in subjects growing out of foreign relations. The first of these schools was the *Kwang Fang Yen Kwan* at Shanghai. Besides this similar schools were established at Fuchow, Tientsin and other places. The education given in these schools is solid and useful, and the pupils educated in them are of immediate use to the country. Hence we see



that in recent years selections are constantly being made, from among the students in the military and naval schools, of men for positions in the army and navy. But in the case of the *Kwang Fang Yen Kwan* while the first class of students that were selected and reported to the Throne obtained positions in government employ, the second party did not meet with the same favor, but were suffered to drift about among the higher officials without any permanent employment or hope of promotion. Hence though others have been sent up since, the students saw that there was little hope of advancement for them, and consequently they laid no stress on being reported to the Throne. The pupils naturally have lost interest in their studies, and none have been reported to the government for a long time. The pupils in the school have therefore had no other prospect before them than the small monthly stipend of three or four taels per month. And as they are not allowed to go into any other employment as, for instance, compradores in the foreign stores, interpreters, etc., they have been sitting bound, as it were, in the midst of the school without hope of reward or promotion. It cannot be that this is the object of the government in establishing this school.

“The general manager, Liu Kung-heu Taotai, seeing the condition of the school, has made a very full statement of its affairs in a memorial to the Northern and Southern Superintendents of Trade, that is, the Viceroy of Chihli and the Viceroy of Nanking, asking permission to report such of the students as have completed their studies, so that they, the Viceroys, may grant to some of them permission to enter the Imperial Academy, that is, become *Kien Sang*, and thus have the privilege of attending the triennial examinations for *Kü Jen*; others to be appointed as teachers in various parts of the country; some to be sent abroad for study with the various legations to foreign countries, etc. By this means the pupils will have some prospect of ‘getting out of the hills,’ that is, promotion, and also the country will have the use of capable men, and thus the money spent on the institution will not be wasted. Truly by this means many good results will flow from one act.

“The Taotai having thus turned his attention to the school with the purpose of improving it no doubt the rules of the institution will be strictly enforced, the students will diligently pursue their studies, the native and foreign teachers will brush up their spirits and teach with renewed energy, and in a very few years we shall see cultivated talent blossoming forth the glory of the kingdom.

“As it has become of the very first importance that foreign affairs should be thoroughly understood there need be no fear that one who is well instructed along this line should fail to find employment. But if one who has the knowledge must first show it by

trial, that is, in a private way, before he can find employment, that will be too late (for him to secure a position). And besides, how can one be sure that even when he is known he will certainly be employed? There are a great many persons throughout the country who, 'though holding the precious jade in their arms, are compelled to weep,' that is, unrecognised talent.

"But some may say that when men in high office are on the lookout for men of talent the men of talent will be like an awl in a bag (they will be sure to make their way out in time), and why should there be any fear that men of talent should not find positions of usefulness? But such are ignorant of the fact that although those in high office may be on the lookout for men that they can use, and there may be men well qualified to fill the places, yet they may not have any way of meeting each other. Therefore it is that the present system of selecting and promoting men of talent by the government is regarded as more just and equitable than that which obtained in the Han dynasty, where each region or district chose its own men for promotion to government position. The Han system worked well in its day, but there were many abuses growing out of it. It is therefore not equal to the present system of Civil Service Examinations, by means of which the abuses of that system may be eradicated.

"But the Civil Service Examination ought to take pattern from those of Western lands, where nothing but what is solid and real counts for anything. Only by following this plan can we hope to get men of real ability to fill responsible positions in the country. If we still follow the old régime of giving out a subject and writing *wen-changs* (essays), the student either copying the whole of his essay from some previous writer, or else plagiarising sentences wherever he can find them, and thus making up an essay of empty words, surely we will continue to have mere empty works and no acts, that is, vain pretence and no real benefit.

"In Western lands the examinations are not hampered by having to conform to one unvarying system. Each candidate is examined on what he has made a specialty of and knows. Moreover, each one is examined face to face, the subject is discussed and the candidate's knowledge is brought out. Hence those who pass rejoice, and those who fail cannot murmur. More than one officer is also appointed to superintend the examinations, and each one examines in the subject with which he is specially acquainted, so that all who pass are real scholars, and there is no chance for bribery and corruption."

A recent writer in the *Hu-pao*, in the course of an article showing the urgent need for men to meet the demands of the



country growing out of its foreign relations, discusses the work of the schools that have been established by the government at Shanghai, Tientsin, Fuchow, Nanking and other places for the study of those subjects that China's foreign relations have made it necessary for the officials and people to understand. He says that the results so far obtained from these schools are unsatisfactory. Only about three-tenths of the students have been of any use to the country. The reason assigned by the writer for the failure of seven-tenths of the students to amount to anything is that they are first required to study English, or some other foreign language, before they can get any education in foreign science. "But by the time they have obtained a fairly good knowledge of the foreign language they have advanced in age, and their ardor has become very much abated, so that they have not the interest for foreign studies that they had at the beginning. The result is that most of them do not learn anything of Western science, and are practical failures, so far as any real education is concerned."

The writer's position therefore is that Western science must be taught in the Chinese language before there can be any well grounded hope of real progress. He makes two suggestions as to the best way to remedy the present unsatisfactory condition of things. First, let the government employ an increased number of qualified men, preferably foreigners, such as Drs. Edkins, Fryer, Martin and others, to translate numerous works on Western science into the Chinese language. Second, let the government colleges that have been established throughout the country, such as we have been discussing in this paper, introduce the study of Western science and foreign affairs into their various curricula, and thus make these subjects an integral part of the system of education throughout the empire. Such a move would indeed be a boon to the country. Surely the day cannot be far distant when such *real learning* 實聖 will become a vital part of Chinese civilization.

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Dr. Ashmore, in the *Independent*, referring to native heathen benevolent works' says: But our most impressive rival to missionary effort was the starting of a native hospital by some of the same parties. The English Presbyterians had done a great work in the healing line, and had made a great impression on the people. Something must be done to take the wind out of their sails. So a large Chinese building was projected and in time completed. That was at least eight years ago—there it stands—a fine, showy structure—but it has never been opened and has never had a patient. Perhaps the real reason is that some things went askew before they got quite round to the new building. A temporary place has been provided elsewhere for the time being. A large supply of drugs was furnished to the "doctors" in charge, which they were to use in healing the poor and needy and those who had fallen among thieves. It was soon discovered that the medical staff were selling all the valuable drugs for the benefit of their needy selves and prescribing only the cheap ones, or vigorous doses of salt and water, or vinegar and water, or molasses and water, for the common people. That shook the public confidence and discouraged remittances. And so now the mission hospitals have the whole field to themselves again.

Swatow, China.

*Melted into Light.*

TO MY FATHER, JEREMIAH PORTER.\*

## I.

Crystal and sapphire mingling in their dyes  
 Form the vast pavement of the azure bright  
 Against whose measure of unfathomed height  
 A mass of cloud-land banks before our eyes.  
 Earth-born—it floats its beauty to the skies  
 Ever ascending, till enswathed in light  
 And flooding radiance, it summons our delight  
 In purity illumined, as we watch it rise.  
 The crowning of its glory fills our thought,  
 A present brightness, interspent with gold;  
 No fleck of dross upon its breast of snow,  
 No touch of earthly stain within it wrought;  
 New wonder from its Sun-drawn light unrolled  
 Of dazzling splendor and Celestial glow.

## II.

How can such glory stay? It now transcends  
 The limits of a possible return  
 To the dim shadows of an earthly bourne,  
 Aspiring to ethereal heights it tends.  
 The Sun anew a transient brilliance lends  
 From fires all glow and splendor, as they burn  
 Drawing with might eternal. Doth he yearn  
 His throbbing flames to quench? Once more he sends  
 Rays of strange beauty all transfused with light,  
 At whose swift impulse, lo, the cloud disparts,  
 By the strong thrusts of quenchless ardor riven  
 Gleams in a parting glory on our sight,  
 Reflects Celestial vision, upward darts  
 Then fades and melts—lost in the light of Heaven.

\* Jeremiah Porter, D.D., Post Chaplain, U. S. Army, retired. Born at Hadley, Mass., December 27th, 1804. Died at Beloit, Wisconsin, July 26th, 1893.

Leaving his New England home on the completion of his studies Mr. Porter went West in 1831. Providentially he was led to Chicago in 1833 when that city was a village of only 300 people.

He organized the first religious society in the little village, a Presbyterian Church. This Church, under the pastorate of the widely known Dr. J. H. Barrows, has recently celebrated its sixtieth anniversary. Mr. Porter's early pastorate extended over two years. It served to endear the little city to him. In his old age he was permitted to see it rise to the dignity of the second city in the U. S. and to rejoice in the gathering splendors of the Columbian Exposition. Through a ministry of sixty years, of varied experiences in city and in frontier life as well, he illustrated the strength of a profound faith and of a character as pure and true as it was sympathetic and consecrated to the service of men.

In a memo. of a year's experience, sent to his children in China some twenty years ago, occurs the following sentence: "Through infinite grace in Christ Jesus, our life, we confidently believe, shall melt away into the light of Heaven."



## III.

Strong, pure and radiant, his life of love,  
 Drawn on to heights serene. Without alloy  
 That wealth of gentleness, of peace and joy,—  
 Illumined with divinest light, fit thus to prove  
 His life work blessed, whom the Son doth move  
 To sympathy and service. Glad employ  
 Touching earth's shadows urgent to destroy.  
 A crystal soul—all lustrous from above ;  
 Calm while aspiring, patient in his faith,  
 Fearless of earthly ill or death's strong strife.  
 He fades from mortal sight. To him was given  
 The rest of love. Confidingly he saith :  
 "Through grace in Christ, rich, infinite, our Life  
 Shall melt away into the Light of Heaven."

H. D. P.

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## Correspondence.

## A SUGGESTION FOR THE REVISERS.

T'ungcho, near Peking, Oct. 26th, 1893,  
*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: I received a valuable suggestion from Dr. Blodget recently, which I pass on. He said, "In the work of our Peking Translation Committee I always took a copy of everything sent me by the other members of the Committee for criticism. When we came together for the final criticism I was the only person who had an extra copy. Others were obliged to listen, or look over the shoulder of the translator as he read his draft and the various criticisms."

He also said, "I have a 'block' for the printing of the lined paper, made here."

It will probably be easy for us all to have copies made of everything that comes to us, including our own work. There is always a possibility of losing the manuscript in its long round. If we keep copies of our work we insure ourselves against such a possible loss,

a matter of great importance to men who are pressed and sometimes almost overwhelmed with work.

How we are to secure the criticisms that come after our own I do not apprehend. Perhaps each reviser can at least make several copies of his final draft for use by members of the Committee. For myself I would be willing to make an extra copy of my own part complete and send round to all the members of the Committee.

CHAUNCEY GOODRICH.

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### A WANT TO BE SUPPLIED.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: My attention has recently been drawn afresh to a want, as I conceive, in our Christian literature in China by the reading of Dr. Ichabod Spencer's Pastor's Sketches, in which he records his method of dealing in numerous actual cases with persons in contact with religion. I have often felt how ignorant and helpless I was in

dealing with a Chinese scholar, merchant or peasant, and have often wondered how such persons should be *best* dealt with. Is it possible to have for the use of foreign missionaries in China a book which would be as useful to them in its way as Spencer's book is to home workers? What we now have is only a few scattered and confessedly incomplete papers, without *concrete* cases of dealing, without which Spencer's books could not have been written. Such a work as a Chinese counterpart to Spencer's Sketches would be of inestimable value as being applied Christianity for Chinese. This is the secret which Professor Henry Drummond thought might be supplied to poor groping Chinese missionaries by a number of rabbis sent out from home. Have we not in China already the only rabbis competent for the quest? True, among us there may be grave differences as to methods, yet such a book as I have in mind could after all be best written by a large number of successful evangelists uniting their *experiences*, not their *theories*, under *one* cover, whereby every really successful method of presenting truth would be set before the reader. For the aggregation of such a symposium is there not somebody willing and persuasive to be found in the missionary body in China?

Yours faithfully,

D. MACG.

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JUDAS AS A PRECEDENT.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I was interested in reading the article in the Sept. No. of the RECORDER, p. 417, on "Jesus as a Teacher and Trainer." With much of it I agree and think that we should never forget the

the "Training of the Teacher" was an essential part of Christ's earthly work. But I must differ totally from inference No. 4. If it proves anything it proves too much.

1st. Jesus not only took Judas under training but He put him into the ministry. We should therefore infer that we ought to *put unconverted men into the ministry*. Is it not as legitimate an inference as the others?

2nd. Judas was not only unconverted but dishonest, and yet Jesus made him *treasurer* of the little missionary band. Are we to infer that we are to *select dishonest men for mission treasurers*?

3rd. Judas proved a *traitor*, and Jesus knew that he would do so. Are we to choose men for the ministry and positions of influence in the work, *whom we expect to be apostates and to bring disaster and reproach to the cause*?

It seems to me just as legitimate to make these deductions from the fact that Judas was among the Twelve as it is to say that "His example (Christ's) warrants us to select unconverted persons for regular and systematic instruction."

The fact is that Judas was a *professed* follower of Jesus, was looked on as a converted man, and no doubt, as far as human eyes could judge, was an energetic and earnest preacher of the Gospel. As far as we are concerned I think that the only legitimate inference from Judas being among the Twelve is that a man may be a professed believer and even an earnest preacher and yet become an apostate through disappointed ambition and love of money. To deduce the inference from it that the article does, I regard as an effort, like those of so many modern critics, to poise a very large pyramid on a very small apex.

R. H. GRAVES.



MR. GENAHR'S "FIRST IMPULSE."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Mr. Genahr says, "*My first impulse after reading Dr. Ashmore's letter was to send you another long and explicit counter testimony of the Word of God as to 'His own estimate of heathenism.'*" We hope Mr. Genahr can be persuaded to return to his first impulse. The texts adduced by Mr. Schaub surely do not satisfy the mind in favor of Mr. Genahr's affirmation that "*pre-Christian paganism likewise (as Judaism) had a divine sanction.*" The case needs all the witnessing that Mr. Genahr can add to it. It is *not* proved that pre-Christian paganism had any such thing as "divine sanction" at all. By all means let us have the testimony of the inspired men who were in contact with pre-Christian paganism and who wrote about it. That was God's attitude as declared in the Old Testament towards Molochism and Baalism and Ashtartiism and the "abominations of these nations." All those things were a part of "pre-Christian paganism." Did they have "divine sanction"? He affirms. We deny.

"A brother missionary, who has also read Dr. A.'s letter in the RECORDER, wrote me: *Dr. A.'s illustration of the Mexican dollar is as unscriptural or possible.*" But now a brother missionary down here says that the illustration is scriptural. That is all that logic demands of me on that point.

Mr. Genahr thinks that my article in the *Baptist Magazine* "*declares in seeming contradiction to (my) utterances in the RECORDER, etc., etc.*" The word "seeming" is well thought of. Discrepancy is only "seeming," and that to Mr. Genahr. I have ransacked all I have ever written to see where the discrepancy could be. I have not found it yet, but Mr. Genahr will

be gratified to know that I am still "rastling" with the inquiry.

If there was any "dogmatic tone" in my paper it was out of order, and is to be regretted.

WILLIAM ASHMORE.

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MR. SCHAUB ON "FUTURE PROBATION."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I for one am truly obliged to Mr. Schaub for hunting up and setting in order the Scripture passages which, in his mind, help sustain the theory of a future probation. I have a most sincere respect for Mr. Schaub's opinions, and because, with him, I have an earnest desire to know what is truth I have pondered afresh the old familiar verses to see if they bore on the great subject of probation after death in the way he has indicated. To me it is not apparent. The passages refer to other places and other persons and not to the under world and its hosts of dead at all.

Take for example the passage with which he leads off, "*And I say unto you that many shall come from the east and the west and shall sit down with Abraham and Isaac and Jacob in the Kingdom of Heaven.*" The remainder of the passage not quoted is, "*But the children of the Kingdom shall be cast out into outer darkness, then shall be weeping and gnashing of teeth.*" To meet Mr. Schaub's requirements this ought to be capable of some such application as this, that many of the old world and of the people of Sodom even and of the nations whom God cast out of Canaan for their filthiness, their idolatry and their devilism, shall enter into the Kingdom, while those who were the natural born children of the Kingdom should be cast out. Is it not

more simple and natural to suppose that the Master is foreshadowing that great event which soon afterwards took place, the rejection of the Jews and the calling of the Gentiles? For, note the fact that it was the faith of a Gentile Centurion which drew forth the declaration. Christ had found in a Gentile a faith that He had not found in Israel. He commended it and then went on to add, "And I say unto you that many shall come." There will be multitudes of Gentiles who, by reason of their readiness to believe, will come in to share the promises of grace made to Abraham, while his own unbelieving seed, according to the flesh, shall be lost.

Like observations, as it strikes us, are to be made about everyone of the passages which follow in Mr. Schaub's brief list of citations. They cosily enough fit into the

conditions of things in this world, but not at all so to conditions in an under world. The terms "*east* and *west*" are appropriate in the one case; only the terms *above* and *below* are appropriate in the other. To say that many shall come from the east and the west is quite different from saying that many shall come from *below*.

It is not to be assumed that those who see no clear evidence in the Word of God of a probation after death are without views on the "hope of the heathen." They do allow a hope—grounds of hope from the beginning—but they are all connected with this world and not a future world. God has never left Himself without witness. Men have never been without some Gospel, made available to faith in all ages according to the degree of light and evidence possessed.

WILLIAM ASHMORE.

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## Our Book Table.

We have to acknowledge with thanks the following books, which we hope to notice at length in next month's Book Table: Boulger's History of China; Rev. F. W. Baller's New Testament Vocabulary; "Foreign Missions after a Century," by Dr. James S. Dennis; the second volume of Rev. N. J. Plumb's Bible Hand-book; and Miss Sites' translation of "How to Win Souls."

Some time ago there appeared a letter in the *Christian*, asking for missionary leaflets, and we are pleased to see that Mr. James Ware, of Shanghai, has commenced the issue of such leaflets. He intends to issue about a dozen on subjects connected with foreign mission work for distribution among Christ-

ians in the home-lands. From the sample before us—a neat tinted leaflet, suitable for enclosing in a letter—we surmise the purpose will be to have in each leaflet some graspable fact or salient feature of missions in China to awaken interest in, and impart instruction to, friends at home. We understand these leaflets will be issued at the moderate cost of 60 cts. per 100.

*The St. John's Echo*, published by the students of St. John's College, Shanghai, every other month, comes out in a new form, with colored cover and with improved looks every way. The Editor modestly says: "The new dress, we hope, will not increase its pride; it may add to its self-respect a



little, but surely in that there is no great harm." The articles in the present number certainly speak well for the students and the teaching at St. John's College. There is enough of idiom about the style to lend interest to home readers without obscuring the meaning. The paper gives a glimpse into Chinese life and thought, which it would be difficult otherwise to obtain. We wish the *Echo* increasing prosperity.

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S. D. K. FREE GRANT OF BOOKS.

The Society for the *Diffusion of Christian and General Knowledge* is prepared to offer a free grant of Dr. Faber's valuable work on *Civilization* for presentation to each of the civil mandarins in office of the rank of *Chih-hsien* and upwards to any missionary association or to any missionary if a list of the counties (*chow-hsien*), where distribution is intended, be sent in. Application to be made to the Secretary.

TIMOTHY RICHARD,  
Shanghai.

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NEW PUBLICATIONS OF THE S. D. K.

*To be obtained of the Manager,  
Mission Press, Shanghai.*

1. 性海淵源, or 30 Chinese Theories of Human Nature, by the Rev. Dr. Faber, in one closely printed volume, 156 pages. Price 25 cts.

It contains Chinese theories, which are given in the Chinese writer's own words. At the close of each theory Dr. Faber, in a few words, criticises it from a Christian standpoint. Thus we have a historical conspectus of Chinese thought on this subject very conveniently put together and see how Christianity may meet each theory. It is one of the most important subjects, and we are very fortunate in having had one of such rare qualifications as Dr. Faber to undertake it. All thoughtful workers will highly value it.

2. 治國要務, or *What a Nation Needs*, by the Rev. Dr. Williamson, in one closely printed volume, 103 pp. of nine chapters. Price 20 cts.

This is the work which our lamented author was engaged on when he died. Chap. I is a general introduction. Chap. II is on the three great factors in a nation, viz., land, people and government. Chap. III. The importance of providing for the welfare of the people. Chap. IV. The importance of opening mines. Chap. V. The importance of trees. Chap. VI. The importance of roads. Chap. VII. The importance of machinery. Chap. VIII. The importance of sound education. Chap. IX. Reciprocity.

Those acquainted with Dr. Williamson know that whatever he issued was sure to be most valuable. The Chapters are also published separately, so that they can be had in parts.

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3. 華英歐案定章考, or *English Law in China*, by Mr. George Jamieson, British Consul, 12 pp. Price 5 cts.

This shows some aspects of English law with special reference to China, such as the trial by jury, now so widely adopted, and the various ways by which justice is done to people of different nationalities in China. It is of special value for Chinese at the ports, and of course of the very highest authority on the subject.

TIMOTHY RICHARD,  
Secretary.

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*Proceedings of the Church Missionary Society for Africa and the East.* 94th year. 1892-93. London: Church Missionary House, Salisbury Square.

This very interesting year book contains the anniversary sermon by the Right Rev. Frederick Temple, D.D., Lord Bishop of London, the annual report of the committee, reports of the various missions scattered all over the world, many useful maps and tables of statistics, etc.

From the statistical view of the society's missions, June 1st, 1893, we learn that the C. M. S. has now 402 stations, with 6021 workers. Of these 331 are European ordained clergymen, 369 lay workers, 284 native clergymen, 4042 lay native workers; the remainder being made up of European lady missionaries, Eurasian clergy, native female workers, etc. The native adherents number 189,815, the communicants 52,898; there have been 10,854 baptisms during the year; there are 1971 schools and seminaries, with a total of 81,236 scholars.

The general review of the year, as read at the anniversary in Exeter Hall, begins with a verse from Psalms, expressing thankfulness for victories gained, and closes with a stirring appeal from the book of Judges, inciting all to further effort in the impending and "emergent" warfare. The succinct epitome is very valuable, but we welcome the many details contained in the succeeding review of the work of each

mission. This portion of the report occupies 232 pages, and speaks of work in Africa, Egypt, Persia, India, China, Japan, etc. Some of the topics taken up in the reviews are: missionary plans, native church organizations, training of native agents, educational work, work among women, medical missions, literary and translational work, effects produced on the still unconverted heathen, etc. We understand that the numerous petty details in these reports were cavilled at by the home press, but all truly interested in missionary effort will welcome the many interesting incidents of missionary life with which the report abounds. Some of the more interesting points in the reports of the South China and Mid China missions are: spread of the Gospel in Fuhchow valley, the misery inflicted by opium, persecution of native Christians, misery of lepers in China, Dr. Rigg's troubles, open doors, the progress westwards, changed demeanour on part of people, etc.

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## Editorial Comment.

FRIDAY, Nov. 17th, was a memorable day in Shanghai, being the 50th Anniversary of the opening of Shanghai as a Treaty Port. Natives by the hundred thousand thronged the streets, and everything passed off in a remarkably pleasant and quiet manner. There had been some talk among the Chinese that it would hardly be in place for them to join in a celebration which commemorated their national humiliation. But with the Chinese nothing succeeds like success, and Shanghai, with its beautiful roads, safety of residence combined with liberty and justice, its wonderful financial prosperity (from a native standpoint), is a wonderful object lesson of the enterprise

and ability of foreigners. Thousands are enriched by it, and tens of thousands find here a comfortable means of subsistence, who otherwise would not know where to turn. But it is not so much of the celebrations that we are moved to speak, as of the privilege we enjoyed on Sabbath eve, the 20th, at a Jubilee service at Union Church, when two brethren—Rev. Wm. Muirhead and Rev. Jas. Edkins, D.D.—together representing 91 years of missionary experience, occupied the pulpit. Of course they had many interesting and profitable things to narrate, but the thought that dwelt most in our minds was that of the great number of years of service. It is given to



but few to labor so continuously and so long, and the armor is not yet laid aside. Rest is not yet sought. They are still "in labors more abundant." It was an inspiring sight to look upon these veterans who, though they have labored so long, yet seem hale and vigorous and capable of yet many years of service.

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THE American Bible Society is to be congratulated on having secured the services of the Rev. J. R. Hykes, of the M. E. Mission, Kiukiang, as agent for China, and we have much pleasure in welcoming Mr. Hykes to Shanghai. His affability, business tact and scholarship well fit him for the position, and we have no doubt that in this appointment the interests of the Society will be materially enhanced in China.

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WE take the following from the *New York Independent*. It is from their report of the Congress of Religions at the World's Fair at Chicago, and is interesting as being from a Japanese standpoint. We question whether the missionaries of Japan would quite endorse all of it, especially when it says that they (the missionaries) "willingly take the secondary place of helpers." It is also but just to Mr. Kozaki to presume that he may not have been accurately reported:—

"Harnichi Kozaki, President of the Doshisha University, Japan, spoke of Christianity in Japan. He described its wonderful growth and the prominence of the natives in all directions. When a creed was to be formulated the missionaries took almost no part. The best religious books are written by Japanese, and missionaries willingly take the secondary place of helpers. The members are mostly young men and from the military class. Their progressiveness is their strength and their weakness. They are unsectarian. The Presbyterian Churches refuse to be called Presbyterian;

they are "the United Church of Japan." The Episcopalians drop that name for "The Holy Church of Japan"; the Congregationalists (Kumiai) are "An Associated Church of Japan." Another step in Church union may not be far off. They are liberal in theology; the Presbyterians "are almost in a body on the side of Professors Briggs and Smith," and the American Board's pastors and evangelists "are advocating and preaching a theology perhaps more liberal than the Andover theology." The Presbyterian Churches had rejected the Westminster and Heidelberg Confessions and accept only the Apostles' Creed with a short preface; and the Kumiai Churches have a very short creed of their own, which is not binding. But though liberal, they are not Unitarian or Universalists. Of late there has been a decline of enthusiasm, owing to a natural reaction and an anti-foreign spurt, with a growth of Buddhism."

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IN the Church Missionary Society's Annual Report—a notice of which appears in "Our Book Table"—one of the most noteworthy points in the "general review of the year" is the appeal for more labourers. Bishop Tucker prays that God may rouse His people to a deeper sense of their responsibilities, of the preciousness of their opportunities, of the shortness of time, the length of eternity and the inestimable value of immortal souls. The Bishop-designate of the Niger also writes appealingly, but specially striking is the call of Mr. Eugene Stock and the emphasis he places on the last word: "Everywhere we find one sore need—MEN!" This reminds us that of the 81 new missionaries accepted during the past year by the Church Missionary Society only 29 were men, the remaining 52 being women. This is true of other societies as well—the China

Inland Mission for instance. Whilst lamenting this dearth of suitable men for mission work and seeing in this scarcity the need for earnest prayer that more *men* may be led to come out to the mission field we rejoice in the abundant spirit of consecration that exists among our Christian sisters. As their sympathy and tact, sincerity and amiability, both in work at home and on the mission field, often awaken in men those qualities which are apt to lie dormant, we trust that the enthusiasm and perseverance which prompts and makes possible the sacrifices entailed in many of our sisters coming out to the mission field will be an example and spur to our brethren at home.

In this connection it may not be amiss to refer to the excellent November number of *Woman's Work in the Far East* recently issued. We recommend a careful perusal by all interested and engaged in missionary work,—and what Christian is not in one form or other? In the various reports of different methods of woman's work there is much to call forth our admiration and enlist our prayerful sympathy. It would be a mistake for the fathers, husbands and brothers in their ploddings or enterprises to overlook the quiet patient labour with which our sisters are getting into the homes of the people and awakening the sympathies and brightening the lives of the children.

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ABOUT four years ago a meeting was held in Shanghai of those interested in the proposal to found an institution for the education of Chinese deaf mutes, with the result that an Anglo-Chinese Committee was formed to draft a scheme for this purpose. This scheme, in showing how a deaf mute institution could be established and maintained, pointed out the need for a fair endowment, the lines to be worked on, the need for a manager from

Europe or America, who would be competent to teach deaf mutes *to converse*, etc. According to the proposed constitution the object of the institution would be: first, "to give general school education, which shall be Christian and secular; and secondly, to teach, in the case of boys, useful and ornamental trades; and of girls, artificial flower making embroidery and general needlework." Our reason for recalling these proposals is to ask if anything further has been done in the matter, or if the influential committee appointed four years ago failed to get beyond the stage of deliberation and suggestion.

Our interest in the matter has been quickened by Mrs. Muirhead's touching plea for the deaf and dumb in the November *Messenger*. With her we feel that "there can scarcely be a worthier object of philanthropic effort, whether put forth in the direction of scientific study, patient teaching, or generous giving than that of redeeming from waste the heaven-given and perfect speaking powers of these our deaf stricken fellow creatures, by means of the so practicable attainment of lip-reading and reading and vocal utterance, thereby setting them free from that death-like isolation which so often stamps with a mournful resignation the lives and faces of the deaf and dumb."

This is not the first occasion on which Mrs. Muirhead has used her gifted pen in this good cause. In the beginning of last year, in referring to what seemed a superfluous and painful reminder of their infirmity in the incoherent efforts of the afflicted ones to articulate, she mentioned what to many was a new and probably startling idea, that in almost every case the organs of speech are as perfect with the deaf as with the hearing. Seeing that there is really no such thing as dumbness from deafness, except through disuse of the voice, should



we not seek to procure for the deaf mutes of China the benefits of the improved teaching, which is the fruit of the most recent and widely extended experience. Working in this direction we will be fellow-labourers with Him who made the deaf to hear and the dumb to speak.

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Two months ago we referred to the increased interest in foreign missions and growing sympathy with the workers on the field, resulting to a great extent from the missionary conferences held from time to time in the home lands. Reports received from home show how recent conferences mark still further the rising tide of missionary enthusiasm, and how among earnest Christians of all denominations the question of foreign missions is increasing year by year in importance. The particulars given of a remarkable Norwegian missionary meeting show what a decided growth in missionary interest has taken place among our Scandinavian friends. We read that "a very large missionary meeting was held last month at Flekkefjord, South Norway, a beautiful spot, as yet unknown to tourists. There were present about twenty Lutheran ministers, a hundred delegates from

the adjoining country and some thousands of people. Most of the sessions were held in the Church, a large building containing two thousand people, but on Sunday that number was doubled, and the services were held in the open air; the site being a beautiful dell, among oaks and birches, which made a pleasant shade and coolness without obstructing the view. Here four sermons, all bearing more or less directly on foreign missions, were delivered to a deeply interested multitude; the numbers being maintained to the last. Monday and Tuesday were devoted to conference; the subjects taken up being the best ways of interesting the young in foreign missions and the relations between missions and faith; the various points suggested being treated in five minute speeches of remarkable point and fluency by the various speakers, most of them plain men, peasants and fishermen, with a sprinkling of school-masters and catechists." We are sure our readers will rejoice with us in this growing interest in missions, indicative of a healthy religious life in the rural districts of Norway, and doubtless China will reap some direct benefit from these annual assemblages.

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## Missionary News.

—We have received from the Shanghai Dispensary, 524 Foochow Road, a bottle of meat juice, prepared by them, and a small vial of compressed tabloids of quinine. The latter are in two-grain doses, and are extremely convenient for administering to the Chinese (or to oneself), being so much more desirable than the old loose powder form, or, even, than capsules. The meat juice is intended to afford an

ever ready cup of beef tea; it only being necessary to add a teaspoonful of the juice to a cup of warm water. The sub-manager of the Shanghai Dispensary is Mr. J. D. Chang, for some time connected with the Presbyterian Mission Press, and for several years a student of medicine, and we can cordially recommend him to the missionaries who may be in need of drugs, etc.

—Rev. C. A. Killie writes, Oct. 2nd: God is wonderfully blessing our work here since the riot. Never before have there been so many inquirers, so many eager to hear the Gospel message.

Riots are not pleasant things to experience, especially such a one as ours was, with its bloodshed and cruel treatment of our Christians here, but personally, if our Allwise Master saw fit to send another and there was the prospect of such additional quickening as this last one has brought, though the flesh is indeed weak, I could not but say, "Dear Lord, we are here but to glorify thee. Do with us as thou wilt," and rejoice that we are counted worthy to suffer for His name.

In my itinerating trips of late there has been an unprecedented demand for books and tracts. Last week, at three neighboring markets which I attended, I sold nearly 1000 books and portions of Scripture, and ceased selling then only because my supply was exhausted.

—When the Rev. Dr. Henry M. Woods, of Ts'ing-kiang-p'u, was at home last year on furlough he acted as Secretary for six months during the visit of Dr. Houston, the secretary, to Brazil. So acceptably did he fill the position that after his return, upon the resignation of Dr. Houston, who comes back to China, he was unanimously elected by the General Assembly Secretary of Foreign Missions. He writes to the Committee appointed to urge his acceptance: "After due consideration and earnest prayer I have decided that it is my duty to decline the Assembly's call and to remain at my post in China. I feel that a missionary should not return home unless it is unavoidable for him to do so, either on account of health, or because there is no one else at home to fill the place. In the present instance

there seems to be no necessity requiring my return, as there are others in the Church at home who will do the work satisfactorily. The call here is so strong, the need so great, the workers so few that I feel I ought to remain."

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—There is a sad conflict of evidence on the opium question, as presented before the Royal Commission. There is not much difference on the whole in the evidence of those who, as Christian missionaries, may be supposed to have made the *morale* of the subject a special study. They nearly all agree in condemning the traffic in opium, and they will not admit to baptism and the fellowship of the Church those who are in the habit of using the drug. One of these gentlemen, Rev. F. Brown, of the Methodist Episcopal Church Missionary Society, has been specially criticised by the *Standard* for his statement, that while travelling in the interior of China he had often been ashamed of his nationality on account of England's connection with the opium trade. Mr. Brown sticks to his position, and when it is understood that his work in China took him about 2000 miles per year, and that he made use of some 400 inns while on his journeys, it will be seen that he has some right to speak.

In these inns, Mr. Brown affirms, opium is provided for travellers, so that he has had opportunities to judge of England's connection with opium smoking in Chinese inns in the provinces of Shantung and Chihli, and his conclusion is the common conclusion of missionaries, that "in opium we have a worse enemy to fight against than flood or famine," both of which are so fatally prevalent in China. It is significant that the evidence on the other side all comes from the official element of life in India and China. It is nothing unusual for



government officials to give the lie direct to the statements of missionaries on moral subjects, but in the end the missionary statement is generally substantiated. In the meantime if opium is the innocuous and really beneficial drug that these official gentlemen try to make it out to be, why do they not start a crusade with the view to introduce it into general use in this country and others beside India and China?

The fact is that these gentlemen know little about the people over whom they rule, and so long as things go quietly on, and the revenue comes in regularly, they think that things could not be altered for the better. They live in a sphere altogether lifted up above that of the great mass of humanity, and very often they care as little as they know about the way in which the masses live and the morals and habits by which their lives are influenced. On the other hand, the missionary has to come into individual contact with the people, and cannot help but know their failings and their temptations and the effects of certain habits on their lives. Which class of evidence then will appeal with greatest force to the mind of every unprejudiced man? We do not accuse officials of wilfully perverting facts. They speak as they see. But their point of view is not the one most favourable for accurate and truthful observation. The men who mingle with the people, and who are amongst them for the sole purpose of their elevation, are the most likely to see things as they are. They declare that opium is a curse in India and China, and our conviction is unshaken that no Christian government ought to continue the deadly traffic for another day.—*Free Methodist*.

—About two weeks ago we held our annual gathering with the Shaowu Churches. The services began on the evening of Wed-

nesday, Sept. 20, and continued through the Sabbath, with three sessions a day of two hours each, except that on Saturday only a forenoon session was held. So far the number of Christians in this field has not been so large but that we could invite them all to a general turn out. Many of those attending contribute each 300 cash a piece to the expenses of entertainment, and the rest is made up by a few leading men with some help from us. At this last meeting, which met with our most flourishing Church in a country village, the guests filled eighteen tables, each seating eight persons. About one-fourth of the audience were women. Six of these latter were from a mountain village about one-half mile above and twelve miles distant from the place of meeting. They walked the whole distance on their "golden lilies" in about nine or ten hours. The meeting was as much of an event in their lives as a visit to the Centennial would be to most American women. The topics discussed by our helpers were most of them taken from "The Exodus," and were treated in a practical way, thus both familiarizing the Christians with an important piece of O. T. history, and pointing out to them what they had to learn from it.

Several of our helpers are literary graduates of the first degree, and others are literary men who have not yet taken a degree. It is a great gratification to us that their bearing is thoroughly Christian. One of our first converts in this region was a man who belonged to the upper class, but the misfortunes to his father's family during the great rebellion, enslavement to the gambling habit, together with a sensitive conscience which felt the bondage deeply, all combined to bring him to Christ and make him humble-minded. A year or two after he came to us he secured as a teacher for one of our number,



a literary graduate, who was a zealous vegetarian. The reading of Peter's vision led this teacher to see the folly of this. Yet he continued a Taoist for several years. He professed to be a Christian, and was received to the Church, while still secretly esteeming Taoism above Christianity. At last his duties required him to explain the New Testament to some pupils in a Christian school. He afterwards said that as he studied the book in order to explain it to the pupils it was as if some one stood at his side and kept twitching his sleeve and saying, "Now is not that good!" A few years ago he confessed his previous hypocrisy and declared himself as at last a genuine convert to Christianity. He always was a genial man, quite free from literary pride, and since his real conversion has been a valuable helper. He was originally a country boy, and had been apprenticed as an incense maker, but an uncle, who perceived that he had ability, took him up and gave him an education. As a sample of his freedom from pride and pomp, last summer as he was footing it across the country to join me at a village he just turned country boy again and caught a mess of fish for his dinner, in a rice field by the road side. He makes a splendid fisher of men. The example and influence of these two men upon the literary men who have since come to us has contributed much to our success in employing such men as helpers. They are the natural leaders of the people.

J. E. WALKER.

Shaowu, Fuhkien.

—We have just had our annual meeting, and each one is appointed to his work for another year. What experiences the past year has brought. Trials, persecutions, dangers without, perfect peace within. What a wonderful Saviour is ours.

During April and May soldiers guarded our houses night and day. We knew not what would befall us, but the dear Master protected us, so nothing has harmed us. God's mercies have been new every morning and fresh every evening.

During the past year three of my beloved brethren, with whom I labored in New York, reaching down after lost ones in the slums, have gone from the mission field to their reward. Bros. Pixley and Coot have fallen in the dark continent, Africa, and Dr. Goldsbury in China. They gladly yielded their lives to God, and when the call came to go home they were ready. They now rest from their labors, and their works do follow them.

Eight years ago our Church commenced work here. Up to last year little had been done outside the treaty ports. Occasional visits had been made into the interior, but no one had been especially appointed to that work. Last year at our annual meeting I was the first Protestant missionary appointed to exclusive work in the interior of Korea. I praise God for the privilege.

Again, this year, I am appointed to the same work.

How vastly different it is from our work in the ports, where we have our fairly comfortable homes with dear ones there, and surrounded by our fellow laborers. It is not the dangers, hardships or privations of a missionary life which are hard to bear; it is separation from friends, far away from those whose hearts beat in unison with ours, as we are obliged to travel alone in the interior. No one to sympathize; our own hearts overflowing with love to those who look upon us with suspicion and give no love in return. What feelings of utter loneliness come over the soul, and we understand, to some little extent, our Master's words when He said, Oh Jerusalem, Jerusalem, how oft would I



have gathered you as a hen gathers her chickens under her wings, but ye would not. And then the Holy Spirit comes into our souls and fills them to overflowing. He comes nearest when we need Him most. Oh blessed work for Jesus! I would not exchange it for any on earth. He makes the desert to bloom as the rose. As we penetrate this dark Kingdom, carrying with us the message of salvation, I am sure we shall have the prayers of thousands of warm Christian hearts in the home lands.

I told you of our little room, eight ft. square, in Pyong-yang, with its mud walls and floor, in which I ate, slept and treated my patients. On my return to Söul at the children's meeting I told about our work and how much we needed a better house in which to do this work for Jesus. The children said, "Well, Dr. Hall, we will ask God to give you a house." I shall never forget those prayers; they went straight to the throne of God, and soon the answer came. After the meeting closed Bertie Ohlinger came to my room with a bright silver dollar and said, "Dr. Hall, here is a dollar to help buy a house in Pyong-yang. I wish I could give more, but it is all I have." At Christmas he had received two dollars, with one he bought a present for his mother, the other he gave to God. Next came Willa, his sister, a dear little girl of nine years, with ten cents. Following her came Augusta Scranton with fifty cents, saying, "I was saving it to help buy a piano, but I would rather help with God's work."

It was only one dollar and sixty cents and the prayers of God's little ones, but He who fed the five thousand with five loaves of bread and two fishes has multiplied the children's gifts until they have grown in eight months to one thousand four hundred seventy-nine dollars and ninety-nine cents. To-day we have our building for hospital

and dispensary well situated in Pyong-yang.

God has since taken Bertie and Willa home to Heaven, but still their work goes on.

We wish to express our gratitude to the many dear friends in America and Korea for the deep interest they are manifesting in our work for the Master. We are looking to God for great blessings this conference year.

Yours sincerely,

W. J. HALL, M.D.

Söul, Korea, Sept. 18, 1893.

DEAR FRIENDS OF THE MISSIONARY CAUSE: For your own encouragement, and that you may join with us in praise to God for His blessing and help during the past year, I wish to tell you of the work which has engaged us in the months which have intervened since last Conference.

The Foochow district, including Ming-chiang, was placed in my charge in March, 1891.

Since that time there has been steady progress all along the lines.

The city and suburbs of Foochow comprise over a half a million souls and furnish a field for the workers of the three Protestant missions centered here, namely, the A. B. C. F. M., the Church of England and our own. Our work includes day-schools, boarding schools, the Anglo-Chinese College, the school of theology and our great printing press. The statistical results of these various departments do not show as markedly as in some other departments, but on the work at large their effects are incalculable for good.

Evidence of progress is manifest in the multitude of children freely coming to our Sabbath schools.

Rev. J. H. Worley and Pastor Hu Bo-mi started an afternoon Sabbath school in our East St. city chapel, and the children came by scores, remaining through the hour

to study Scripture texts and listen to the explanation of God's Word.

At Cing-sing-dong, just outside the South Gate of the city, Miss Bosworth and Bro. Lacy have carried on a Sunday school with from two hundred to two hundred and fifty in attendance.

At Siu-liang-dong and in the Ado suburbs Bro. Miner, with the aid of students from the Anglo-Chinese College and the school of theology, is carrying on three Sabbath schools with three hundred scholars—all his little school rooms will contain. Here too he has three day-schools with one hundred and fifty pupils and others pleading for admittance. To people of Christian America, or to those in British India with its government aided schools and its Christian government, our little schools of a few hundred children from among the vast millions may appear meagre. But to us who have toiled for the past thirty years and know how successfully in the past the children have been kept away from us the present indications point to a glorious change among the masses. The leaven hid in the meal is surely working.

But not only among the children is the work encouraging. Last March I baptized at her home in the city an old lady, Mother Wong, eighty years of age. She is an invalid confined to her bed. She had never seen a Church, but the blessed Gospel had been carried to her home by pastor and Bible-women, and she understood plainly the faith into which she was baptized. Our little service was most impressive. Her family, none of them Christians, stood about her bed and heard her answers, clear and decided, to questions put. Then as I gave her the Holy Sacrament she partook of the "Broken Body and Shed Blood" and murmured, "Shed for me, for me." A few weeks ago daughter Ruth and I visited her, and it was

a joy to hear her tell what she experienced of Christ in her own heart. She said, "Sometimes as I pray, 'Come Father, take me home,' a doubt comes, and something seems to say, 'Do you suppose God will accept you now. You gave to the devil all your young, strong useful days; God does not now want this old, sick, feeble, useless body and soul of yours', but then I think if I had a child who went astray and spent all the best years of his life in sin, even if he were sick and useless when he came back to me, I'd receive him, oh, so gladly. So I *know* God for Jesus' sake pardons all my sins. He loves me and accepts me now." The sunset glow of this life, so nearly spent, is having its influence on the family, of which there are four generations living here together, and we hope soon to see them all safe in the fold of Christ.

"The poor have the Gospel preached unto them," and it has sometimes seemed as if only they were willing to accept Christ.

The wealthy and literary classes have ever been the secret leaders of opposition and persecution against our work. But thanks be unto God the strong wall of conservatism with which they have encircled themselves seems weakening and crumbling. We have now over twenty first degree graduates full members of the Church, besides a large number of Probationers. At the recent great triennial examination for second degree not less than twenty Christian students were among the competitors. Such a thing was never before known in the history of this old nation.

The tide is rising; it already has reached the foot of the throne, and soon kings and empires and China's Emperor shall bow low at Jesus' feet and "hail Him Lord of all."

Just here at Foochow a first degree literary graduate, the late Dr. Ling Seng-nguong, a native



physician of great renown, left idolatry to serve God. He was the head of a large family with children and grand-children and servants, male and female, in all thirty or more persons, all living in one large residence built some ten years ago. Dr. Ling was formerly very devout in his worship of idols, and so revered them that if at any time he saw one neglected or uncared for he took it home and cared for it, and in this way he gradually collected about a hundred images.

At one time, during a flood, he saw the limbless trunk of an idol floating on the swollen waters. He secured it, and found upon the back two characters indicating its name. He took it home, and had workmen repair it, putting on new limbs, and had made for it a little shrine of finest hardwood, carved. A few months ago, when the true God became his one and only object of devotion, he presented this same idol, with its shrine and all complete, to my daughter, who in return sent him a large handsomely bound Bible. He said of it, "If I were offered all the gold of famous California and all the wealth of my own land beside, it would not purchase this book of me." But not long after he had cared for the flood-driven idol his wife took sick and died, then his eldest son died, and in the despair of her hopeless grief this son's wife hung herself. Very soon after the second son also died, and hearing of his death the young girl to whom he was betrothed committed suicide. Beside himself with grief the Dr. angrily cast out almost all the images, for which he had so reverently cared but which had not prevented calamity from befalling his household. A friend said to him not long after, "I have found what you need better than any medicine to heal your heart and cure your body," and handed him a copy of Dr. Allen's Shanghai paper, "News of the World." This

proved a source of intense interest, not only for the news it contained but because of the light it gave regarding another religion, of which the Dr. had never heard.

He at once bought a Bible and began careful study of it. His home has since been a place of weekly public worship, and himself an interested learner. His failing health had of late kept him much at home, and he was never within a Christian Church. But in his own home he accepted Christ and sent to us asking if he might not be baptized. Accordingly, as illness prevented my leaving home at the time, Brother Miner, my daughter Ruth and the native pastor, with a few Christian friends, went down Sabbath afternoon.

Like Cornelius of old this man had assembled all his household for the service, and after a short sermon he with his aged mother and three neighbors received baptism. Within three months his long and useful life was finished, and he was called home to join the rejoicing redeemed ones above. His dying testimony was, "All peace within."

But "He being dead yet speaketh," and not only are all his large family now committed to Christ, but from unexpected sources, far and near, come reports of his work. While healing others of physical ailments he had for years past, ever since his own first study of the Bible, been pointing his patients to Christ, the soul physician.

His fourth son, also a literary graduate, is now teaching in our school of theology, and proving himself an earnest follower of Jesus Christ.

Thus is the Lord saying to the North, "Give up, and to the South keep not back; bring my sons from far and my daughters from the ends of the earth." Shall we not take Him at His word who hath said, "Ask of me and I *shall* give thee the heathen for thine in-



heritance" . . . . "Hitherto have ye asked nothing in my name; ask and ye *shall receive* that your joy may be full."

In my next I will tell you of even

more encouraging work now going on in Ming-chiang and Hai-sang.

Yours in His service,

NATHAN SITES.

## Diary of Events in the Far East.

November, 1893.

3rd.—The Shansi correspondent of the *N.-C. Daily News* says:—

Large numbers of students gathered at the capital to attend the examinations for *Chüjen*. Many of them appeared to be friendly to the foreigners in the city. Native Christians availed of the opportunity to distribute more than three thousand bundles of books (which were of course furnished them by the book societies.) These books were in the majority of cases given into the hands of the students themselves. It will be at least one good fruit if these young gentlemen are thus led to realise that there is literary activity among others besides the followers of Confucius. Even that would be a point gained. A hand-bill was circulated among them giving the names and locations of all or nearly all the Protestant chapels in the province.

8th.—The native papers report that "Dr. Kin Ta-ting, who has been in Shanghai, during the past month, with orders from the Viceroy Li to collect twenty youths at this port, having a fair knowledge of English and Chinese, for the purpose of training them as surgeons and physicians in the new medical college lately established at Tientsin, has evidently been very successful in executing his commission, there having been no fewer than two hundred applicants for the berths of "expectant" medicos. Dr. Kin started with his flock for the North by the *Hsin-fung* yesterday morning; but he expects to come down again next spring to form a second class at the college."

30th.—At the annual meeting of the Society for the Diffusion of Christian and General Knowledge among the Chinese the following letter from Mr. Hanbury was read:—

Shanghai, 29th November, 1893.

REV. TIMOTHY RICHARD,

Secretary of the Society for the Diffusion of Christian and General Knowledge among the Chinese.

DEAR SIR: Your suggestion of this day commends itself to me, and I shall with pleasure contribute Tls. 500 for the purpose of offering prizes of Tls. 100 each at Soochow, Peking, Canton, Foochow and Hangchow during the year 1894.

These prizes are to be competed for by the students who periodically gather for examination at those cities, and the essays are to be judged and the awards given by your society.

In view of the fact that nine-tenths of the foreign work done in the interior has for its aim the spiritual good of China I prefer that my small gift should be directed to the material and intellectual welfare of the Chinese.

I therefore throw out as suggestions the following as themes from which the person competing may choose:—

1.—The advantages to be derived by China from adopting the railway system, the coinage of silver money and an Imperial postal system as Japan has recently done.

2.—The advantage to accrue if China would introduce machinery for the preparation of tea and for the reeling of silk, so as the better to compete with foreign countries.

3.—The benefit derived during the past thirty years by the excellent administration of the Imperial Maritime Customs.

4.—Show whether China is really in earnest in wishing the opium trade stopped, and prove that it is possible to suppress the immense culture of the poppy in China if the Government of India consents to cease producing the drug.

5.—Show how may better and more friendly relations be established between China and foreign countries?

The names of the successful candidates should be made known, and translations of the essays printed if possible. I intend to give Tls 100 towards the expenses incurred in regard to this competition.

Yours sincerely,

THOMAS HANBURY.



—The following is the official list of the newly graduated *chujêns* at the provincial examinations in the capital of each province of the empire this year. Peking (open to all comers and including the students of Chihli province) 280 successful candidates; Shantung 73; Nanking (open to students from the provinces of Kiangsu and Anhui alone) 145; Kiangsi 104; Fukien 102; Chêkiang 105; Kuangtung 88; Kuangsi 51; Shensi 51; Kansu 40; Honan 82; Hunan 56; Hupeh 61; Shansi 81; Szechuan 104; Yünnan 64; and Kueichow 50, making a total of 1,537 successful candidates for the *chujên* degree throughout the whole empire this year. These

newly-fledged graduates will join the ranks next year of those *chujêns* of older dates who failed to pass at the metropolitan examinations of former years, and will bring up the total to nearly 8000 men, who will compete for the *chinshih* degree at Peking next year. Only about 360 out of this large number can possibly get their degrees, and, as it has been officially stated that the average theses this year are considerably above the mark of former competitions of a similar nature, it is expected that the majority of the new *chinshih* graduates next year will be drawn from the ranks of the new *chujêns* of this year.

## Missionary Journal.

### BIRTHS.

At Launceston, Cornwall, England, on the 23rd September, the wife of Rev. W. BRIDIE, Wesleyan Mission, of a daughter.

At Pingtu, 20th October, the wife of Rev. T. S. LEAGUE, of a son.

At Shanghai, 3rd November, the wife of Rev. J. N. B. SMITH, D.D., American Presbyterian Mission, of a son.

At Seoul, Korea, 10th November, the wife of Dr. W. J. HALL, of a son.

### MARRIAGES.

At Chefoo, Oct. 23rd, Mr. E. MURRAY, to Miss E. FAIREY.

At Tientsin, Oct. 31st, Mr. T. EYRES, to Miss A. GILLHAM.

### DEATH.

At Han-chang-fu, Shensi, on the 12th Oct., ROBERT HENRY WILSON, son of Dr. and Mrs. WILSON, aged 9 months.

### ARRIVALS.

At Hongkong, 25th October, Rev. H. MOOTZ, Rev. H. GEISS and Dr. H. WITTENBERG, for the Basel Mission; also Miss L. LEFFRANG, for the Rhenish Mission.

At Shanghai, Oct. 28th, Mr. and Mrs. HUDSON BROOMHALL and child (returned), Misses A. GERTRUDE BROOMHALL (returned), GRACE S. BROWN and M. MOORE, for C. I. M.

At Shanghai, Nov. 4th, Rev. N. J. PLUMB (returned), of M. E. Mission, Foochow; Misses C. VOLCKMAR and A. HOLLAND and Rev. N. M. ARNETVEDT, of Norwegian Lutheran Mission, for Hankow.

At Shanghai, Nov. 7th, Rev. W. H. WATSON, wife and 3 children (returned) and Misses E. H. EACOTT, E. A. MINCHIN, A. E. PARKER and L. DUN-

CAN; also Revs. E. F. GEDYE and G. L. PULLAN, all of Wesleyan Mission, for Hankow; Rev. C. BOLWIG and wife, of Danish Missionary Society, for Hankow.

At Shanghai, Nov. 14th, Dr. H. T. WHITNEY, wife and 3 children with two children of Dr. KINNEAR and Miss K. C. WOODHULL, M.D. (all returned) and Mrs. NIEBERG, M.D., for American Board Mission, Foochow; Dr. and Mrs. R. O. IRISH, for M. E. Mission.

At Shanghai, Nov. 21st, Misses S. M. ETHEL REID, H. B. FLEMING and F. E. MCCULLOCH, Rev. T. G. HOLMES and wife and Misses DOWLING and SNOWDON, for Chekiang Province.

At Shanghai, Nov. 24th, Mr. and Mrs. C. T. FISHE and family (returned), Rev. and Mrs. A. T. POLHILL-TURNER and family (returned), Mrs. GRAY OWEN and 2 children (returned), Misses H. DAVIES, ALICE HUNT, M. E. FEARON, A. A. HOSKYN, K. SPINK, E. RUSBY, R. ANGWIN, E. J. WALKER, E. PICKLES, A. E. MELLON, E. ROBERTS, M. P. HODGSON, M. J. WILLIAMS and M. E. CLARKE, for C. I. M.

### DEPARTURES.

From Shanghai, Nov. 4th, Miss F. M. WILLIAMS, C. I. M., for England.

From Shanghai, 9th November, Dr. and Mrs. M. WESTWATER and family, Scotch Presbyterian Mission, for Scotland, Mr. and Mrs. M. BEAUCHAMP and child, Miss P. A. BARCLAY, C. I. M., for England.

From Shanghai, Nov. 25th, Mrs. SCHOFIELD and 2 children, for England, Miss HORSBURGH, for Canada (C. I. M.), Rev. KARL VINGREN, of Swedish Baptist Mission, for Home.

